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THE
BAPTIST MAGAZINE

FOR
1869

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS
OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME LXI.

(SERIES V.—VOL. XIII.)

Editor: REV. W. G. LEWIS.

“Speaking the truth in love.”—EPHESIANS IV. 15.

LONDON:



AND AT CHURCH PASSAGE, CHANCERY LANE.

THE
BAPTIST MAGAZINE.

JANUARY, 1869.

THE LORD'S PRAYER.

BY THE REV. N. HAYCROFT, M.A., LEICESTER.

THIS prayer was given by our Lord, according to the best expositors, on two occasions. The disciples heard it first in the Sermon on the Mount, where it is blended with other sublime instructions. In the variety of the topics then treated, the disciples overlooked it, forgot it. Some time afterwards, when they had been listening to one of Christ's own prayers, they said to Him, "Lord, teach us to pray, as John also taught his disciples." Jesus then repeated what He had previously taught them. The two forms of expression which precede the prayer differ so much, that they present it in two aspects, and confirm its delivery on separate occasions. In the one case, the words "After this manner, therefore, pray ye," make the prayer a model for the general character of our devotions. In the other case, the introduction, "When ye pray, say, Our Father," &c., seems to make it a liturgic form. The prayer may be considered in both these views. In

either aspect it is important, as none is so qualified to teach us "how to pray" as He who, as the great Teacher, can teach all we want to know; who, as the Mediator, is the "way" unto the Father; who, as the Head of the Church, is the hearer of prayer, the giver of the "spirit of grace and supplication," and our "advocate" in heaven; and who, as Man "in the days of His flesh, offered up supplication with strong crying and tears, and was heard in what he feared."

As a model for imitation, it is simple, comprehensive, brief; it exactly expresses our relation to God, and the blended awe and confidence with which we should approach Him. Prayer, according to it, is the communion of the human spirit with a personal Deity, on whom it is in every respect dependent; the living soul addressing the one "living and true God;" man speaking to the Infinite intelligence that "knoweth Him altogether," and to the infinite

love whose mercy never faileth. There is not a word about forms; no allusion to posture, dress, incense, altar, priests. Nothing comes between the soul and its Maker, between the child and its Almighty Father. Earnestness is impatient of every thing that restrains the expression of its feelings. Ceremonies are the swaddling-clothes of devotion in its infancy; when it attains its manhood, it "puts away childish things." "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Worship is the homage of the creature reason before the Infinite Wisdom; of the creature life before Him who is "the fountain of life;" of the reverent and loving child before its ever-blessed Father.

There is no trace in this prayer of Pharisaic ostentation. Where there is a heart lifted up with pride and self-righteousness, comparing itself with other men, instead of a heart subdued to humility and repentance before God, there can be no true prayer. In God's presence men are forgotten. Communion with God loves privacy; it would shut out the universe to find more than the universe in God. He that prides himself on his prayers knows not what prayer is.

The prayer has nothing of pagan repetition. The same petition is not offered twice. The Supreme does not need persuasion, and is not influenced by importunity. "Your heavenly Father," teaches Christ, "knoweth what things ye have need of before ye ask Him." He invites us to pray because He is waiting to bless us. Repetition of prayer has entered into most forms of worship. The Moslem repeats the same prayer and confession perhaps a score or a hundred times in the same act of worship. The prayer of the pagan consists of constant repetition of the

idol's name and titles. The papist will utter the same prayer a specified number of times, and employ a string of beads to ensure correctness of reckoning. The Buddhist goes only a step farther, when, to save trouble, he attaches written prayers to a machine, and, by the turning of a wheel, presents his prayers in swift succession. In many parts of the East relays of priests and lamas are employed to keep praying machines in constant revolution. There can be as little devotion in the constant repetition even of divine words. Indifference to their meaning will be proportioned to the frequency of their use. The utterance of them soon becomes mechanical; men may literally "say their prayers," when they never pray. A parrot can easily be trained to be as devout. If even the Lord's Prayer be used when there is no appreciation of its meaning, both it and its author are dishonoured by the use. There is no magic in even a divine form of words. It is prayer only when it becomes a true expression of our spiritual life; when we put into the words the divine meaning which Jesus attached to them.

The Lord's Prayer is a model of simplicity—"the simplicity that is in Christ." It in no measure suggests an elaborate composition, with ornate embellishments. There is nothing to attract the fancy or divert the mind from its divine communion. A true prayer is not a speech for human ears, not a series of thoughts for the excitation of spiritual life; it is the expression of existing sentiments and needs, the outpouring of the soul to God. We have in this prayer no eloquent description of the Divine perfections, no recounting of the Divine doings, or promises, still less an essay on Christian doctrine, or an address to men. Yet this is a model given

us by one who "knew what was in man," and who "pitieth our infirmities." Earnestness rises above all human considerations, and expresses its needs in all boldness and brevity. Such was the cry of Peter, "Lord, save me, or I perish," and the prayer of the publican, "God be merciful to me, a sinner."

It has been questioned by some whether our Lord intended this prayer to be used as a form, or only as a model. The usage of the larger portion of Christendom accepts it in both senses. No one, perhaps, contends that its use as a form is so far obligatory that it would be sinful not to employ it. That would be at variance with the spontaneity essential to devotion, and the infinitely varied manner in which spiritual life develops itself. Few probably would deny that the use of a prayer taught us by the Lord is within the limits of Christian discretion, and does not involve sin.

The Puritans, in some instances, objected to the use of the Lord's Prayer, and some modern Puritans join in the objection, that it is not mediatorial, that there is in it no recognition of Christ; and that, therefore, it was intended only for the temporary use of the disciples, till after the crucifixion and the descent of the Holy Ghost. If it be necessary to the acceptance of a prayer that it close with the conventional formula, the objection has some force. But many prayers that are orthodox in form have little in them of the Gospel, while a prayer may be intensely evangelical in its sentiments and tone, without the use of the recognized terminal. The objector first treats a mere conventional usage as if of divine authority, and applies it to a prayer taught by the Mediator himself. The Lord's Prayer is in every part intensely mediatorial. When Christ, who is

the revealer of God, teaches us to call God "Father," how can we so invoke Him except through the Mediator? When we ask the forgiveness of sins, and deliverance from evil, how can these blessings be obtained except through the Son of God? If we take away the incarnation and death of Christ, the Lord's Prayer could not be acceptably offered by any child of Adam. Besides, have there been any prayers offered acceptably, through all the ages before Christ, except through the promised Messiah? If the Lord's Prayer be not mediatorial in character, neither were the prayers of prophets and patriarchs, and therefore up to the coming of Jesus no acceptable prayer had been offered on earth. Yet this is the legitimate result of the objection.

The perpetuity of the Lord's Prayer appears from the connection of its first delivery. The Sermon on the Mount is allowed to be Christ's teaching for the Church through all time. We may not take this one gem out of the jewelled coronet. Surely, if the Sermon is of perpetual authority, its central part must not be excepted; the prayer must be as abiding as the precept and the doctrine.

Some allow the force of this argument, and yet consider the prayer only as a model. They might be right if we had only the account of its first delivery. But the words attributed to Christ by Luke, on its repetition, "When ye pray, say," describe this as a form which His disciples might at any time employ. Nothing less do the Lord's words convey. And if His words are precious, the prayer taught by Him will be one we shall love to use, which, the longer we live the more we shall like, and the fulness of whose meaning we shall never exhaust.

It has been urged by some, not with

out force, that when our Lord gave only this simple and comprehensive form, He thereby discouraged liturgical, or fixed forms of, prayer. They allege that if an extended form of prayer had been desirable, Jesus would either have given one for permanent use, or have dropped some hint of its desirableness and propriety; and that, as the divine writings do not contain a liturgy or any suggestion of its fitness, free prayer is alone accordant with Scripture. They further urge that the needs of Christian devotion cannot be supplied by any liturgy; and that all communion with God must, from the nature of the case, be spontaneous and free. We admit the force of these statements. No human composition, however comprehensive and sublime, can express the infinite variety of Christian desires and needs, or can be sufficiently elastic to suit all times and cases. The constant use of the same prayer tends to produce formality; familiarity with the words often making us indifferent to their meaning. Those who restrict themselves to a liturgy often decline in religious fervour and prayerfulness, and men of earnest piety often feel their devotion fettered, and their heavenly aspirations checked, by its influence.

While there is obvious truth in such statements, it may be fairly replied that the evils thus ascribed to a liturgy apply only when prayer is restricted to a liturgy; in other words, to its excessive and exclusive use; and leave it still possible that a liturgy may have its own advantages, if free prayer be not at the same time discouraged or repressed. It has been urged, with a measure of truth, that if in some cases free prayer contributes to public edification, it in other cases greatly checks devotion; that not unfrequently bad taste, or

the absence of a praying spirit or want of due command of words, has made the prayers such as few good men could approve or unite in; that the worshipper's difficulty of joining in the supplication is as great with free prayer as with a fixed form; that it is very easy to become formal in the use of free prayer, the petitions consisting from time to time of similar sentiments and phrases, slightly modified by accident; that free prayer is often deformed by want of simplicity, by the fervour of animal passion, by rhetorical extravagance, or by addresses to men rather than supplications to God; that those who contend for free prayer are content in praise to use fixed hymns, which are only poetical liturgies, and do use the same hymns with profit through a lifetime; and that some of the most thoughtful and cultured men, who have been well accustomed to free prayer, find equal, and sometimes greater profit in the use of fixed prayers. It would be uncandid to question the truth of these statements. There is force in much that is urged on both sides. Multitudes of good men eschew a liturgy, and prefer the petitions of an uneducated but earnest teacher, to the chastest and richest liturgy. As large a number find that their devotional spirit has in such a liturgy its fullest and freest expression. Must it not also be admitted that, by giving to us one form of prayer, Christ has sanctioned the use of other forms, if spiritual life be aided by them, or seem to crave them? It is impossible to answer such a question in the negative. A liturgy, then, is neither commanded nor prohibited by the Lord. He has given us a model to which all prayer should be conformed, and a form after which other forms, if used, should be constructed. Free prayer may be the

“more excellent way,” but the use of a liturgy cannot be condemned. Christ has left in His people’s hands the method in which their devotion should express itself. Prescribing nothing Himself, He does not sanction the desire of His people to prescribe to one another. The law of Christ may be expressed in the words of His apostle: “Let every man be fully persuaded in his own mind.”

This gracious arrangement exactly meets our varied religious wants, is consonant with the freedom and spontaneity of true worship, and honours the manly independence of Christ’s people. Religious life never develops itself after one type, can never be shaped to one model, or cast in one mould. The diversity of human character will find manifold expression. Devotion cannot be content with the same form. Spiritual life will exhibit the infinite variety of vegetation. It is as reasonable to treat the boundless diversity of minds in the same manner, and attempt to guide them into one channel, as to expect the trees to grow to one size, their foliage to assume one shape, and their flowers one hue. Some men profit only by fixed forms, others only by free prayer, while others profit by blending free prayer with a liturgy. There is nothing wrong in either free prayer or a form of prayer, and there may be formality in both. What right have we to censure our Christian brethren for differing from us? What right have they to censure us? Each believer and each Church is responsible only to God for its preference in this matter. Only let every man be careful that in his idolatry of a venerated form, or his contention for free prayer, he do not impair the fervour of devotion, or violate the law of charity.

If there be one form of prayer

against whose use no valid objection can be urged, and which immeasurably surpasses every prayer of human composition, it is that given by our Lord. In this brief prayer we have a comprehensive liturgy from the lips of the Son of God. It expresses all our needs. It is available under all circumstances, in our seasons of adoration, of penitence, of anxiety, and of thankfulness. It is suited to every changeful mood of joy or sorrow, of hope or fear, of sickness or health, of life or death. It is adapted to every age and condition. The child finds in it a simplicity that makes it precious; the aged man finds it measure the depth of his spiritual needs, and expresses by it the rich fulness of sanctified emotion. The ignorant man cherishes it as adapted to all his circumstances and requirements; the philosopher has in it all he desires. The penitent utters it with a faltering tongue, yet a hopeful heart; and the saint uses it to convey his loftiest adorations. Every man finds it suited to his purpose, comprehending all he requires, rising wondrously above him in fulness of meaning, yet coming down to the level of his apprehensions and necessities. It is fitted for the closet; for it searches the recesses of the heart, and can pour forth all the varying tide of spiritual feeling. It is suited for the family, as together they invoke in it their “Father in heaven.” It is equally adapted for the great congregation, being the only prayer in which all can join, and which is adapted to every case. It is as dear in manhood as in youth, and continues as dear in the decrepitude of age, and on the brink of the sepulchre. It has expressed the love and devotion of all sections of the Church, orthodox and heretic, and has never lost its interest through the rolling centuries. It

has been heard in prisons and in palaces, in cathedrals and in barns, over both hemispheres, and through the isles of the sea. It has been used by the anchorite in his cell, by the bride at the altar, by the peasant in his lonely cottage, by the warrior on the field of battle, and by the mariner in the ocean storm. It has aided the public and private devotions of all ages, back to apostolic days. It is the only true relic of the primitive worship which has descended to our times in an unbroken chain of use, and it is thus a connecting link with the apostles, and with the lifetime of the Lord. First uttered by Divine lips, taken up by the disciples, and from them passed on through the succeeding ages of the Church, this prayer has been wafted to heaven, like perpetual incense, for eighteen hundred years; and it will probably

continue to be the choicest expression of the Church's devotion to the end of the world.

The attempts which have been incessantly made to bind Christendom together in the bonds of some human formulary have invariably failed. Human judgments must always differ in their interpretations of Divine words, and it were utopian to expect their agreement in one human standard. The unity of Christ's Church is essentially spiritual; it is the unity which pervades the infinite variety of vegetation—a unity of life. All attempts to give it uniformity of expression must sooner or later be abandoned, if any real Christian brotherhood is to be exemplified on earth. The Lord's Prayer is probably the only form of words in which all Christendom is one.

THE CHURCH OF IRELAND—"THE PROTESTANT ASCENDANCY."

A liberal system of government, and a high state of mental cultivation, would make them the Athenians of the British empire. By what mystery of iniquity, or infatuation of policy, has it come to pass that they have been doomed to unalterable ignorance, poverty, and misery, and reminded, one age after another, of their dependence upon a Protestant power, sometimes by a disdainful neglect, and sometimes by the infliction of plagues?—*Foster's Review of The Stranger in Ireland.*

IN October last we noticed some characteristics of the Irish Question, and in returning to the subject our intention is to examine the so-called Protestant ascendancy and the offspring to which it has given birth. Undoubtedly, a true Protestant ascendancy in Ireland is what we are longing to see, and is what all should pray, work, and hope for. Furthermore, it is what a just Administration would long ago have

ensured. As it is, the specious watchword embodies a very equivocal meaning; or it means the ascendancy merely of a State-protected sect. It is plainly our duty to examine it, that we may see what claims upon our regard such a Protestant ascendancy has established.

The commencement of the Protestant ascendancy in Ireland may be dated from the year 1535, or the

era of Henry the Eighth's crusade against the religious houses. Not that Henry the Eighth may be classed among Protestants; for even while diverting himself over demolishing the monasteries he retained a zealous attachment to the Romish tenets, if we only except that of the Pope's supremacy. Henry admirably surveyed his handywork in England, and on turning towards Ireland, he set about converting the Irish to his new opinions in the most statesmanlike manner. George Brown, Archbishop of Dublin, was informed that his Majesty had disburdened himself of the Papal yoke in England, and that the royal pleasure was for Ireland to follow the initiative by forthwith ignoring the Pope's authority. Archbishop Brown was an accomplished king-pleaser, and may be said to have laid the first stone of the Protestant ascendancy. It is true he was not squeamish as to the means he employed. He arrested one O'Brien, for example, on account of possessing some popish documents, and the prisoner languished in a dungeon of Dublin Castle till he committed suicide in a fit of despair. The prelate most strenuously advanced the new opinions, and at length the Irish Parliament consented to displace the Pope by exalting the King. Commissioners were despatched across St. George's Channel, who undertook to inaugurate the new order of things. The service of the Church they directed to be henceforth spoken in English; and as the inhabitants happened not to understand that language, schools were established wherein they might study it. Religious dissension ensued, which time has never seen healed. The bishops divided themselves into hostile sections; the opponents of innovation finding a leader in Cromer of Arnagh. Large

numbers of the inferior clergy were likewise found to be refractory; and their obstinate resistance to the royal demands was encouraged by a Bull of excommunication arriving from Rome, with an oath, adjuring the King, attached, for the acceptance of such private persons as wished to escape the threatened bane. In those days the clergy were lamentably ignorant, in many instances being scarcely able to comprehend either the prayers or the lessons they repeated. Numbers were, nevertheless, sufficiently conscientious to resign their cures rather than relinquish their ancient allegiance. Then did the great family of O'Neil raise up the standard of rebellion for the time, to fan into a flame the slumbering embers of hatred to the Saxon rule.

While the Reformation was sweeping over the face of Europe, the Romish hierarchy were watching with extra interest the progress of Irish affairs, in consequence of a superstitious regard for an old prophecy by Lacerianus, Bishop of Cashel, to the effect, that the Church of Rome would decline when driven out of Ireland. Had endeavours as earnest been made to propagate a purer faith as were made by the priests to retain and extend their influence, we might have rejoiced to-day in the verification of the prophecy.

Indeed the story of this Protestant ascendancy is little more than a relation of wrongs inflicted by a dominant party, which, shielded by the plea of depressing popery, promoted its own selfish ends. What was called the Irish Reformation only proceeded slowly during the reign of Edward the Sixth. The supposed reformers were chiefly employed over deposing one class of ecclesiastics and installing another class; but all this was rudely checked by fire and

faggot, when the King died, and his sister succeeded him in the summer of 1553.

The character of the Irish clergy in the reign of Elizabeth was shocking to a degree beyond all modern comprehension. They were immoral in their every-day life, greedy of gain, ignorant and indolent. The whole country was in bondage, and its half civilized inhabitants received at the point of the bayonet what their taskmasters called the Reformation. In what kind of soil the reformed faith was expected to germinate, the fact will testify, that while the populace only understood their native Irish, the State-appointed teachers could only speak in English. The people were neither instructed by sermons nor even by hearing the Bible intelligibly read. It should seem indeed that the majority of the clergy were iniquitous to the extent of their capacity. The bishops, in many instances, were scarcely less infamous. It was not infrequent to find the prelates retaining in their own possession such benefices as were under their patronage, proctors having been employed to collect the tithes, which their masters squandered in luxuriant idleness. Then, furthermore, the untutored peasantry were shocked by what they regarded as wanton sacrilege. Under the plea of discouraging superstition, the valuables in the churches were ruthlessly sold, to the enriching of the spoliators. Bad as was the Church of Rome, she in many respects made a favourable contrast with the sluggish shepherds of the reformed communion. The miserable priests and friars, who undertook toilsome journeys from distant countries to brave the hardships of exile and forfeit the penalties exacted by a hostile faith, were at least in earnest while propagating error; but, on the other hand, the clergy of

the "Mission Church" were listlessly indifferent, and could not "be drawn from their warm nests to look out into God's harvest." Yet, by receiving their tithes and living at ease, such men were supporting the Protestant ascendancy. In the three reigns of Henry the Eighth, Edward the Sixth, and Elizabeth, the number of conversions is not supposed to have reached a hundred; and when at length, years later, the Bible was printed, the clergy, who were mostly English and Scotch, were unable to read a verse of it.

In later Puritan times, the indignation engendered by long oppression vented itself in the barbarous massacre of 1641—a dark episode which historians may or may not have exaggerated. Even if its extent be not exaggerated, the Protestant chiefs made a savage restitution. Drove of ragged, half-fed captives were marched into Dublin and shot indiscriminately, or were only spared until their property could be legally confiscated. Others had confessions wrung out of them by torture. Ormond could scarcely satisfy his employers by merely annihilating the wretched populace. He was ordered to spare neither fire nor sword, while hunting down and killing papists. The army indeed inaugurated for their enemies a reign of misery; and one company, in addition to the havoc of battle, destroyed the houses of seven thousand peasantry. The pillars of the Protestant ascendancy goaded their opponents to madness; but tried no fairer means to ensure their conversion. An archbishop did not think it unbecoming his office to marshal a company of musketeers and gallantly disperse the popish congregations. The abuses of the Church, the incompetence of its clergy, the non-residence of rich pluralists, and other evils even shocked the not over sensitive

Laud: "A very wise physician," he said, "can scarce tell where to begin the cure."

In one sense the severities of Cromwell may have produced a salutary effect upon the country. The portioning out of the confiscated lands, however, by a petty Court, only heightened the veneration of the Irish for their exiled chieftains, and deepened their aversion to those of the Pale to whom the country was well-nigh transferred. Next to the settlers themselves, the ascendant Church was what the people in general detested. As to the settlers, men of indifferent character, or, in other instances, mere soldiers from the ranks, changed places with the old aristocracy of Ireland. The benighted multitude, therefore, more closely attached themselves to their idolatrous regiments, because such an agency endeavoured to supersede it. Under Cromwell, Ireland undoubtedly flourished; but even prosperity will not excuse wrongs inflicted by unnecessary violence.

It would be tedious to enumerate the civil disabilities by which the Irish were oppressed from the Revolution to the Union in 1800. Arbitrary statutes were passed to interfere with electoral privileges, the rights of heirship, and at one time papists were prohibited from enjoying life annuities. The parents of Protestant heirs were compelled to render the Chancellor an account of their property, so that he might watch the children's interests. Rewards, varying in value from ten to fifty pounds, were offered for the arrest of Romish teachers. In certain cases a popish juryman could be objected to by a Protestant prisoner. Town corporations eagerly followed in the mad wake of the senate. Places of honour, of trust or emolument, were denied to Roman Catholics, on the plea of maintaining

the Protestant ascendancy. Byelaws were framed which diverted from the proscribed race the profits of common trade. The unhappy country was in consequence forsaken by its chief inhabitants, who, prompted by the mere instinct of self-preservation, carried their wealth, their arts, or their genius where they could at least pursue their industry unmolested. Such evils were not the outgrowths of religion, but were occasioned by the absence of religion. They did, however, emanate from the Church Establishment of the Protestant ascendancy.

It would not have been unreasonable to suppose, that when so powerful and subtle an enemy as Popery remained unsubdued, the so-called Mission Church would gladly have hailed the assistance of any allies of soundness in the faith. Yet let the truth of the matter not be misapprehended. The Protestant ascendancy has hitherto merely signified the supremacy of the Anglican section. At certain periods of the last century the clergy wasted their energy in opposing Presbyterianism, while the pestilent weeds of Rome were thriving around them in unchecked luxuriance. In the reign of Anne the Dissenters planted a college at Killcleah, and the chiefs of the Protestant ascendancy hastened to repress the institution by protesting against "the erecting and countenancing seminaries for the instruction of youth in principles contrary to the established religion." Nor did the dominant Church confine its opposition to colleges. In 1708 the Presbyterians attempted the setting up of a mission at Drogheda for the benefit of the poorer people. In this instance the clergy actively employed themselves in harassing the visitors, who were ultimately bound over to keep the peace. One of the preachers languished in gaol for six weeks,

and the proceedings were quashed in the Queen's Bench, after an archbishop and a dean had ineffectually sought official interference. A case occurred of a Protestant justice ordering the seizure of Presbyterian books. Indeed, it is not a little astonishing to find, that one kind of literature objected to by the keen-eyed representatives of the Protestant ascendancy, as likely to "debauch the young nobility of these kingdoms," was the writings of Milton. A folio of the poet's works had just been imported into Ireland, and one reverend magistrate advised the Earl of Donegal not to "spend his time so ill as to read so dangerous a book." The Presbyterians were also occasionally prosecuted for performing marriages. One Anglican writer of the eighteenth century sorely complains because the Protestant Dissenters were dispersing their teachers throughout the country. All religion was treated as an enemy, if not based upon tithes and nurtured by bishops.

During the dreary years in question, the Irish may be said to have possessed no representative government. "The law," they were told, "does not recognize the existence of a papist." They were, therefore, deprived of the privilege of choosing their rulers, who sat in Parliament during the pleasure of the monarch, and assembled about once in two years, when the Lord-Lieutenant visited his domains. Public affairs were really conducted by the leading Protestant families, who were not ashamed to manœuvre for the aggrandisement of their party while the spectacle was stretched before the world of a fine country, with a bigoted priesthood in its churches, and a degraded peasantry in its fields, sinking daily lower in the scale of nations.* The most rigorous

* It may be just mentioned that during

means, it is true, were employed to extirpate Popery; but no efforts were put forth to extend the true religion: for while a Romanist widow could not exercise the rights of guardianship, nor send her children away to be educated, the clergy, of whom so many were pluralists, too frequently lived out a life of easy indulgence far away from their rural parishes. "Let us," wrote Chesterfield of the peasantry, "make them know that there is a God, a King, and a Government — three things to which they are at present utter strangers."†

The people thus enslaved by brutish ignorance were shamefully burdened to support a Church with which they never communed, and to maintain a clergy for whom they had no respect. It would be impossible to conceive of anything more likely to confirm their bigoted attachment to an heretical faith than the grievances of tithes as they formerly existed. The custom was for the clergyman to convene a meeting of parishioners on a certain day in each year, when the tenths were sold to the highest bidder. If he was a wise man, the miserable creature, called by courtesy a farmer, compounded for his share by purchasing it himself. If otherwise, a "canter" stepped in, paid down the money, and never relinquished his hold of his victim without a handsome premium. By such agencies families were frequently ejected from their homes, and turned destitute on the world. Even Churchmen admitted that this scandal of tithes

the early Georgian era, the debates of the Irish Parliament were conducted rather in the language of the potato garden than in that of literate men. Contemporary witnesses describe the members as unlettered, coarse, and vulgar.

† "No strangers from other countries make this a part of their travels, when they expect to see nothing but scenes of misery and desolation." — *Swijt's Short View of the State of Ireland.*

produced "swarms of beggars with which every road is spread; from hence issue rioters and Whiteboys, with which every county is affected." On one occasion the tenantry of the Donegal estates offered an armed resistance to this imposition of tithes.

In expressing itself, public opinion assumed various shapes, divers of which were sufficiently disagreeable. The interior of a theatre would be destroyed by an audience disappointed at the suppression of a prologue or an epilogue reflecting upon persons in power. When the subject of Union was mooted in 1759, crowds of excited citizens lined the Dublin streets, and compelled the members, on their way to the Parliament House, to swear they would oppose the measure. Anon, apparently out of contempt for our British Cæsar, George the Second, a mob would carry with acclamations an old woman into the Upper House, supply her with a comforting pipe of tobacco, and then seat her on the royal throne. The depredations of the Whiteboys and Oakboys were notoriously instigated through the exorbitant tithes being rigorously exacted for the sustenance of shepherds, who perhaps were living at ease in Dublin or St. James's. Such an offender would be arrested, and, amid uproarious ebullitions of rural wit, be placed on the roof of a coach and paraded through his ecclesiastical domains. "I see," wrote Chesterfield to the Bishop of Waterford, "that you are in fear again from your Whiteboys, and have destroyed a good many of them; but I believe that if the military force had killed half as many landlords, it would have contributed more effectually to restore quiet. The poor people in Ireland are used worse than negroes by their lords and masters."

Bequeathed to us from darker times, the institutions of the Orange-

men still exist, to tell us that bigotry is yet alive. Those societies Grattan denounced as ferocious banditti. They were formerly known as Peep of Day Boys; but in 1795 they assumed their present notorious sobriquet on defeating a body of "Defenders." The mission of Orangemen has been to breed contempt for the ascendant Church by an insolent mien and by barbarous actions. As regards their insolence, time has not exercised any softening influence. The oath which is proffered only binds its dupes to loyalty so long as the Government maintains the Established Church or the Protestant ascendancy. Treasonable in its impositions, the speeches of the disciples of Orangeism are often the merest tissues of bigotry, misrepresentation, and fanaticism. Scarcely a greater misfortune could have befallen the island than that of having its religion hampered by so base and humiliating an alliance.

The truth is, it has happened in Ireland as it has happened in other countries—only in Ireland the thing has had its bad tendency aggravated by local causes. A State-protected Church is sure to grow corrupt through being used by statesmen for political ends; and her wealth is certain to get very unfairly distributed.* Had such a vast inheritance as that of the Irish Church been made of,

* The condition of Irish curates has long been a crying evil. By imitating the lay chiefs of the Protestant ascendancy, the clergy, in too many instances, were wont to wring the utmost out of the miserable country by receiving the profits from their cures, and allowing the work to devolve upon what a contemporary witness calls "raw ignorant boys." "There is," says a Church author of the last century, "no forming a just conception of what those reverend objects endure, without frequently seeing the inside of their miserable habitations, and being acquainted with what usually passeth there; for many of them wear a decent coat who are put to very hard shifts for a bare subsistence."

what a corresponding amount is made of, when voluntarily subscribed, it would have carried the Gospel in one hand, and education in the other, throughout the length and breadth of Ireland. By asking for the disestablishment of the Church, we are merely seeking for Protestantism an advantage which Popery has too long enjoyed. Error in fact has too long been fostered by persecution; for prior to the era of emancipation the experience of the Romish populace somewhat corresponded to that of our Puritan fathers. Papists were frequently constrained to secretly worship in secluded nooks, as were the followers of Owen and

Bunyan; and they have even encountered death at the mass. The Anglican communion is neither the bulwark nor the guardian of Protestantism. Not unto her, so much as to the people of England, does the privilege belong of proclaiming CHRIST to Roman Catholic Ireland. Let the cause of reproach and contention be removed; let Ireland be trusted to the missionary zeal of the Universal Church; let charity and justice control our action; and from the day of such a righteous consummation will the future historian date the rise and growth of a true Protestant ascendancy.

G. H. P.

A SERMON FOR LITTLE FOLKS, ON A SAVIOUR FOR CHILDREN.

“He shall save the children.”—PSALM lxxii. 4.

A LITTLE child who had heard of a Saviour for men and women once asked, “Is there a Saviour for a little girl nine years old?” To such a question this is the answer, “He shall save the children.” Children need a Saviour as much as those who are older. And there is one for them. What is His name? I think you know. But if a little child does not know the Saviour's name he cannot learn what it is from the text, nor will he find it in this psalm. Good David speaks of a Saviour for children, but he doesn't tell them His name. A many hundred years before the Saviour came the young people were quite sure that He would come, because God had said so in His Word; but

they didn't know what His name would be, nor did the grown-up people know it for a very long time. But it was made known to them at last by an angel from heaven. Some of you have read about this in the Bible; but I must try to tell it, in a few words, to those who may not know the wonderful story. Well, listen. One night, just before God sent His Son into the world, the angel of the Lord appeared to Joseph in a dream, saying, “Joseph, thou son of David, fear not.” And then he began to tell him all about the Saviour who had been talked of for so many years, but who was now soon to appear; and he said, “Thou shalt call His name JESUS.” Thus, the

Saviour's name became known to the people. Isn't it a beautiful name? And then, to think that it was brought down from heaven! Why, it is "a name which is above every name." God loves it. Angels worship it. And yet, a little child can sing it, and trust in it, too; for it is the name of the King's son, of whom it is written, "He shall save the children."

Well, you have read a great deal about Jesus, haven't you? You know how He died upon the cross; and you know, too, how He talked with His disciples after He rose from the dead. Do you remember anything He said to them? Suppose I repeat to you some of His words. "All things," He said, "must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

There is much in *this* beautiful psalm about Jesus. It says that "He shall judge the people with righteousness;" that "He shall have dominion from sea to sea;" that "He shall break in pieces the oppressor;" that "He shall save the souls of the needy;" that "men shall be blessed in Him;" and that "His name shall endure for ever." Perhaps you cannot think of all this; but there is something in the psalm about Jesus which you must not forget. It has been read to you, and the words are so easy that a very little child can understand them: "He shall save the children."

"When Jesus was here among men," He fulfilled what had thus been written of Him. He did just what King David had said He would do: He loved, He blessed, He saved the children. A nobleman's son He saved from death; a ruler's little daughter He raised to life. "But," you say, "I am not a nobleman's son, nor a ruler's daughter." No

matter, He loves you quite as much as He loved them. Besides, the children spoken of in the text are not the sons and daughters of rich people, as you will see by reading on a little: "He shall save the children of the needy." And so He did. A poor woman's "young daughter" He saved from a wicked spirit. A poor man's son, whom an evil one had "ofttimes cast into the fire, and into the waters, to destroy him," was brought to Him one day. Oh, if you boys and girls had seen that poor, pining, miserable child, you would have been afraid to go near him. But Jesus had compassion on him, and blessed him. Was not that very kind of Jesus? and does it not show how ready He is to save the children? You may be poor, ignorant, wicked; but there is One who loves you, and He is able and willing to save you. The text speaks of Him and of you, and of what He will do for you: "He shall save the children." You would like to hear more about this, wouldn't you? Well:—

I. The Saviour.

If anybody asks, Who is He?—a little child can say, "Jesus." But why is He called "Jesus?" Because "He shall save." You must not forget that He is a judge, and that He will judge the children as well as the grown-up people. But I want to talk to you now about what is said here: "He shall save." And so He does.

He is a mighty Saviour. Try to think of His mighty power. What must it be! "All things were made by Him." And even while I am speaking to you He is "upholding all things by the word of His power." Hence He is called the mighty God. But do you know the meaning of that word God? It means Good. And because Jesus is so good, is so pure, and has such great love, He is "mighty to save."

A good man can pity you, pray for you, teach you, give you books, and a great many other things; but he cannot make you good; he cannot save your soul. But Jesus can. He is so mighty in goodness that He can destroy sin, and save the sinner. He can save everybody that trusts in Him, whether they be men, women, or children. "He is able to save them to the uttermost that come unto God by Him." Don't forget that. Then, too—

He is a wise Saviour. He must have a great deal of wisdom or He couldn't save. Who can put together that which has been pulled to pieces? Think, now. It is an easy thing to pull a flower to pieces, or to crush it beneath your feet. A little child can do that. But, if it had to be put together again, or if it had to be made as sweet and as lovely as it was before, not all the wise men in the world, not all the angels in heaven, could do that; they wouldn't have wisdom enough. Well, it's an easy thing for a little child to be ruined by sin, and to lose, like a crushed flower, all that is beautiful. Many such flowers have been trampled under foot by the evil one. But "the only wise God our Saviour" can take them up, and give them that which they have lost—the beauty of holiness, and the sweet scent of His love. He is mighty. He is wise. He can save. Again:

He is a willing Saviour. Suppose He had been mighty enough and wise enough to save, but not willing, could we have done anything to make Him willing? No: nothing; and we should have had no hope of salvation. Some young people seem to think that they must do all they can to get Jesus to save them. This is a mistake. A wicked heart makes a little boy unwilling to trust in the Saviour, and so he continues to be a poor, lost, miserable child. But the

heart of Jesus is so full of love that He is quite willing to save. He is ready to save you. There is not a child in the world of whom it could be said, "There, Jesus is not willing to save that little boy or this little girl." No. He is a willing Saviour.

And then, there is another thing that I must not forget to tell you:

He is the only Saviour. The text doesn't say, "They." No; but "*He shall save.*" Some boys and girls couldn't count how many teachers they have had since they began to go to school. But there is but one Saviour. There are many angels in heaven. The Bible tells us of "ten thousand times ten thousand, and thousands of thousands;" but there is only one Saviour—Jesus, and all the angels worship Him. When children feel that they have sinned, and begin to be sorry for it, good people are glad, and "there is joy in the presence of the angels of God." But not all the good men in the world, not all the angels in heaven could save one little child. Jesus is the only Saviour. Oh, think of Him; "for there is none other name under heaven given among men whereby we must be saved." Why, I could talk to you all day about the Saviour, and I shall have something more to say about Him before I have done; but the text speaks of you:

II. The Children.

Perhaps I needn't say a great deal about "the children." You know some of them;—who they are and what they are, and where they live. Some are less than others. But God loves them. When he speaks of "the children," He means the little ones as much as those who are older. Some do not know as much as others. But God loves them too. And when He speaks, as He does here, of "the children," He intends those who are ignorant as well as those who know a great deal. Some children are

naughty. And you have no doubt been told that "if children are naughty, nobody will love them." Ah! but God does. He loves, He pities even wicked children. And when He speaks of "the children," He doesn't leave one of them out. No: He means them all.

Again: "the children" are many. You couldn't count them. But God loves them—yes, every one. And the Bible speaks of a Saviour for many. His blood was "shed for many." "He bare the sin of many." "He gave His life a ransom for many." We don't know how many children there are, but there is a Saviour for them.

And then there is this, which must not be forgotten. All "the children" need a Saviour. Your parents may be wise and good, but they cannot save one of their little boys or girls, however much they might wish to do so. They cannot save themselves. No. Without a Saviour they must be miserable for ever. And what would have become of "the children" of such needy people, if God hadn't sent His Son to save them?

Well, now, you are thinking about "the children," and I want you to try to fancy that you can see all the boys and girls belonging to every school in the world! What a many! And then, too, we must not forget those who have never been sent to any school. Some are very poor. Some are blind. Some are deaf and dumb. Some are very ill. Some have no parents, no home, no food to eat, but what they beg from door to door. Oh, think of "the children."

And then, you know, they have all sinned. They have gone astray from God; they are like poor lost sheep; they are in danger; and they all need a Saviour. And you need one, too, as much as any of them. You often do what you know to be

wrong. Why? Because you like to do it. How strange! that you, a little child, should like to do what you feel to be wrong. Why is this? You have a wicked heart. You love sin. I think you are beginning to feel how much you need a Saviour.

Well, I have talked to you about Him, and "the children;" but now, What does He do for them? The text says, He shall *save* "the children." I want you to think of this:

III. Their Salvation.

You have often sung about "Jesus and the children," haven't you? It is not long since some of you were singing—

I wish that His hands had been placed
on my head,
That His arms had been thrown around
me,
And that I might have seen His kind look
when He said,
"Let the little ones come unto me."

A many hundred years ago, the children did see 'His kind look,' and hear 'His kind words,' and feel 'His kind hands.' But there is something still better than all this, for those who now trust in Him. To *save* the children is a great deal more than to treat them kindly, or to teach them, or even to pray for them. It is to take away all their guilt and shame. It is to give them a new heart. It is to make them holy and happy for ever. And Jesus is able and willing to do this—all this for boys and girls who trust in Him. He has saved thousands and tens of thousands of young people; and He loves you. He is come to seek you. He shall save the children.

But now I am going to ask you a question. Do you wish to be saved? A little boy says, "I have never thought about it." No; but should you not begin to think about it? Jesus thinks about it. He speaks about it too. He is now standing by your side. Do you

know what He says? "Look unto Me, and be ye saved." From what? From Sin. You would like to be saved from that, would you not? Suppose you were to waken in the night and find the house in which you live on fire? You would cry out for somebody to save you from the flames. Of course you would. But sin is worse than fire. It destroys the precious life of the soul. If a child is not saved from sin, it will torment him for ever. You would like to be saved from such danger. I know you would. Well, look unto Jesus. He stands there ready. He can see you. He can hear you. He will help you. He shall save the children. Again, I ask, From what? From Satan. He is your greatest enemy. He tempts you to do wrong. He tries to ruin every child. Listen to what the Bible says about him:—"Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Jesus speaks of little children as His lambs, for He is the Good Shepherd who will save them from the roaring lion. You would like to be saved from such an enemy. I am sure you would. Then trust in Jesus, for He shall save the children. Once more I ask, From what? From hell. How can I talk to little children about such a dreadful place? If you ask Jesus, He will tell you what a fearful thing it is "to go into hell, into the fire that never shall be quenched." (Mark ix. 43—45.) He will tell you, too, who will be cast into hell. "At the end of the world," He says, "the

angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." (Matt. xiii. 49—50.) When a child who has a wicked heart thinks of the end of the wicked, I can fancy that I hear him saying, "What must I do to be saved?" If I could speak to such a little boy, I would say to him, Do just what Jesus tells you to do. He says, "Look unto me, and be ye saved."

Do you children say, "But must we not learn to read first? for we are very ignorant. Or must we not try to be good first? for we are very sinful. Or must we not wait until we are a little older? for we are very young." No. Trust in Jesus *now*. He shall save the children. He is able to do so before they are able to read. He must do so before they can be good. He can do so while they are very young, for He says, "Suffer *little* children to come unto me." Why, then, should you not be saved? for there is a Saviour for you, and the Bible says, "Behold, now is the day of salvation." O come to Jesus! He will teach you by His Word and by His Spirit. He will change your heart by His grace, and make you holy. He will fill you with His love and make you happy. And by the merits of His precious blood He will save you for ever. O Lord, draw the hearts of these dear children to Thyself, and teach them to trust in Thee, for Thy name's sake. Amen.

D.

JOHN NEWTON COFFIN.

CHAPTER I.—THE GROUNDWORK.

IN the year 1794 the venerable rector of St. Mary Woolnoth, the Rev. John Newton, then verging on seventy years of age, thus wrote to the Rev. James Coffin, a clergyman residing in a Cornish village :—

“29th Sept., 1791.

“Give my love to all your children, particularly to the little stranger. I am duly sensible of the honour you have done me in incorporating my name with your own. May the name of Newton be to him as a light-house upon a hill, as he grows up, to warn him against the evils I ran upon in my youth, and on which (without a miracle of mercy) I should have suffered a fatal shipwreck.”

The correspondence was commenced under peculiar circumstances. Old Mr. Coffin had gone on in his profession, as many did then, and some do now, a total stranger to the purport of the glad tidings which it was his office to make known. In the introduction to the “Letters of John Newton,” the state of things is thus described :—

“Our revered and beloved parents were first awakened to a sense of the importance of vital religion through the instrumentality of some of Mr. Newton’s works, which had been kindly lent for their perusal. Under much concern for their past ignorance, and hardly knowing what to think or do, they, in the fulness of their heart, addressed their benefactor, though personally unknown to him, and stated, without reserve, the new position in which they found themselves, as light from the Sun of righteousness dawned upon them.”

The “little stranger” was our friend the late John Newton Coffin,

who died at Plymouth in 1861, after a life of much active benevolence and Christian service.

Linkenhorne, his father’s incumbency, is a rugged parish, then inhabited solely by agriculturists, but now bristling with mine-engine chimneys. The breezy down of Caradon, the beautifully wooded banks of the Lynher, the grassy upland farms, were the boy’s early haunts, and he ever retained for pure natural beauty of landscape the taste formed amidst these early associations. At the summit of Caradon the young people of the vicarage had playfully, from time to time, heaped stones together and called it the “Coffin cairn.” The magnificent view, embracing the whole country between Plymouth Sound on the one hand, and Padstow estuary on the other, with the ocean gleaming up towards the sky, as it were, on both sides, continued to be to our late friend throughout his life the model of a beautiful landscape. The boy grew up fond of adventure and superabundantly lively; nothing but the sea would do for him, and he was entered on board a man-of-war, taken to London by his father (a two days’ journey, the perils of which he was wont to recount), joined his ship at Portsmouth, and went a long voyage as midshipman.

His love of adventure was soon satisfied, and his father gladly obtained his discharge, and got for him a situation ashore in the Navy Pay-office at Somerset House, where for several years he was a clerk. Here, with characteristic vigour, he threw

himself into the gay life of his associates in the office. His intelligence and buoyant spirits rendered him very acceptable in society. He cultivated theatrical tastes, and became a thorough-going frequenter and critic of plays. He preserved some trivial mementoes of this dangerous passage in his life, and occasionally referred to them with solemn interest, as memorials serving to incite to humility and prayer. Once or twice have we been favoured with a sight of these shreds, which were to him as the torn banners of the enemy.

During this season of revelry it pleased God to recall him to higher things. We shall use his own journal, to relate the progress of new light and its blessed results:—

“This month thirty years ago (1817) it pleased God to afflict me with jaundice, and I then went to Linkenhorne, where I hope the work of grace commenced in my own soul through my dear father’s preaching. Is it not good then to have been afflicted? Surely, I was going astray, and long and hard was the struggle between the world and Christ. The flesh has disputed every inch of ground; and though beaten back and under, Satan has cast many a dart and whispered many a lie; and that I stand at all is of the Lord’s power and grace.”

The resolutions he then formed were carried into determined action, and at the age of 25 we find him with steadfast purpose abandoning the fascinations and allurements of the world for bliss beyond the grave, and declaring—

“All on earth is shadow, all beyond is substance. I bless God that 1817 has been to me a glorious year indeed! Oh, may He be my keeper and guide for the future, working in my heart such a return of love, that all I hereafter do or say may tend to His honour and glory! I cannot of myself do a thing that is right, but I’ll pray to our great Mediator to lay his everlasting arms around me, to lead me into all truth, to watch my advancing steps; and if He will attend to my re-

quest, I need not fear what man or devil can do against me. The Lord is my defence, my stronghold.”

The confidence expressed in these extracts was greatly encouraged and strengthened by his attendance on the ministrations of Dr. Collyer and Mr. D. Wilson, afterwards Bishop of Calcutta. Converse with Christian friends, during a severe illness in 1818, tended greatly to establish him in the right way; and in a visit to his father’s house at the close of that year, he writes:—

“Thanks to the God of all grace for the comforts of home, in the full sense of that endearing word. Time has blotted out another year of my earthly existence, and things are hastening to decay, but Thou endurest for ever! Quicken Thy grace in me that it may burst into a flame. Feed my soul with bread from heaven. ‘Try me, O God, and know my heart;’ and let my whole reliance be in a covenant, Jehovah. O Father, Son, and Holy Ghost—one God—feed and strengthen me with Thy grace, and teach me how best to do Thy will and adorn Thy doctrine!”

In January, 1821, he was afflicted with a complaint in the eye, which prevented him from reading and writing. On the 9th of August following he makes this minute in his diary:—

“Four months in Devonshire; failed to recover the eye. Trial for faith, and but for the Lord’s goodness I should have fainted at His chastening: blessed be His name, He hath not cast me off, though my heart has often murmured and rebelled against His will; but I have access to a throne of grace. I know that afflictions will not of themselves produce salutary ends, except the Holy Spirit carry them home to the heart. What a sinful worm I am!

‘To the dear fountain of Thy blood,
Incarnate God, I fly.’”

In June, 1823, his eyesight continuing much impaired, without prospect of improvement, he says—
“I must probably resign my appointment (Somerset House) In

this end, at all events, I would say, 'It is the Lord! Let Him do what seemeth Him good.'

He resigned his appointment in the following October, and records his feelings on that occasion—

"In my great trial my mind has been much exercised for providing for that tomorrow which I have nothing to do with, the Lord having provided *all things necessary* for the life which now is to all those who by faith in His Son live upon Him. He has helped me in times past, therefore I must not be moved from the hope of the Gospel, which offers life and immortality.

"17th May, 1824.—What a conflict is the Christian life called on to maintain; yet the battle is not doubtful, for Christ *has* overcome. Mark that, my soul! 'No weapon that is formed against thee shall prosper.' The Lord tries us that He may show us what is in our hearts, and by-and-by we shall come forth as gold purified seven times. Only believe, and all is yours, whether in life or death, for ye are Christ's."

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CHAPTER II.—CHRISTIAN WORK.

WHEN thus being forcibly detached from secular pursuits, he took up his abode at Plymouth, where he might keep up communication with his early friends, and yet be within call, should any opening present itself for such active occupation as might be found practicable with his defective vision. He continues his journal:—

"5th September.—Rev. John Hatchard preached his first sermon at St. Andrew's Church, Plymouth.—1 Thess. ii. 4. May he have grace boldly to preach the unsearchable riches of Christ. O may we value the Gospel for its own sake, and show that while the letter killeth, the Spirit giveth life with victory over the world.

"8th August, 1825.—Yesterday was a season of much refreshment. Heard Mr. Samuel Nicholson (Baptist minister, How Street)—Titus ii. 13. Am I looking with any satisfaction for the glorious appearing of our great God, *even* our Saviour? And what are the evidences in my daily life?

Is my faith growing? Are my spirit and temper more assimilated to Christ? Is prayer more sought after? Is His word sweet to my taste? Do I prefer spiritual engagements and the society of Christians?

"Oh, for a hatred of sin, a knowledge of self, a distrust of the creature! Bring me into the liberty of the Gospel, that I may lead a life of faith in the Son of God, and go on my way rejoicing that He will keep me to the end."

In the spring of 1827 we find him travelling for the Sunday-school Society for Ireland, as secretary for England, and thus recording his desires for the success of his labours—

"Give me, O Lord, wisdom and every grace necessary for my important work. Keep me humble, childlike, simple, zealous, and affectionate, and to Thee shall be all the praise.

"1st Nov., 1828.—Returned to London after an absence of many months. Mercifully preserved in Scotland, Ireland, and various parts of England, I have been strengthened in times of need, and many of my efforts have been blessed. What can I render unto the Lord for all His benefits? He has helped me and I will exalt Him—praise, love, and serve Him more than I have ever yet done. Perish pride, and all human unholy thoughts that would excite to saying, 'by my own arm have I done this.' No, blessed Lord, it is thine both to will and to do. Happy that servant who can cast all his cares and duties before the throne, and say, 'All my desire is before Thee: what wouldst Thou have me to do?' I have *much* to love for, and how much to be forgiven! Holy Spirit! fix deeply in my mind the conviction that Jesus, as revealed in the Scriptures, *is all sufficient*, and that the believer is complete in Him—complete as it regards satisfaction made for sin; complete as it presents a righteousness for the sinner, spotless and entire; complete as the union of the believer with Christ insures the sanctification of body and soul, if not wholly here, yet in heaven, where we shall see Him, be like Him, dwell with Him for ever. May the grace and peace of the Gospel be fully mine, so that all doubt shall be removed, and that I may walk in the light and love and holiness of Heaven, and wait for the hour which is to give me eternity for time, and the vision of glory for the imperfections of faith and hope."

Mr. Coffin continued to labour in promoting the objects of the Society in England and Ireland until April, 1831. When travelling through Cardiff at this time, the stage-coach upset, and he received a compound fracture of the hip. During his protracted stay at Cardiff, which this calamity necessitated, he was entertained at the residence of Mr. Guest, of whose Christian kindness and hospitality he ever afterwards retained a grateful remembrance. The lameness which resulted from this accident, and which continued to the close of his life, occasioned his retirement from the secretaryship of the Society in November.

Mr. Coffin now settled at Plymouth, and made annual summer excursions to the north coast of Devon and Cornwall. He employed himself, lame and infirm as he was, in active efforts to do good. Finding a large field for such efforts, he protracted his stay, returning in successive years, making Bude his head-quarters. He thus records the commencement of the work :—

“From May to October at Bude. I trust my visit may be blessed to many with whom I was associated in spiritual things. Weak and imperfect were my efforts, mingled with much sin; but the Lord employs earthen vessels, that the glory may be all His own. Save me, O Lord, from wishing to share it with Thee! Give me grace to be humble whilst active; affectionate whilst bold for the Truth; and may I labour where Thou wouldst have me, and spend, and be spent, in promoting Thy honour and glory. God be merciful to me, a sinner!”

From the time of his first acquaintance with Mr. Samuel Nicholson, in the summer of 1825, the subject of Believers' Baptism, and the proper constitution of the Christian Church were much in his thoughts. His early associations having been almost exclusively among Episcopalians, with many of whom (the excellent

of the earth) he had formed close and intimate friendships, he appears to have had many perplexities respecting these subjects; and although during his occasional visits to Plymouth, and after he came there to reside in 1833, he attended the ministry in How Street Chapel, and frequently took part in the prayer-meetings on the Lord's-day evenings, it was not until May, 1834, that his mind was fully relieved of its perplexity, and he wrote to Mr. Nicholson requesting baptism. He thus records the fulfilment of his desire :—

“20th May, 1834.—I was this day baptized publicly. Mr. Nicholson preached from 8th Hebrews: ‘A better covenant, which was established upon better promises.’ May my life give increasing testimony to my interest in that covenant; and may my union to this Church prove highly beneficial to my own spiritual welfare, as well as useful to those with whom I am associated; and above all, may it redound to the glory of God.”

The sincerity of this prayer was delightfully manifest in his devoted life. For several years he had charge of the spiritual instruction of the inmates of the Borough Prison, among whom his labours were attended by repeated tokens of the Divine blessing. Nor was our beloved brother without encouragement in his frequent ministrations during his periodical visits to Bude, Brixham, Linkinhorne, and other places, where he was accustomed not only to preach the Gospel, but to assemble in his private apartments as many as he could collect for the purpose of reading the Scriptures and prayer. His own words will best indicate the character and tone of these labours of love :—

“I earnestly hope that the Lord will raise in power what was sown in weakness, by causing His Word to convert souls, and to refresh some of His people. I trust I have spoken the same Gospel which my revered parent so long preached,

and though I stood in very different circumstances, I did not feel out of my place. Lord be pleased to keep me very humble, and with the spirit of a little child let me wait on Thee, both for daily bread and the disposing of my ways. Make the Saviour more precious to me, that I may live in Him more. Oh, how poor are my best thoughts of Him; how grovelling my most elevated affections; how cold the warmest emotions of my heart. Breathe Thy spirit on me, O Lord! and these dry bones shall rise and live, and serve and glorify Thee.

(To be continued.)

Dispose of me as Thou seest to be good, and as I can best serve Thee. Let my remaining hours on earth be consecrated to Thy praise and glory! Purify my aims, and while I preach to others, give me to feel the power of Thy salvation in my own soul. For me to live may it be Christ! Thou has assisted me with grace equal to my day. Help me to cast all my doings at the foot of the cross, that they may be seen only in the Beloved. Cover my imperfections with Thy righteousness, and take all the glory!"

AUGMENTATION FUND.

THE necessity of a Sustentation, or rather an Augmentation Fund, has been abundantly conceded. At the recent Session of the Union in Bristol, the resolution went further, and affirmed that in the *judgment of the Union* the "time has come" for the establishment of such a fund.

We may therefore be pardoned for throwing out a few hints and suggestions towards devising a practical method for carrying out this desired object. We are fully convinced it can be accomplished without interfering with the independency of the churches, leaving their self-control and self-government as free as now, both as to discipline or pastoral call, or internal regulation in every respect; this only being granted, that all our activity and all our resources shall be brought into full exercise. We are well convinced that this important purpose can be secured, also, without diminishing the independence and proper self-respect of ministers,—a point as jealously to be guarded as the autonomy of the churches. And this, we affirm, is practicable not only without lessening, but actually whilst augmenting the amount at present contributed to our varied institutions.

In regard to the management of money matters in our churches, two

things are very noteworthy. First, the large proportion of our members who literally contribute nothing to the support of our pastors. In many parts we know it to be true that specially and distinctively for the support of the ministry, a third or more of the members give nothing whatever. The parties we refer to, may cast some small coin into the plate at a collection, if it be made from pew to pew; now and then a small silver bit for incidentals or for missions; they may also give a shilling per quarter as rental of a sitting which they may call their own; but specially for sustaining the preaching of the Gospel, or for the income of the pastor, nothing.

In addition to this, and to make that which is bad still worse, there is at the present moment a busy host moving up and down the land, purveyors to the *Do-nothing* system. We meet them in almost every direction zealously encouraging the people not to contribute. "The free Gospel," is their language, "ought to be preached without money and without price." They haunt our chapel doors, beset our Church members, until at length they mould public opinion almost to the extent of making the poor half-paid pastor blush with shame, as if it were wrong to be

supported, however inadequately, apart from secular occupation. This is an evil which requires to be met at once, stoutly and urgently. And it will be one blessed result of the establishment of a Sustentation Fund, if it more vigorously affirm the honest principle that the labourer is worthy of his hire; that they who preach the Gospel should live of the Gospel.

First, How may this fund be raised? To seek the amount by applying for a sovereign here and a sovereign there, will never secure it. The guinea-subscriber system is exhausted, and has become thoroughly wearisome. The "ten pounds per Church" will never raise it, for whence is it to come? The minister cannot obtain it; the deacons are already overdrawn: the Church can see no way. But, if instead of endeavouring to set up your pyramid on its apex, the better endowed few, you place it upon the broad basis of the little endowed many, and bring those multitudinous small gifts into one grand aggregate, success will not only be achieved, but to an extent perfectly marvellous.

We appeal then, with intense, with unspeakable earnestness, to our brethren in independent positions—to those who honourably occupy the large and more handsomely endowed spheres—to take up this scheme in the beneficent spirit of the Gospel: advocate the right of your poorer brethren to adequate support; urge your people by all the force of solemn obligation—urge those strong and generous churches, the glory of our land—to set up the noble example of disinterestedness in methodical daily contribution with daily prayer; and thus commence the Fund which will snatch our brethren from the anxieties of penury, and elevate our whole denomination to a position of influence and prosperity it has not hitherto attained. Everything is possible, if men we could name, take it up. Difficulties real and imaginary may be easily started, but none affect the subject that are insuperable to earnest workers. What is a Baptist Church? Who are Baptist ministers? On what plan shall you decide the distribution? &c.

With a view to forward discussion,—not by any means as presuming to present a completely formed scheme—we place on record a few suggestions. Let them be regarded as supplying material, which, by wise and well skilled brethren, may be hammered out and beaten into shape.

I.—CHURCHES.

1.—That every Church now on the list of the Baptist Union shall be counted within the operation of this scheme, unless it formally withdraw itself; of which notice should be sent to the secretary of the Union, and also to the secretary of the Augmentation Fund.

2.—That in future no Church be received into the Union, or counted one within the operation of this Fund, unless accepted as such by the Association of the district in which the Church is situated. If there be no Association in the district, or if its application to be admitted has been refused by the local Association, an appeal may be carried to the Committee of the Union, called the Committee of Privileges, as hereafter provided (Section V., 3), whose decision shall be final on the case. And no new application from the same Church can be made within three years of the said decision.

3.—That every Church within the Union pledges itself to contribute faithfully and steadily to the Augmentation Fund.

4.—That any Church whose total amount of payment to its pastor does not amount to the sum of [say £50] per annum from local efforts, shall be considered a Home Mission Station, and shall either be grouped with some other Church or churches; or sustained and managed according to the specific Rules of the Home Missionary Society.

5.—That new Churches, where already there is a Gospel ministry, should not be formed, except under the special consent and advice of the District Association, who should carefully inquire whether there is a fair prospect of the said cause becoming self-sustaining; and if the amount which can be guaranteed for the support of the pastor locally,

should not reach £60 per annum, it should be a strong recommendation to connect the proposed new station as a branch with some Church in the vicinity; rather than organize it as a separate Church.

II.—MINISTERS AND PASTORS.

1.—That every minister or pastor now on the list of the Baptist Union be counted as one in the meaning and operation of this Fund, unless he distinctly withdraws his name therefrom.

2.—If a minister remain without a Church, or other charge, for six months, inquiry shall be made, by officers of the local Association, with appeal to the Committee of Privileges, whether it be from age; from ill health; from want of opportunity, or other cause beyond his control; or from fault of his own.

If through no blameworthy circumstance, the amount of sustentation shall be continued for [six] months, even though he may have no pastorate.

3.—If, unhappily, cases requiring the exercise of discipline should arise, the course of action, as regards the administration of this Fund, shall be decided in the first place by the District Association; but with right of appeal to the Committee hereafter referred to, called the Committee of Discipline (Section V., 4), whose decision shall regulate the apportionment of the Augmentation Fund in the case.

III.—THE FUND, AND THE ACTION OF THE CHURCHES THEREON.

It having been deliberately and repeatedly affirmed by the assembled delegates in the Annual Session of the Union that an augmentation fund was imperatively called for, and that the time has come for commencing its formation:

1.—It is specially desirable and incumbent on each pastor in our united churches, on some Sabbath-day [say the first in the year, and oftener as required] to inculcate upon all the members, and as many of the congregation as may willingly join in the movement, to enter more earnestly into the support of the Gospel ministry amongst us: or if the pastor is reluctant to take this duty

upon himself, that he should exchange pulpits with some other minister who would undertake to point out "the law of the house" on this particular duty.

2.—Each member should be urged to lay aside every day a gift of money, however small, for the purpose, and at the same time to offer to God our Father in heaven, an earnest prayer that He would enlighten, comfort, sustain, and prosper with special success the preachers of His sacred Word amongst us.

3.—This being a new and distinct effort, it is important that it should not interfere with the ordinary arrangements made by our deacons. For the new fund, therefore, let there be a treasurer and a secretary chosen for this sole purpose, appointed to attend upon this very thing. The selection would naturally be made from the number of the deacons; but much will depend upon the tact and vigour of the secretary, who should be a young man of active, earnest spirit. Let them aim to work up the fallow ground, to urge upon *every* member, without exception, the practice of the *daily* offering of money to the service of the Lord; and make arrangements for the quiet, methodical upgathering of the fragments into the treasury. Whatever amounts may be obtained for this fund should be kept separate from the ordinary items of Church contribution, and forwarded to the Central Treasurer of the Augmentation Fund with due promptitude and punctuality.

4.—Whilst, as to the particular details of method in carrying this great duty into practical effect, there should be the widest scope for individual choice and suggestion,—two points should be in each Church specially *insisted* on,—that *every* member should take part; that the gift should be laid by *daily*. A daily offering from each member, together with the contributions of such individuals in the congregation as feel interested in the more rapid progress of the cause of Christ, would provide an ample fund for augmenting inadequate salaries; for the enlarged operations of the Home Missionary Society; for a graduated scale of sustentation to such new stations as promise ultimately to

become self-sustaining; for the superannuation of those pastors who, through infirmities, may now most properly retire from the field of active service; we hope also, for the providing means for the better support of our colleges; and at the same time, supersede some of the numerous appeals to our churches for one society after another, now considered necessary.

Leaving each Church to devise its own plan of carrying the scheme into effect,

(a) Whether by collectors appointed to call every Monday morning, to gather up the gifts of the preceding week: say, one collector to not fewer than *five*, and not more than *ten* names.

Or (b) by boxes—one provided for each member—into which the daily gift may be deposited, at the hour of private prayer; to be opened quarterly, or oftener, at the members' tea-meeting.

Or (c) by cards, prepared and printed on a sheet specially for the purpose, after the manner of *coupons*, with a short prayer upon each, and the date. These sheets might be printed on paper of different qualities, or of different hues, and the scale of charges (not the intrinsic worth of the paper or card) vary to suit the means and dispositions of each member, for the daily offering. Or they might be all at one price [say, the sheet of 100, to be sold for 2s. 6d.], and each member, who is able and disposed to give more than the *minimum*, might lay by the higher sum and pay in the amount to the Church secretary and treasurer appointed over this business, on his application for a new card.

It would be interesting if all our 200,000 members were engaged daily in offering the same petition for the Kingdom of Christ, and the preaching of the Gospel at the same hour. We have one brother amongst us who, if he happily should enter into the spirit of this suggestion, could provide a set of brief, pithy petitions, which would aid the devotions of the people of God, whilst it simplified the ingathering of the resources of the Fund.

IV.—DISTRIBUTION.

When the total amount of the Fund has been ascertained [say, on the first o

October] each year, under the supervision of the Committee of Finances (Section V., 2), this total shall be divided into as many equal shares as there are ministers on the list, who are pastors of contributing churches, or secretaries of societies, or tutors of colleges, or superannuated through infirmity, or temporarily without charges, as provided for in Section II., 2; all, in fact, who are engaged in the great work of preaching the Word.

We can well conceive that the one item of this scheme which will excite most surprise, and possibly objection, is the proposal to grant an equal share in the augmentation to all our pastors, to the well endowed equally with the necessitous. "What," it will be said, "do you really intend that gentlemen already receiving a handsome stipend should become participants in the augmentation?" We do seriously propose it. *First*, because we would thereby remove from all minds the idea of charity or dependence in those who may be the recipients. *Secondly*, because we find it utterly impossible nicely to graduate a scale of assessment, or to construct a barometer of want; to say that such a one must have a grant, and his neighbour can well afford to live on his present means. And, *thirdly*, because we have entire confidence that our more highly apportioned brethren will use this gift sacredly for God's glory and service in some of the many paths of pecuniary service.

V.—COMMITTEES.

1.—That each association should, at its yearly meeting, nominate one of its number, to represent the churches composing that association, at the sessions of the Union: to be called the association-delegate. This would give, for England and Wales, a list of thirty-eight names, to form a body of special delegates; we may assume, distinguished by their piety, prudence, and knowledge of our affairs; out of whom the president of the Union for the year past (that is, the ex-president), shall prick the several committees, which have now to be described: seven names to each.

2.—The Committee for *Finance*, and the management of the Augmentation Fund; in addition, of course, to its stated officers, the general treasurer and secretary. Their duty would be to ascertain the amount sent by each Church; and if any have forwarded less than the stipulated minimum, to inquire into the cause of the deficiency, and, if needful, visit, or send a deputation to organize more effectually.

3.—One for *Privileges*. Revising the Union lists, both as to churches and ministers; and deciding upon applications and appeals.

4.—One for *Discipline*. If any case should arise, of appeal, or requiring consideration and judgment.

5.—One for *Arbitration*. From churches that have become divided, or are in danger of being divided and rent from any cause; that by a timely appeal to this Committee evil may be checked or averted.

6.—Each Committee to consist of seven, out of whom it shall choose its own chairman and minute-secretary. Yet if any one of these seven shall have already been engaged in the case pending, (*i.e.*, previously in his own locality) such member of the several committees shall retire, and his place be filled up out of the list of association-delegates supernumerary.

7.—These committees shall meet for business at six a.m., and again at eight p.m., if the business before them require much time, so that the Union may not be deprived of the presence and counsel of these most respected brethren in its regular assemblies; and yet, on the other hand, so that the committee's business may be completed and reported on before the session closes.

8.—The transactions and the judgment of each committee shall be presented in writing, signed by its chairman and secretary, to the president of the Union for the time being in session assembled, and having been read aloud, accepted, and ratified as the act of the Union.

Though we have no legal authority, and seek none, to enforce the decisions and judgments arrived at, yet it behoves every member of the Union, every

Church, and every Association, to sustain them with all their moral influence, and to aid in every honourable way to give them full effect.

VI.—RESULTS.

And now we must make some approximate guess what such a Fund might be expected to produce, if taken up universally by pastors and people with a holy enthusiasm.

By a slight calculation it will appear that the minimum of one farthing per day, on the 175,000 members we are said to count up, would produce £66,536 per annum, or about £35 each in augmentation.* Ask the poor brother, with his family round his table, struggling to make his £60 or £70 a year, do for rent and sustenance, and clothes, and education,—ask such a one whether £35 or £45 additional would not gladden his depressed spirit, and put new vigour into his efforts to serve his loved Redeemer. Inquire of the wan-looking and toil-worn wife of the good man with £100 a year, if an additional £35 or £45 from the Augmentation, would not be most welcome and most comforting in their modest home.

Thus far the *minimum* of one farthing per member per day.

But there is nothing incredible in the supposition that the following scale could easily be reached, if the same heartiness were thrown into the service of the Lord Christ, that the votaries of pleasure exhibit in the service of sense and of sin. Say that one half of our membership would never rise above the *minimum* of one farthing per day; that one half of the remainder would devote one half-penny a day to this great and important work; that one out of every ten of our members should lay up at the rate of one penny per day; that one in twenty should rise to the steady but not burdensome gift of twopence per day to the cause of Christ and the preaching of his holy

* We here divide the total number of names recorded in the Manual. But in fairness we ought to divide by the number of Churches reporting, since the number of members is calculated thus; and then the equal share would rise to about £45 each.

Gospel; that one in twenty-four should regularly set apart three pence per day; three in every hundred the amount of four pence daily; two in every hundred sixpence; and one in every hundred of our members one shilling each day for the comfort of the poor pastor, and for extension of the cause of truth and righteousness. We should then obtain the following results:—

Let it be noticed, on a survey of the scale, that there is not one single particular that can burden our churches. Granting that our members generally are poor,—that but a few are prosperous tradespeople,—and only here and there one that is wealthy, it is just such a scale that meets these circumstances. And everywhere throughout our borders the above could be gathered up from the fragments—the useless or wasteful expenditure of every-day life.

Let us tabulate the several amounts, thus:—

	£
50 per cent. at $\frac{1}{2}$ d. per day . . .	33,268
25 " " " " " . . .	33,268
10 " " " " " . . .	26,614
5 " " " " " . . .	26,614
4 " " " " " . . .	31,937
3 " " " " " . . .	31,937
2 " " " " " . . .	31,937
1 " " " " " . . .	31,937

Giving a total of . . . £247,512

annually: a sum which could be raised with perfect ease, if all the people were willing, almost without being felt; certainly without sacrificing comforts. And all this, without taking into account the generosity of multitudes outside our Church-fellowship. What might be done with this noble Fund to relieve not only poor pastors, but emancipate our Societies from the interminable morass of debt and encumbrance, and set every department free and in prime working order.

With this enlarged amount at command, we would now put down for—

	£
Augmentation of Incomes	100,000
Superannuation	7,000
New Stations	8,000
Building Fund for Loans	10,000
Home and Irish Mission	8,000

Continental and Colonial work	10,000
Colleges	6,000
Bible Translation	4,000
Education of Children of Ministers and Missionaries.	8,000
Widows and Orphans	2,000
Foreign Mission	80,000
And still leave for expenses of the Fund itself; of the Union Delegates' railway fares; publications of the Union, which should be sent by post as soon as issued to each pastor and Church; the establishment of a lecture like the Cunningshame lecture; periodicals and tracts, publication, postages, &c., &c., &c.	4,000
	£247,000

Eighty thousand pounds to our Foreign Mission, and that without distressing appeals to one or two-guinea subscribers to double their subscriptions; without laborious canvassing, expensive deputations, and all the toilsome machinery hitherto employed. Such a dotation would utterly astound and bewilder alike secretaries and committee how to apportion it out amongst the stations.

Pastors released from struggling anxieties in all parts of the land; aged ministers provided for on a scale of liberality they had never dreamed of, opening the way for the active zeal of younger brethren; new stations inaugurated, with provision, on a diminishing scale, for ten years, until completely self-supporting; chapel debts eased by largely increased loans free of interest; the various minor missions, and the Translation Society put on an entirely new footing; our colleges rising superior to the humbling necessities under which they now labour; and the Union itself, without, in the least, encroaching on the individual and independent action of the churches, elevated to a degree of compactness and efficiency favourable to the accomplishment of our most cherished anticipations.

WHAT THEN IS WANTED?

Simply earnestness. In pastors and in people, earnestness of faith. There is nothing impracticable in the scheme as to the scale of contribution, which is

well within the limits of our people's means. Indeed, much larger sums are *wasted* daily on superfluities in every class and rank. In the strength of God let us say, *IT SHALL BE DONE*. We respectfully submit these hints to the calm consideration of brethren of ex-

perience. Let the suggestions be canvassed fairly, and in a spirit of seriousness, not captiously; and let whoso will, point out how the acknowledged difficulties of the case may be more easily and successfully surmounted.

ACHATES.

THOUGHTS ON THE LAST ELECTION.

THE election of a new Parliament, which, through the medium of what we may call "a broad bottom constituency," reflects to a greater extent than at any former period, the opinions of the country, forms the commencement of a new era in our national history, and cannot be a subject of indifference to the readers of this Magazine. One of the most remarkable circumstances connected with the elections is the extinction of all those fears which were entertained even by many Liberals, that the concession of political power to the masses must result in the return of a democratic parliament, and lead to anarchy and revolution. Those apprehensions have been completely dispelled. Two hundred and twenty new men have been returned, but they are nearly all men of the old stamp and standing and position. If, on the one hand, it be affirmed, and not without reason, that the present Parliament is the least aristocratic which has sat since the days of the Commonwealth, that it contains a greater number of middle-class men, who have been the architects of their own fortunes; it may be said, on the other hand, that even under this aspect it contains perhaps a greater amount of substantial wealth than the last, and that these

millionaires, and demi-millionaires, the offspring of commerce and manufactures, are men bound by their own interests to maintain the cause of peace and order, and to improve and not overturn the institutions of the country. But it is, nevertheless, conspicuous by the absence of so many men of note and distinction, whose names have long been familiar to the country, such as Horsman, Osborne, Mill, Laing, Milner Gibson, Frederick Peel, General Peel, Lord Amberley, Sir John Karslake, Mr. Labouchere, Mr. Roebuck, Mr. Neate, Baron Rothschild, and many others who have either retired from the field or fallen in battle. No names appear in the list of their successors adapted to fill up the void. They have yet to earn a reputation for those enlarged views which are of paramount importance in an assembly which influences the destinies of half the world, and to acquire that elevation of mind which shall raise them, as legislators, above the low level of local, and what we may venture to call corporate, interests.

The Parliament assembles under happy auspices. The great question of Reform, which, during the last twenty years, has shipwrecked ministry after ministry, and blocked up the way of all other reforms, has

been finally disposed of. The House assembles with the conviction that it represents, not a privileged section of the community, but the whole country; that it is the nation which, for the first time, has enjoyed the power of entrusting its interests to its representatives; and this assurance cannot fail to inspire a higher confidence in their minds, and to give unwonted vigour and energy to their counsels and movements. Released from the spectre of a Reform bill, which was ever looming in the distance, the new Parliament will be at liberty to deal, root and branch, with those evils which have grown up by a fatal luxuriance under a succession of weak administrations. A strong majority in the House, the result of a strong conviction beyond its walls, is essential to the formation of a strong ministry, and we have now the enjoyment of both. The Cabinet has an immense deal of lee-way to bring up, and the post of Home Secretary appears to us even more important than that of Foreign Secretary. The tone of national morality has been growing lower and lower, and requires to be raised by affixing a legal stigma on those who are instrumental in debasing it. A House elected, as it is to be hoped, with less of that bribery which has hitherto been the rule and not the exception, may be disposed to make short work with the bribery which rules at the municipal elections. The municipalities, with perhaps some exceptions, are the hot-bed of corruption, and the great original source of our national degradation. The new Parliament will also have to reform our criminal law, which now permits the most notorious evil doers to prey on Society without interruption, and renders the back slums of London as unsafe as Calabria or Greece. It will, let us hope, give us a wise,

salutary, and effective bankruptcy law; and extinguish the false weights and measures which defraud the poor, and make us stink in the nostrils of Continental nations, among whom such villainies are unknown. It will, or it ought to, give the three millions of people congregated in London some better form of municipal government than jobbing vestries. It will unquestionably reform our poor-law code, and give us a system of national education, if necessary, to be compulsory; and it will, at an early period, extract the excrescences of our national expenditure, and introduce with a high hand a system of wise economy into our naval and military establishments. With a majority of more than a hundred, a Ministry ought to be able to achieve all these measures of improvement.

The great and leading question placed before the enlarged constituencies at the recent elections was the Disestablishment of the Irish Church, and the nation has responded to the call by sending up an overwhelming majority of representatives to carry it out. The first session will thus see the consummation of this measure, and the establishment of the principle of religious equality in one division of the country. The extinction of one branch of the Established Church will thus be effected, as we have shown in another page, in an assembly of which seven-eighths of the members belong to it. That the Lords will agree to the measure, there ought to be no doubt. They and their leaders resisted it in the last session on the very plausible plea that the opinion of the country on this fundamental question had never been ascertained, and it was remitted to the arbitration of the nation. They will not place themselves in a state of antagonism to the decision of the

constituencies, which has been unequivocally expressed at the last election.

The issue of the elections has equally startled both Conservatives and Liberals. The counties have given a majority of three to one to the former; the boroughs have returned a majority exceeding a hundred on the Liberal side. When it was affirmed by the leading Conservative authority that the lowering of the county franchise to £12 would serve to strengthen his party, he was deemed visionary, but the result has proved the prescience of this political seer. In the agricultural districts the influence of the landed gentry, and more especially of the clergy, is found to be irresistible, and it is enlisted on the Conservative side. We question whether two clergymen out of a hundred can be found in the Liberal party. One of the Conservative organs observes:—"It is the clergy who have turned the county elections. We glory in knowing it. Where the

parochial system is a reality, the Church's influence is paramount, and it would remain as great if the ballot, the use of which we regard with great complacency, was adopted." It appears, therefore, that if a clergyman takes an active part in elections, canvasses in and out of the pulpit, and drills his parishioners to vote for a Tory, he covers himself with glory. If his wife sends her maids to church decked in Tory colours, she is deserving of all honour, whereas if a Dissenting minister ventures to take an interest in the return of a Liberal member, he is to be stigmatised as a "political Dissenter."

On the whole, the leap in the dark has turned out to be a leap in the right direction. Household suffrage has given us a House with sufficient Conservative ballast to allay the fears of the most timid, and an amount of Liberal energy sufficient to gratify the most sanguine.

M.

SHORT NOTES.

PROGRESS OF ROMAN CATHOLICISM IN THE BRITISH ISLES.—The Archbishop of Westminster, a far more zealous and efficient promoter of Popery than his predecessor, who was born a Roman Catholic, has formed the ambitious design of founding a cathedral in the vicinity of Westminster Abbey, which shall rival the ancient edifice. He has already secured three acres of ground, at a cost of £36,000. It is to be constructed on a scale of mediæval grandeur, and is intended to present to the eyes of England

the imposing ritual of Rome in all its splendour. In the palmy days of Roman Catholic architecture, when more than a third of the rental of the country belonged to the Romish Church, a cathedral was the work of several generations, and of more than one century, and the archbishop who lays the foundation of the present edifice cannot expect to see the completion of it. This may serve to illustrate the confidence he feels in the progress of conversion in England; but, on the other hand, it

may also be taken as an indication of the very slender hope he entertains of recovering the old abbey to his creed.

The *Church News* affirms that Scotland is to be endowed with a Roman Catholic hierarchy, and that the Pope has selected twelve Doctors of Divinity to preside over the sees. There are, it seems, to be two archbishoprics, one of St. Andrew's and the other of Glasgow; and ten bishoprics, respectively of Edinburgh, Perth, Aberdeen, Moray, Orkney, Ross, Dundee, Argyll, Dunkeld, and Caithness. The establishment of Roman Catholic bishoprics in England some fifteen years back raised a storm of indignation throughout the circle of the Established Church, but this repetition of the process in the north is likely to be passed over with silent contempt. The invasion of England by the "Bishop of Rome," after three centuries of exclusion, has not been found to weaken the principle of Protestantism, and certainly the renewal of these sees in Scotland will not produce any such result. However offensive the intrusion may be, it will be altogether harmless. There is no danger to Presbyterianism, though there might be to Scottish Episcopalianism, which is already more than half Popish, and may now be exposed to the risk of absorption. The sees to which these prelates are to be appointed are not, however, to be created *de novo*. If we remember aright, they are all old bishoprics which existed before the days of Knox. According to the Roman Catholic theory, a see can never become extinct, although it may lie in abeyance for a dozen centuries. Isauropolis is still a see in the registry of the Vatican, as much as Aberdeen, though the one is filled with infidels, and the other with heretics.

PRAYING FOR THE PRESIDENT OF THE UNITED STATES.—Every one knows that the cities on the Continent teem with travellers from America. The bankers indeed assert that their letters of credit exceed in value those of the English, and that, in point of lavish expenditure, the new world far outstrips the old. Their custom is assiduously courted in the great hotels, many of which endeavour to attract their countenance by the designation of Hotel de Washington, Hotel de New York, Hotel des États Unis. The *New York Times* is to be found in reading-rooms where the *London Times* is not seen. As a compliment to their transatlantic friends, the chaplains of the Colonial and Continental Society have in many cases vouchsafed to introduce the name of the President in the service of the day, immediately after that of the Queen and the ruler of the country. But it appears that in the city of Dresden this liberal and laudable custom was resented by the English High Church residents. They appealed against it to the Bishop of London, the spiritual superior of the chaplains abroad, but he expressed his approval of it. On the first occasion of the mention of the President's name, after the receipt of his reply, a considerable body arose and quitted the church, and then proceeded to transmit a second representation to England, remonstrating in still stronger terms against the practice; when the bishop, to meet these prejudices, advised that another chapel should be engaged, or built, for the dissidents, where they might pray for their Queen, and the King of Saxony, and abjure the President. How far the advice has been acted on we have not heard, but such an exhibition of sectarian bigotry cannot be too severely reprobated. The command in sacred writ is "to make supplication for kings, and all who

are in authority," and the pretext for this objection, that the President is not a sovereign, but merely the chief magistrate of a republic, and is changed every four years, is not only absurd, but unscriptural. He presides over one of the greatest States in the world, destined to a position of grandeur far surpassing our own, and yet bound to us by the indissoluble bonds of a common lineage, a common language, a common creed, and a common attachment to free institutions. The Americans regard the omission of their President's name as a national insult; but it is only a spasm of the most vulgar bigotry.

EXTRAORDINARY SCENE AT FREEMASONS' HALL.—A great meeting of the Gospel Propagation Society, the representative association of the Established Church, was held at Freemasons' Hall on Tuesday, the 8th of December. The hall was densely crowded in every corner, and men went away by scores, after having in vain endeavoured, by imposition both of hands and feet, to obtain an entrance. The number which gained access was between fourteen and fifteen hundred, for the most part clergymen. The scene is described as one which, for confusion, anarchy, and violence, has happily no parallel except when an infuriated mob assaults a hustings. The question before the meeting arose from a vote of the Society in October last, to place the sum of £2,000 at the disposal of the Dean of Maritzburg, for the purpose of spreading the Gospel in the diocese of Natal. The dean is one of the most unscrupulous opponents of Dr. Colenso, and though he has sworn allegiance to him as his spiritual superior, has passed on him a sentence of excommunication. The

bishop has, in his turn, deposed the dean, and the chief court of the colony has enforced the decision. The money would, doubtless, have been expended by the dean in spreading the Gospel; that is, in waging war with his bishop. The bishops of Grahamstown and Capetown have likewise excommunicated Dr. Colenso and deposed him, but the local courts have declared that he is legally *the* bishop of the diocese, and that his two opponents have violated the law.

At the meeting, the moderate party in the Society proposed that the grant should be expended under the directions of the standing committee of the Society; the sacerdotal party resisted the motion with unwonted virulence, and moved that it should be placed in the hands of the two bishops in the colony, who are the most deadly enemies of Dr. Colenso. Dr. Macrorie has proceeded to the Cape to receive episcopal consecration, and the money would thus have been expended, under the auspices of the bishops, in establishing two rival churches and in promoting the violation of the law, and the continuation of anarchy,—equally destructive of the peace of the colony and disgraceful to Christianity. The original proposition elicited yells of indignation from a frantic mob of what Sydney Smith called "wild curates," and reverend gentlemen leaped to their feet, stamped, and roared "shame," "sit down," "nonsense," "naked erastianism." A spectator writes to a weekly journal:—"It was utterly shocking to see grey-headed clergymen hissing, shouting, bawling, 'question,' or 'divide,' the instant a man got up they did not want to hear, or roaring out 'no' to the most simple and incontrovertible facts. Certainly, no assembly of Jews or heathens described in the Acts was ever more utterly devoid of all

sense of justice and fair dealing. How one did long for a town clerk of Ephesus to send them about their business." When Dr. Miller rose to address the meeting in the interests of law and order, though not in defence of Dr. Colenso's opinions, which he repudiated, a burst of execration rose from that dark sea of black coats and white ties, and overpowered him. After having in vain endeavoured to obtain a hearing, he took up his hat and left the room with indignation. At length, the Archbishop of York succeeded in obtaining some control over the meeting, and Dr. Miller was recalled, and allowed, though amidst loud hisses, to address the assembly, when he protested against the proposal to convert the Society into an organization to encourage outrages on the law. The votes were eventually taken, when the show of hands appeared to be in favour of the amendment, but a ballot was demanded, which resulted in giving the proposal to leave the expenditure of the money in the hands of the standing committee a majority of 91; the votes being 765 in favour of it, and 674 against it.

MR. MORLEY AND THE LIBERATION SOCIETY.—Mr. Morley has been returned for Bristol, but before taking his seat he has relinquished all connection with the Liberation Society, of which he has hitherto been the most important and influential supporter. He does not, as he states, in any degree disown his principles as a Nonconformist, but at present the work to do is to disestablish and disendow the Church in Ireland, and a scheme to accomplish this is before Parliament and the country, which will receive his hearty support. "I have no wish to see a similar scheme originated for the disestablishment and disendowment of the Church of England.

The circumstances and conditions of the two are entirely different, and it is unjust and unwise to originate schemes which are practically useless. It is my conviction that changes are impending, but they will come from within, rather than from without." Notwithstanding the secession of Mr. Morley, it requires no gift of prophetic power to perceive that the establishment of "religious equality," as the present movement is termed, in Ireland must pave the way for the eventual extension of the same principle to England. It will be argued, and not without reason, that what is good for the five millions of dissenters from the Established Church in Ireland must be good also for the eight millions of dissenters in the rest of the kingdom. If the disestablishment of the Irish Church is found to promote, beyond former experience, the interests of Gospel truth, which we identify with the principles of the Reformation, nothing can prevent the adoption of the same course in England; if otherwise, no dissenter could desire it. The result of the experiment to be tried in Ireland cannot therefore fail to exercise a powerful influence on public opinion in this country; but Mr. Morley is perfectly correct when he says that the changes will come from within and not from without. It is not the assaults of the Liberation Society which will shake, still less batter down, the fortifications of the Establishment; it is the rapid increase of intestine and internecine discord in the garrison which threatens the safety of the fortress. The great problem of the present age is to test the truth of our Saviour's declaration, that a house divided against itself cannot stand; to ascertain how long Ritualism and Rationalism, and High Church and Low Church and Broad Church, can con-

tinue to dwell under the same roof. Nor must it be forgotten that the objections of Dissenters to the Establishment are weakened by every concession they obtain. Church rates are gone, and the next session of Parliament will probably open all University honours to the nation, without difference of denomination, and the Dissenting body will thus be left almost without a grievance.

NONCONFORMISTS IN PARLIAMENT.

—The following is the statement of members returned to the New Parliament who do not belong to the Established Church, as given by the *Independent* :—

Unitarians	17
Independents	12
Presbyterians	10
Jews	6
Baptists	5
Society of Friends	5
Wesleyans	2
Calvinistic Methodists	1
English Roman Catholics	1
Roman Catholics elected by Irish constituencies	25
	<hr/>
	84
	<hr/>

When omissions have been supplied, the number will probably be found to amount to 90. This is rather an unexpected result of the creation of a Household Parliament, which conferred the franchise on a large body of Dissenters who had never possessed it before, and thus led to the anticipation that a larger number of Dissenting gentlemen would have been returned. It is worthy of remark that there is but one Roman Catholic member returned for an English borough against three who sat in the last Parliament; and also, that the number of Roman Catholic members from the Emerald Isle falls short of what might have been expected from the preponderant influence of the Romish priests. It is equally noteworthy that the first act

disestablishing any portion of the United Church of England and Ireland should proceed from an assembly in which only one-eighth consists of those who are not virtually members of that community.

ATTACK ON MISSIONARIES IN CHINA.—The latest intelligence from China gives us the assurance that the British minister at the Court of Peking, Sir Rutherford Alcock, has taken the most effectual means to obtain redress for the outrage recently committed on the missionaries, and security for the future. The particulars of the attack are already before the public, and are well known to our readers. Mr. Medhurst, the consul at Shanghai, proceeded with H.M.S. *Rinaldo* to demand satisfaction from the Chinese prefect. That vessel may be considered as one of those ambassadors Cromwell was accustomed to employ in his negotiations, which “spoke all languages, and never took a rebuff.” The prefect stated that he was not strong enough to curb the *literati*, the real authors of the outrage. The consul then appealed to the Viceroy of Nankin, who promised that the instigators of the riot should be punished, that a pecuniary indemnity should be paid for the losses sustained, and that a proclamation should be engraved on stone, declaring that foreigners had a right to live at Yangchow. But the commander of the *Rinaldo* thought fit to remove the vessel before the satisfaction was completed, and the Viceroy immediately altered his tone, refused to issue the proclamation, and reduced the offer of indemnity by one-half. Mr. Medhurst, after remonstrating in vain, referred the question to Sir Rutherford. It is now reported that he has been equally unsuccessful in obtaining redress, and has therefore ordered Commodore Sir Henry Keppel—

who once stormed Macao to release a missionary—to proceed with *three* vessels of war and enforce redress from the Viceroy. It is not surprising that some of the London journals should be disposed to lay the blame of this embroilment at the door of the missionaries; but as they are permitted by the express terms of

the treaty to settle in the country and to teach, they are entitled to the same protection from their own Government which would readily be accorded to merchants, so long as they keep within the terms of the treaty stipulations, and we have yet to learn that they have been in any measure violated by them.

Reviews.

A History of the Free Churches of England from A.D. 1688—A.D. 1851.
By HERBERT S. SKEATS. London:
Arthur Miall, 18, Bouverie Street,
E.C.

By the help of this volume we are enabled to trace the growth of free thought and religious liberty in England, from the period of the Reformation down to our own times. Mr. Skeats dates his history from the revolution of 1688, but that we may be able to appreciate the changes which have taken place since then, he gives us in his first chapter a concise and comprehensive view of the state of religion and religious parties in the nation from the time of Henry VIII. The same spirit which led the English people to cast off the tyranny of Rome, led the more advanced Protestants to desire that the English Church might be purged from all that was Romish. Hence, in a short time, we find this desire giving expression to itself in the rise of Puritanism within the Church, and of Nonconformity, in the Baptists and Brownists, without the Church. Indeed, so early as the reign of Edward VI. the most advanced principles of Nonconformity gained expression in very high quarters. We find John Hooper, Bishop of Gloucester, asserting our views thus. "Touching," he says,

"the superior powers of the earth, it is not unknown to all them that have read and marked the Scripture that it appertaineth nothing unto their office to make any law to govern the conscience of their subjects in religion. Christ's kingdom," he adds, "is a spiritual one. In this neither Pope nor King may govern. Christ alone is the governor of His Church, and the only lawgiver." Under the firm rule of Elizabeth, who dealt out equal measures to Protestant or Romanist if he ventured to differ from her establishment, the English Church was far from securing the voice of the nation. She tried what imprisonment and the scaffold could effect, and when these failed to put out the spark of freedom, she drove the Dissenters from her realms, only that they might go and establish congregations of Baptists and Brownists on the Continent.

It was in this reign that Thomas Cartwright stood forth as the great champion of Puritanism. He was a Puritan of the more advanced type. "He objected to the whole order of Church government and patronage. He denounced the hierarchical system, and demanded that the people should have liberty to choose their own ministers. On other subjects he anticipated most of the views and practices which were afterwards enforced by the Presbyterian

party in the time of the Commonwealth." It was in vain that Elizabeth tried to hush this call for freedom. Though she choked the jails with prisoners, and turned the church "into a great shambles," like Canute before her, she had to learn that this advancing tide of religious liberty refused to recede at her command.

From the accession of the House of Stuart, the struggle between despotism on the one hand and the spirit of freedom on the other, becomes every year more apparent. Whatever hopes the Puritans entertained from the presbyterianism of James I, were soon dispelled by the Hampton Court Conference, and as the fires of Smithfield were once more lighted, many of those who afterwards became so prominent in the history of the Pilgrim Fathers betook themselves to Holland, there to seek that freedom which was denied them in their own country. But the spirit of inquiry had been aroused, and the search after Truth and a deeper spirituality went on. One began to inquire into the relation of the State to the endowments of the Church, and the result was the celebrated Treatise of Selden on Tithes, giving such mortal offence to the clergy of his day. Others tried to deliver the nation from the curse of what we should now call a Continental Sabbath, and succeeding in their protest against the "Book of Sports," for the first time they defeated the king, for the first time royal authority was set at nought. One invaluable treasure for the nation was now secured. "Reynolds, the Puritan, suggested a new translation of the Bible by His Majesty's special sanction and authority. The vanity of the king was touched, and the great work was executed." And the same reign which drew up the Canons of the Church gave to the nation the Word of God as we possess it. When Charles I. came to the throne the "Book of Sports" was again issued. Convocation was invested with unlimited power to make ecclesiastical laws. All sectaries were again brought under the extreme penalty of the law, and the doctrine of the divine right of kings, and of passive obedience assented to without reservation." But

the day of retribution was at hand. The House of Commons rose against Charles, and the nation protested against this tyranny in the Church and in the State, and with the death of the king a new state of things was introduced. Still the freedom which was at first secured was more apparent than real. The stone had been rolled back from the sepulchre, and the country had received a new life, but as yet it was not released from its grave clothes. "The imposition on the nation of the solemn league and covenant indeed was a more odious infraction of religious liberty than the imposition of the whole of the prayer-book and the Thirty-nine Articles, for it was enforced on laymen as well as the clergy." Another step therefore had to be taken, and when that was done, then "England, under Cromwell's government, experienced a degree of freedom which had hitherto been unknown. All who petitioned for liberty of conscience received it. Considering the political position which they occupied, the Episcopalians were, on the whole, tenderly treated—much more tenderly, indeed, than they had ever treated those who differed from them. In many parts of the Kingdom the reading of the Book of Common Prayer, although contrary to law, was suffered. The few who left the Church were mercifully dealt with. They were not deprived of all means of living, and Usher and Pearson were still allowed to preach." Churchmen, Presbyterians, Baptists and Independents had their rights respected. And though the religious liberty of the country was far from being perfect, England had never enjoyed such freedom as that which the rule of Cromwell secured.

With the return of Charles II. the spirit of despotism again prevailed. Notwithstanding the pledges given at Breda, the Savoy Conference was but a repetition in a grosser form of the tyranny and mockery of Hampton Court. Richard Baxter and his colleagues soon found that neither the king nor the clergy intended to give the faintest shadow of liberty to any sect but their own. Charles II. was proclaimed 29th May, 1660. "In 1661, the Corporation

Act passed, after which no Nonconformist could hold office in any municipal body: in 1662, the Act of Uniformity silenced their ministers; in 1663, the Conventicle Act was passed, and no Nonconformist could hold a meeting at which more than five persons in addition to the family were present; in 1665, all Nonconformist ministers were prohibited, by the Five Mile Act, from coming within five miles of any corporate borough: in 1670, the Conventicle Act was extended, the penalties under it increased, and informers encouraged; and in 1673, the Test Act was passed, after which all employment civil, naval or military, under the Government was denied to Nonconformists." But for all that, some hundreds of Free Churches date their existence from this period.

During the next reign the Protestant Dissenters "were alternately persecuted and coaxed. James II., whatever may have been his vices, was on the whole in favour of religious liberty. Almost as soon as he ascended the throne he released all who were in prison for conscience sake, by which act no fewer than fifteen hundred Quakers alone were set free." But it was evidently his design by this means to favour Roman Catholics, so as to restore them to power. The attempt, however, cost him his throne. The Dissenters refused to accept liberty at such a price, and hastened to welcome William of Orange as the deliverer of the nation. And now, "with the end of the reign of James II., the experiment of forcing one form of religion upon the English people ceased. Every means which the despotism of the State and the intolerance of the favoured sect could devise to secure an entire conformity had been adopted. The Crown and the dignitaries of the Established Church had united to put down all freedom of opinion. The fire of the stake had been lighted, the gallows had been erected, and the prisons choked, in order to strike terror into the minds of all who dissented from the one sect. During the whole of this period not one bishop or clergyman had lifted up his voice against such inhumanity. The hierarchy of what was declared to be the only Chris-

tian Church in England employed all their influence to make the fires hotter, to give increased employment to the hangman, and to swell the numbers in the gaols. Yet the Nonconformists grew and increased. Their doctrines became, every year, more readily accepted, until it was seen that a despotic Church was as opposed to the interests of religion and humanity, and as inconsistent with the rights of mankind, as a despotic State."

As William III. ascends the throne we enter on a new era in the liberties of our country. It would be very wrong, however, to suppose that by the revolution of 1688 anything like religious equality was secured for England. The episcopal was to be the dominant Church still, and other religious bodies were only to receive a bare toleration. William and Mary "consented to grant a full liberty to Dissenters, but it was said that they would not consent to the repeal of the laws which tended only to the securing the Protestant religion, such as those concerning the tests, which inflicted no punishment but only an incapacity of being in public engagements." In the great Whig party which now ruled the nation, there was a strong disposition to give more liberty to Dissenters. Many of the greatest men of the day, both in the Church and in Parliament, were in favour of it. But the attempt which was made to abolish the sacramental tests failed, partly through the influence of the clergy and partly through the indifference of Dissenters themselves. The great body of the Nonconformists were indifferent to this, because they expected that the "Comprehension Scheme" which was being discussed would embrace the Independents and Presbyterians within the establishment, and thus remove their difficulties. The opportunity for gaining their freedom was thus allowed to pass, and the result was that for many years the Dissenters had to be satisfied with being barely tolerated.

The Nonconformists for the most part appear to have been satisfied with the "Act of Toleration." "The only people who were dissatisfied with it were the Quakers, who continued from this time forward, year after year, to denounce in-

the most emphatic language, tithes and church-rates, and all compulsory exactions for the support of religion." Although John Locke, with "all the strength and freshness of his intellect," came forward to prove the injustice of conceding no more to Nonconformists than the Act of Toleration secured, it was all in vain. The Government was not prepared to grant, nor the Dissenters to ask for anything beyond.

Mr. Skeats gives us a pretty full account of the state of different religious bodies at this period. The leading men among the Quakers, Baptists, Independents, and Presbyterians, are referred to more or less at length, and we are enabled to obtain considerable knowledge of the relation of these denominations to each other, and of their internal condition. "The most aggressive and, in some respects, the most successful body at this period was that of the Quakers. . . . Between A.D. 1688 and A.D. 1690 licenses were taken out for no fewer than a hundred and eight new permanent places of worship for this Society. In their yearly epistles the Friends are repeatedly congratulated on the "prosperity of the truth in many counties," on the opening of new places of worship, and on the willingness of people to receive their doctrines." "Soon after the Toleration Act was passed, the Baptists had a general assembly of their churches in London. . . . It appears from the terms of invitation that the Baptist body was in a remarkably depressed state Scarcely any, if any, denomination seems to have made so little progress after the passing of the Toleration Act. While the total number of Nonconformist places of worship licensed in the two years from 1688 to 1690 was nearly one thousand, the number avowedly belonging to the Baptists was only sixteen. . . . The proceedings of the assembly appear to have been marked by great humility and harmony; and they give a most favourable impression of the ardent and sincere religious character of the Baptists of this period."

The Presbyterians and Independents differed from the Baptists in this respect,

that during the reign of William and Mary they made greater comparative progress than they have ever made since that time. The scheme for uniting these two bodies into one failed, but they continued to work harmoniously and successfully until by the rapid growth of Socinianism the Presbyterian churches in particular were weakened. During the twelve years which succeeded to the passing of the "Act of Toleration" two thousand four hundred and eighteen places of worship were licensed by Dissenters, and though at the commencement of this period the Nonconformists did not number more than about a hundred and ten thousand persons, at its close they are estimated by De Foe, with some exaggeration Mr. Skeats thinks, at not less than two millions. The same author states that they were the most numerous and the wealthiest section in the kingdom.

But even this toleration of Dissenters was too much to be endured by the House of Stuart. No sooner was Queen Anne upon the throne than it was evident that their liberties were in danger. High Churchism did its utmost to curtail these, and if possible to uproot Dissent. By the "Occasional Conformity Bill" an attempt was made, and at length successfully, to shut out all Dissenters from the Corporations. And by the "Schism Act" measures were passed which threatened to close all the educational institutions belonging to Nonconformists, by refusing to grant certificates to their teachers. Fortunately for England, before this Act came into operation the House of Stuart gave place to the House of Brunswick, and henceforward the struggle "was to be, not for the preservation, but the extension of freedom." The contest however was a long one, and it was not till after the struggles of 1828 and 1829 that all civil disabilities were removed from Nonconformists.

Mr. Skeats gives us a very full account of the state of religion in the Church of England, and the different Nonconformist bodies, from the reigns of George I. down to 1851. He traces the decline of religion at the beginning of the 18th century, and the rapid

growth of Unitarianism. Then we have a most interesting sketch of the rise of Wesleyanism, and the revival of religion in Wales. We are made acquainted with the periods referred to in this volume not simply by a narration of facts, but as we become familiar with the men who lived in these periods. We are thus enabled to trace a parallel between the great events of the age and the individual lives and characters of the leading men that influenced the age. And with us this book owes its value in no small degree to the fact that it gives to so many in every denomination whose memories are dear to us, just their place in the religious history of their country.

From the close of the 18th century dates the rise of those numerous institutions which minister so largely to the vigour and prosperity of our country. While John Howard was visiting the prisons of England, and Europe, that he might reform their system, Hannah More, and Robert Raikes, were establishing schools, that the children of the poor and ignorant might be educated. And at the same time that Granville Sharpe was petitioning Parliament for the liberation of our slaves, William Carey was pleading on behalf of the bondsmen of every land. The various Missionary Societies having been established, then came the Bible, the British and Foreign School, and the National School Societies. The history of all these movements is given with ample details in the volume before us, as well as that of many other societies in which we are interested of a still later date.

This "History of the Free Churches of England" will be very valuable as a book of reference. It is carefully written by one who is evidently a master of his subject. We doubt not but, that every Dissenter who reads it will unite with us in thanking Mr. Skeats for so valuable a contribution to our Nonconformist literature.

Commentary on the New Testament. By JAMES MORISON, D.D. Parts 1—3. London: Hamilton, Adams, & Co.

THE three parts of Dr. Morison's com-

mentary now before us, comprise part of the Gospel by Matthew. The notes are copious and interesting, if elementary; and are certainly a great advance on Barnes. It is possible that the editor intends to make the work a vehicle of his peculiar theology, but as yet we have marked nothing that need limit its use to any one section of Christians. On Baptism, of course, we find Dr. Morison in antagonism with ourselves. He supposes, for instance, that "John stood—as would be not only safe, but pleasant, in that sultry climate—on the edge, or within the margin, of the river, and as the people came down to him into the water, he poured, or threw, or sprinkled, upon them the symbolical element. Such, as we conceive, would most probably be the action of John when he baptized." (Note on Mat. iii. 6).

The New Testament of our Lord and Saviour Jesus Christ. A new Translation, in which special regard has been paid, among other important points of detail, to the power of the Greek Article, to the force of the Various Tenses, and to the logical idiom of the Greek Original: with critical and explanatory notes. (The Text conformed to ancient authorities.) By J. B. ROTHERHAM. Part I., The Gospel by Matthew. Manchester: Samuel Oldfield Prior, 106, Stretford Road.

MR. ROTHERHAM'S design is praiseworthy, but his method is incurably faulty. No language can bear to be represented by another "*verbum pro verbo*." The true translation, e.g., of the Greek Testament means the expression, *as nearly as possible*, in good English of the thought which the original language employs its own idioms to convey. Those who can read Greek will not need Mr. Rotherham's version; those who can only read English will not understand it. What additional force, for instance, is conveyed by the following (Matt. vi. 24):—"No one is able unto two masters to be in service; for either the one he will hate and the other love, or one he will hold to and

the other despise: not able are ye unto God to be in service and unto Mammon"? The translator's principles are really sound; especially with regard to the article, the force of the tenses, and the various modes of indicating emphasis. His criticisms, moreover, are often correct and suggestive; so that his failure is the more to be regretted. The only real use of the version, it appears to us, would be to a learner of Greek, to facilitate his retranslation from the English New Testament into the original. We observe that he substitutes *immerse* for *baptize*—a very inadequate rendering, as Mr. Waylen some time ago unanswerably pointed out in this Magazine.

The Theology of the Christian Commission on the subjects of Christian Baptism. By R. INGHAM. London: Elliot Stock.

MR. INGHAM is already known to many of our readers as the laborious author of an exhaustive work on the Mode of Baptism—a "Handbook" in a portly octavo. The present work is but a pamphlet, though appearing as a second part of the Handbook, and containing a great amount of matter closely compressed. The book is rightly entitled "the *Theology* of the Commission:" for its able author distinctly recognizes the fact that the grammar of the passage *alone* does not settle the question whether "discipling" should precede baptizing or not. Those who reason, on grammatical grounds only, that because we read "disciple, . . . baptizing, . . . teaching," the three acts must be performed in this order, only prove that they do not understand Greek. So far as the language is concerned, the acts might be contemporaneous or successive, or the two latter might be adjuncts of the first or methods of its accomplishment. All this Mr. Ingham well brings out, ably confuting Dr. Halley's version, "disciple by baptizing" as the only true rendering. What we as Baptists have to do is, to gather from the New Testament the true idea of a disciple; and from the recorded action of the apostles, as well as from their discus-

sions of the ordinance, to learn what relation they understood to exist between baptism and discipleship. This is the only safe ground, and Mr. Ingham has discussed it in a very comprehensive and excellent style. As in his former volume, he has pressed into his service the testimony of theologians from all quarters, some of whom would find themselves in the Baptist witness-box with considerable surprise, and in strange company.

The Holy Bible, according to the Authorized Version, arranged in Paragraphs and Sections; with emendations of the Text: also with Maps, Chronological Tables, and Marginal References to parallel and illustrative Texts.

Part I. Genesis to Deuteronomy.

Part II. The Gospels.

Religious Tract Society, 1868.

THIS edition of the English Bible promises as near an approach to perfection as can perhaps be attained. No pains have been spared in revision, the care having evidently extended to the minutest particulars; while the mechanical execution (in handsome 4to) is worthy of the highest praise. The plan is that of arrangement in paragraphs, and includes also "improved renderings in the more important instances in which the labours of later critics have shown that the translators to whom we owe our justly venerated English Version were in fault. . . . There have been also added explanations of obsolete words, and translations of Hebrew and Greek proper names and phrases."

The Pentateuch, which appears under the editorship of the Rev. Dr. Gotch (to whom also the rest of the Old Testament has been entrusted) appears to contain everything which an intelligent English reader of the Authorized Version can require for the elucidation of the text. We could only wish that the word JEHOVAH, given once (Gen. ii. 4), as the equivalent for LORD, had been substituted throughout. There can be no valid reason for copying the Jewish superstitious suppression of the charac-

teristic Divine Name: and the capital letters, by which our translators have effected a compromise, do not, at any rate, speak to the ear.

The New Testament is to appear under the editorship of the Rev. Dr. JACOB, late of Christ's Hospital. Only the Gospels are as yet published; and within the limits prescribed, are most carefully and accurately presented. It would have been very possible to carry the work of emendation somewhat farther, without venturing on disputed grounds; but it was wiser to err, if at all, in favour of the existing version. We think, however, that as approved corrections of the received text have been admitted into the margin, a greater number might properly have been given. Thus, in the Lord's Prayer there is no hint that the Doxology is probably a later addition, and the important questions as to the authenticity of Mark xvi. 9—20 and John viii. 1—11 are entirely unnoticed. We would further suggest that some means might have been adopted for intimating the comparative value of the various readings given. For instance, Matt. vi. 1, we are told that instead of *alms* "some manuscripts have *righteousness*." Is not the latter reading morally *certain*? If so, how it sets forth our Lord's course of thought in the chapter—the "righteousness" of verse 1 being discussed under the subdivisions of almsgiving (2—4), prayer (7—15), and fasting (16—18).

A complete revision of the Authorized Version, conducted under auspices which will command the assent of all the British Churches, may perhaps be hoped for in the future. Such works as the present prepare the way; and if they stay the appetite of this generation, they will in the end only stimulate the demand, which must happily prove irresistible.

Bunyan's Pilgrim's Progress. Illustrated by the late C. H. Bennett. London: Bradbury, Evans, & Co., 11, Bouverie Street.

THIS elegant edition of the grand old allegory derives its interest from the

marvellous illustrations of Bunyan's characters designed by the late W. Bennett. They are drawn in the Albert Durer style, and faithfully portray the virtues and the passions of the heroes of the glorious dream. The preface by Mr. C. Kingsley increases the value of the book, albeit it has some things in it hard to understand.

The Fortunes of Cyril Denham. By EMMA JANE WORBOISE, Author of "Thornycroft Hall," "Violet Vaughan," "The Berthas," "Margaret Torrington," &c. London: James Clarke and Co.

EMMA JANE WORBOISE has become a popular writer, and this tale is, we suppose, quite equal to the other productions of her pen. It is a book easily read, and we should imagine almost as easily written. There are a few good paragraphs scattered through the volume; but the composition is, for the most part, loose and feeble, and it abounds in inelegant and slang expressions. Many parts remind us of one of Trollope's novels, the hero of which, like Cyril Denham, found refuge in a Government office, and became entangled in love-toils, woven by the daughter and lodgers of his landlady; but who was not so fortunate as Cyril, who finds himself at last landed in happiness, of which the poor weak-minded fellow is utterly unworthy. The *morale* and theology of the tale are unobjectionable, which is more than can be said of very many popular tales which form the staple commodity of our religious and other periodicals; and among the lovers of this kind of writing—we cannot call it literature—it will be popular, and more deservedly so than many of its rivals. But we seriously ask whether something cannot be done to stay the rage for such writing, which can do but little good, but must do much harm, by weakening the minds that feed on it, and destroying the relish, if not capacity, for the solid and instructive? Cannot a more wholesome literature be provided for our young people? Books and papers on history, science, and Biblical scenes, may surely

be made sufficiently interesting, to displace love-stories and sensational tales, interspersed with sentiment and pious talk. Is it not a burning shame, and a disgrace to our age, that light and trashy writing is nearly the only kind that pays, and that editors of so-called religious and Sunday periodicals are compelled to have recourse to pretty and exciting tales to keep up their circulation, and that their articles are constantly degenerating? Of how many of them will their recent numbers bear a favourable comparison with those published five or six years since? The present vicious taste cannot long continue. A reaction must soon set in. Will not our Christian writers of talent take the lead, and do something to elevate the taste, and strengthen the minds of our sons and daughters, and excite them to noble and profitable study?

The Great Cloud of Witnesses. Abel to Moses. By W. LANDELS, D.D.
London: Religious Tract Society.

THAT grand muster-roll of the Worthies of the Ancient Church, the eleventh of Hebrews, has been the subject of such frequent comment; that it would seem to be a bold thing to attempt any new illustration of the great things faith has done and suffered, from these histories of the far distant past. If we could stop here, doubtless we should carry with us the consent of a large class of literary men, in whose esteem the Bible is used up and effete, like a mere horn-book or multiplication table, valuable for elementary schools and nursery purposes, but not worthy of the attention of profound and advanced thinkers. Happily we do not write for such persons. Our readers, like ourselves, believe that the Book of God responds to the workings of all devout minds. It has separate treasures for all earnest seekers. Every man's angle of vision yields him some beauty all his own. Every land furnishes an explanation of some mystery which it contains. Every age contributes new evidence to the Divine origin of the Sacred Scriptures, and though

the present may be—as we fear it is—an un-Biblical age, the re-action will speedily come, and men will hear and fear the words of the Eternal.

But we must not, in the crowded state of our New Year's number, occupy more space by way of introducing to the notice of our readers Dr. Landels' book. He has written much, and well; but, to our mind, all his previous efforts are far excelled by this. It is a volume which will honourably represent the learning and theology of the nineteenth century, and it is matter of joy to us that it has proceeded from one of our own beloved denomination. We might, but that space forbids it, extract pages of touching and vivid exposition, of close application, of loving consolation, or of ingenious research; for all these abound in the volume. But it must suffice, to give our readers the strongest recommendation in our power of a work which we believe will prove a treasure to the Church of God.

The Leisure Hour, 1868.

The Sunday at Home, 1868.

The Cottager, 1868. Religious Tract Society.

THESE favourite publications retain all the vigour of their earlier days, and indeed we think them improved. Professor Dunkin's papers and star maps on the midnight sky of London, Mr. Jordan's literary reminiscences, Cuthbert Bede's cheery talk on Men and Manners, and the contributions to our knowledge of Spain and Japan, make the *Leisure Hour* a most valuable volume. The *Sunday at Home* has a series of articles on Jewish history, between the Old and New Testament eras, in which young people might be advantageously drilled. God bless *The Cottager*; it will be an angelic visitor in many sheiling, hut, and cottage.

Gleanings from Proverbs, Ecclesiastes, &c. By the Rev. D. PLEDGE. London: Elliott Stock, 62, Paternoster-row.

OUR esteemed brother, Mr. Pledge, was formerly the honoured and useful

pastor of the churches at Margate and High Wycombe. Impaired health has interrupted his ministerial labours, but he still retains the zeal of early days, and employs his leisure in such work as this. There is much valuable and devout material in the volume, and we shall be glad to hear that it obtains an extensive sale.

Public Psalmody, &c. By the Rev. S. COWDY. Third Edition. London: Elliot Stock, 62, Paternoster-row.

MR. COWDY supplies his readers with some very sensible suggestions on the improvement of Psalmody in public, and as all Christian ministers should do, urges the practice of singing at the Family Altar.

France, and the French. By A. G. BURNETT. London: Simpkin, Marshall, and Co.

THIS very interesting lecture, delivered in the parish school of Kenmay, contains much information in a condensed form.

The White Foreigners from over the Water. London: Religious Tract Society, 56, Paternoster-row.

Which Wins! Religious Tract Society.

Lost in Paris. By EDWIN HODDER. London: Hodder and Stoughton,

Gift Books for the Young. London: Sunday School Union, 56, Old Bailey. Price 1s.

The Life of Jesus. Illustrated. By the Editor of "Kind Words." London: H. Hall, 56, Old Bailey.

Queer Discourses on Queer Proverbs. By OLD MERRY. London: Hodder and Stoughton.

Old Merry's Annual, 1868. London: Hodder and Stoughton.

Child's Own Magazine, 1868. London: Sunday School Union.

Kind Words, 1868. London: H. Hall, 56, Old Bailey.

Stories from Germany. By FRANZ HOFFMAN and GUSTAV NIERITZ. Translated by ANNIE HARWOOD. London: Hodder and Stoughton.

Tossed on the Waves: a Story of Young Life. By EDWIN HODDER, Author of "The Junior Clerk," &c. Hodder and Stoughton.

The Children's Hour Annual. Third Series. Johnstone, Hunter, & Co.

Violet and Daisy; or, The Picture with two sides. By M. H. Johnstone, Hunter, & Co.

Louis Michaud; or, The Little French Protestant. The Religious Tract Society.

Harry Blake's Trouble. The Religious Tract Society.

THESE are all charming books for our young friends. They cannot fail to interest them, and are calculated to inspire them with manly sentiments, right principles, and tender feelings. They have our unqualified commendation. They are nicely "got up," and will make suitable presents at this season both to boys and girls.

The Sunday School Teachers' Pocket Book for 1869.

Specimens of Music Handbills for Sunday Schools. Price Sixpence.

The Biblical Treasury; a Collection of Scripture Illustrations. Vol. IX.

The Sunday School Teacher. Monthly. Price Twopence.

WE commend these publications to the teachers of our Sabbath-schools as valuable helps to the performance of their honourable and important work.

A Bible Dictionary. Being a comprehensive Digest of the History and Antiquities of the Hebrews and Neighbouring Nations; the Natural History, Geography, and Literature of the Sacred Writings, with Reference to the Latest Researches. By the Rev. JAMES AUSTIN BASTOW. Third Edition. London: Longmans, Green, Reader, and Dyer.

THIS is the third edition of a valuable work. It has undergone a careful revision, some of the articles have been re-written, and it is enriched by the re-

sults of modern research and travel. It is prefaced by an introduction to the literature of the Bible, extending over fifty closely-printed pages. Its great merit, in our opinion, is its conciseness, and also the reverence for the sacred writings indicated in its articles. It

abounds in Scripture references, by which its statements are illustrated or confirmed. The type and illustrations are clear, and the getting up is respectable. Sunday-school teachers will find it a useful book.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. Knibb Dexter, of Peterborough, has accepted the unanimous invitation of the Church at Meopham, Kent.

The Rev. H. A. Beckett, late pastor of the Church at Ipswich, Queensland, Australia, is desirous of obtaining a pastorate; his address is Millvale, Derryhale Corner, Portadown, Armagh, Ireland.

The Rev. J. R. Chamberlain, after protracted illness, has been compelled to resign the pastorate of the Baptist Church, Bath-street, Glasgow.

The Church at the West-street Hall, Reading, has given a unanimous invitation to Mr. C. M. Longhurst, of Bristol College, which he has accepted.

The Rev. E. Jenkins having resigned charge of the Baptist Church, Madeley, Salop, the Rev. J. E. Sargent, late of Burslem, has accepted the invitation of the Church.

Mr. G. Garman, of the Baptist College, Bristol, has accepted the unanimous invitation of the Baptist Church, Blisworth, Northampton.

The Rev. S. Mann, late of South-street, Exeter, has accepted the unanimous invitation of the Church at Clarence-street, Penzance.

The Rev. W. E. Prichard, of the Tabernacle College, has resigned the pastorate of the Baptist Church, Chiswick.

The Rev. R. Priske has resigned the Church at Watchet, having accepted the

unanimous invitation of the Church at New-street, Hanley.

The Rev. J. R. Jenkins, of Lyme Regis, in consequence of long-continued affliction has been necessitated to relinquish his pastoral charge.

MISCELLANEOUS.

TAUNTON.—Oct. 26, a service was held at Silver-street Chapel, in connection with the settlement of the Rev. Jos. Wilshire as the pastor of the Church. The chair was taken by the Rev. R. James, of Yeovil. After prayer by the Rev. J. Mills, Mr. A. Maynard, one of the deacons, read an address of welcome to the pastor. Addresses were then given by the Revs. S. Wilkinson, Griffith, R. James, and W. Page, B.A., of Chard.

THE DOWNS BAPTIST CHAPEL, CLAPTON.—Nov. 3rd, the foundation stone was laid by the Rev. Dr. Landels, President of the London Baptist Association, of the new Baptist Chapel, Clapton. For some time past many friends resident in this locality have felt the necessity of a commodious Baptist chapel, to meet the growing wants of the district. The London Baptist Association has adopted this as the chapel of the Association for 1868, with the promise of contributions from the associated churches to the extent of £1,500. The chapel will be 76 feet long by 58 feet wide, and will seat 1,050 persons; the school-room, or lecture-hall, detached from the main building, will be 60 feet long by 27

feet wide: several vestries and offices are provided, with ample entrances and exits to and from all parts of the buildings. Externally the chapel will be red brick with ornamental facings, and will be a noticeable feature of the Hackney Downs. The work is being carried out by Mr. Cowland, of Notting-hill, under the direction of Mr. Morton M. Glover, architect, and is to be completed in May, 1869. The entire cost of land, chapel, and schools will be about £7,000. The chapel will be placed in trust for the Baptist denomination, and the membership will open. The services were very numerous attended, the Revs. D. Katters, Dr. Spence, H. Gamble, C. H. Spurgeon, W. G. Lewis, J. Hobson and others taking part in them.

STOW-HILL, NEWPORT, MON.—A crowded meeting was held on the 5th Oct., to welcome the Rev. David Evans, late of Dudley, as pastor. After tea, to which more than 500 sat down, a public meeting was held in the chapel, at which W. Graham, jun., Esq., presided, and speeches were delivered by the Rev. H. Oliver, Dr. Thomas, of Pontypool, Dr. Davies, of Haverfordwest, and the Revs. T. L. Davies, of Maidee, and Evan Thomas, of Newport.

NEW MILL, TRING.—The ordination of Mr. H. Bradford, from the Metropolitan Tabernacle College, took place on October 13th. In the afternoon one of the deacons made a statement on behalf of the Church. Mr. Bradford gave an account of his conversion and doctrinal sentiments; the Rev. G. Rogers gave the charge to the minister. About 300 persons afterwards partook of tea, provided by the ladies of the Church and congregation. In the evening a public meeting was held, presided over by T. Olney, Esq. The Rev. J. Keed, of Acton, gave an address to the Church, and addresses were also given by Revs. J. Lawton, — Marriott, W. Sexton, J. Butcher, and Mr. Bradford.

EYE.—The new chapel erected by the Baptist Church in this town was opened on Nov. 24th. Mr. Varley, of Notting Hill, preached, and in the evening a public meeting was held. The Revs. J. Reeve, F. Gooch, C. Talbot, and — Oddy took part in the proceedings. On the following Lord's-day the Rev. W. Cuff, of Bury St. Edmunds preached. The services were largely attended, and the only drawback to the happiness of all present arose from the serious illness of the pastor of the Church, the Rev. J. Gibbs, formerly of Romford.

RECENT DEATHS.

MRS. HOLYOAK, OF OLNEY.

Mary, the late beloved wife of the Rev. T. H. Holyoak, of Olney, was the daughter of Joseph and Martha Bruce, of Little Glen Lodge in Leicestershire, and was born there on the 12th of November, 1844. Always older than her years, she had as a child a childlike but real sense of religion, in allusion to which she has been known to say that "she could not remember the time when she did not love Jesus."

Having thus, like an ancient servant of God, feared the Lord from her youth, like him she "feared the Lord greatly." It was in her sixteenth year that there came that struggle between two natures, that consequent deepening of religious feeling, and that deliberate decision for God, which formed the crisis of her life and made it distinctly Christian.

She now wished to acknowledge her faith, but this involved for her more than the inevitable or common difficulty. There followed a year of anxiety and conflict, and then, the love of Christ constraining her, she took up the cross to follow Him. She made "the good confession" on Lord's-day morning the 29th of December, 1861, being baptized by Mr. Barnett at Blaby, and was received into the Church under his care, the Lord's-day following, the first in the new year.

She remained in connection with this Church, cherishing the warmest regard for her pastor and for his ministry, till the summer of 1866, when she was united in marriage to the Rev. T. H. Holyoak, who had just become pastor of the Church at Olney.

What she was to him no words can tell. On the 5th of September last she died, the victim of consumption.

But six weeks before she had lost her little babe, while visiting friends. Her body now rests with his in the cemetery at Blaby, near those of friends but lately gone, where others shall shortly come; her spirit is with the redeemed in glory, whither may theirs come too.

In thinking what manner of person she was, there are certain things which arrest attention at once, and which may not unfitly be pointed out here.

There was in her whole character a beautiful *simplicity*. It had the calmness, the transparency, and the direct influence of light.

She was as candid and confiding as a child, utterly free from affectation, and incapable of mystery.

Every one noticed her exquisite *amie*

bility. She had a winning, attractive manner, a gentle spirit and a rare sweetness of disposition. This was as much a manifestation of Divine grace as of natural temperament.

She would sometimes say, "No one knows the trouble I had with my temper when I became a Christian, but the Lord enabled me to conquer it." Certainly, whatever disposition toward ill-temper or passion she once possessed was conquered most thoroughly, and as true is it that she was what she was, by the grace of God. She had a kind as well as gentle disposition, being thoughtful for others, anxious to see them happy, ready to make excuses for their faults, and patient to bear them.

She had great *sensibility*, was quick to feel, and felt deeply. Unkindness, harshness—and she experienced them—not only pained, but wounded her. This helped her, however, to feel for, and to feel with the sufferings of others.

Besides, the most sensitive nature has the most exquisite enjoyments, and to her "a thing of beauty was a joy for ever." She had a positive delight in flowers, music, and poetry, and would say of home and friends, that no one was so happy as she, or had such friends. This sensibility was governed by *refined tastes* and a *sound judgment*.

Her discrimination of character especially was remarkable. It was so searching, correct, and quick, as to seem instinctive, and was seldom at fault.

To this was added a certain *aptness of manner*, a quiet alert tact, which disposed at once of many a minor difficulty, and might be described perhaps as *perceptiveness* in action.

Below all this, and influencing her whole nature, was a *latent energy* which showed itself on great occasions in an intense animation, a steadfast purpose, and an unyielding, almost stern endurance.

It may be said emphatically that her character was moulded and her life nourished by *communion with God*. She had a great regard for public worship, and found great benefit in it. Her early home was far from the chapel, and the road to it as bad as the worst, but whenever it was possible to go there, she would.

On her marriage it was a matter of thankfulness with her that she could now be "at all the services," which meant, in these once-a-week times, twice on the Lord's-day and twice in the week. While her health permitted she was constant in her attendance on divine worship. She loved the hour of prayer and the preach-

ing of God's truth. She was no Martha, "cumbered about much serving," but a true Mary, who "sat at Jesus' feet and heard His word," and like that other Mary, "blessed among women," "she kept his sayings in her heart," and "pondered" what they might mean.

She knew the value and the need of meditation and secret prayer, she carefully cherished the habit and obtained its reward.

She loved the Scriptures, discerning their superiority to other books, their solitary beauty and grandeur, but prized them above all as "able to make wise unto salvation," as being "the oracles of God."

To this faint and broken sketch of our sister's life and character may be added a few words concerning *her last hours*. As many a fragrant flower is most fragrant when crushed, so those Christian graces which beautified her life were most sweet and beautiful in affliction and death.

Always peaceful, for weeks before her death she had a *peace which nothing disturbed*. Her only anxiety was for her stricken husband, and that all her friends might be Christians. To her brothers who were taking leave of her she said, "In a day or two you will hear that I am in heaven. Be sure you all come to me; you will, won't you?" Oh, that her friends who heard these words, and all her friends, may heed them!

She was enabled to be *patient*, so patient that all who saw her remarked it, but was afraid of becoming *impatient*, and prayed most earnestly against it. So is it ever. The more God gives us of any grace, the more we feel our need of it.

She had an *unwavering hope*; she felt her guilt, but knew in whom she had believed. She said, "I have been a great sinner, a very great sinner, but I trust in Christ for forgiveness, and I know I am safe."

While she could, she would repeat the beautiful hymn, "Rock of ages cleft for me," and when too weak to do it herself would have her husband repeat it, and some others such as "Jesus, Thy blood and righteousness," "There is a house not made with hands," "For ever with the Lord;" these she would have repeated again and again.

Once when she seemed scarcely conscious her husband spoke to her and said, "Do you know me?" and she answered feebly, "Yes." He said "You know *Jesus*, don't you?" and she replied at once with energy, "Yes." At another time he said to her, "Do you love *Jesus* now?" and

she answered, "Yes! yes! yes! Oh, yes!"

More than once she seemed to be dying, and on one occasion after she revived a little, she gave her husband several messages to friends, after which he said, "You have said nothing to me, dear." She looked up at him and said (how will he ever forget it?) "Oh, H——, what can I say, only, *trust in the Lord and do all you can for Him, preach Christ and nothing else.*"

Towards the end her peace deepened into a *thankful happiness*. She said, "I feel quite exultant that I shall soon see the Saviour and be with Him, and away from sin and pain," and again, "I feel sometimes when I think of it such pleasure I can hardly bear it."

A few hours before her death she became suddenly worse, and said, "I think I'm dying,—yes, I'm going home—I long to go." Then, as though she had spoken too eagerly, "Oh, Lord, give me patience—patience, patience—Lord, give patience." After a while she said, in a tone of ecstasy, "The Lord's mine; don't speak; take me, Lord, if it is Thy will;" then to her husband, with a fond, sad smile, "Good-bye;" then, lifting up her hands, "I can see an angel. Oh, heaven! heaven! heaven! heaven! heaven!" Having said this with a feeble voice, but intense emphasis, she became unconscious and seemed to be fast going, but in a while she revived, and looking round, said in a tone of disappointment, "Oh, I'm not gone! I'm not gone!" then after a pause, "but I'm quite safe, quite, and I am happy."

She continued some hours after this, but did not speak much, the last words she was known to utter being these, "I'm going to Jesus. I shall soon see Him now."

Thus, like a child going home, and longing to be there, she passed away, from care, and pain, and sin, to be "for ever with the Lord," to "see His face."

Nothing has been here said about weakness or faults. It would be a thankless task to attempt to discover and exhibit them. But this may be said, the faults of our sister were not conspicuous, and even her friends knew little of them; whilst those who saw most of her, most admired and loved her. No one knew her failings as she did herself, while, on the other hand, she was, without being conscious of it, in many things a pattern to others. To Him whose grace made her what she was, who brought her

where she is, be all the glory. And Thou, "the resurrection and the life," whom life and death both praise, her Lord and ours, help us who mourn her death meekly to say, Thy will, "*Thy will be done.*"

MR. JOSEPH HELSDON.

It is appropriate and right to pay some tribute of respect to departed worth. We therefore give in the pages of this Magazine a brief sketch of one who, having truly "served his own generation according to the will of God, fell on sleep."

Mr. Joseph Helsdon was in early life the subject of Divine grace, and, while a young man, was admitted a member of the Baptist Church, Oxford Hill, Norwich, then under the pastoral care of the Rev. J. Welsh.

Subsequently entertaining an ardent desire to become a teacher of the young, he entered the Borough Road Training Institution, where, after much perseverance, he overcame the difficulties consequent on early disadvantages, and having completed his college course, was appointed to the mastership of a school at Denham, near Uxbridge. After about two years of painstaking and profitable labour, he removed in 1851 to the British School at Worstead, Norfolk.

Here he entered upon what proved to be the happiest and most successful period of his life. If not possessed of high literary ability, he brought to his work a determined perseverance and devotion surpassed by few of even more brilliant attainments; and whilst imparting secular knowledge, he was especially desirous that those committed to his charge should become "wise unto salvation." Soon after his settlement at Worstead he was chosen joint superintendent of the Sunday-school, in which position his fervent wishes for the spiritual welfare of the young became fully manifest. He was beloved by the scholars, who will ever revere his memory.

In 1857 he was elected a deacon of the Baptist Church—an office which he served with credit to himself, and, by his wise counsels and suggestions, proved worthy of the confidence the Church had reposed in him.

As a private Christian his life was most exemplary, and in his visitations to the sick, the aged, and infirm, he was most assiduous. He was, in truth, a "servant of the Church," and a friend to the poor. Though not possessed of wealth, he was a liberal supporter of the cause with which he was identified, and of our various denominational societies. His life was a life of

faith upon the Son of God. *The Book* was his study and delight. Its precepts he revered and loved, its promises he trusted, and its doctrines he believed.

After seventeen years of devoted and successful labour, he was compelled through ill health to relinquish his loved work. On his retirement from active labour, twenty-five guineas were presented to him by his friends and former pupils as a token of their affectionate esteem.

His departure from this world was very gradual, and throughout his illness there was much mercy mingled with the bodily weakness. Suffering no particular pain, he seemed to "melt away into the light of heaven."

It was his wont to pray that God would give him, in the wakeful hours of the night, a passage of Scripture to meditate upon the following day; and as some precept or sweet promise came to his mind, he invariably in the morning inserted the same in a diary he scrupulously kept, frequently adding a verse of a hymn or some lines of his own composition. The Sabbath services were regarded by him as the oases of his life. He could truly say, "Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth."

About ten days before his death he called

upon his old friends in the Alms-houses and in the immediate neighbourhood, bidding them all a last good-bye. He also paid a visit to the day-school, in which he was still greatly interested, and having given the scholars a few words of affectionate advice, they sang the familiar verse—

"There we all shall sing with joy," &c.,

by which he was deeply affected. The following day the pastor and deacons met at his house, and it was evident to all that he was nearing the end of life's journey. That night he retired to his bed, never more to rise. He soon became partially unconscious, and after but few collected intervals, passed away, in his 52nd year, on the 2nd November, to be with Christ, leaving a sorrowing widow to lament the loss of a most affectionate husband, and the Church the loss of a most exemplary member. He was not perfect, but the imperfections were his own; the excellences he would be the first to attribute to the grace of Christ. "Give God the glory," he would say. "Not unto us, O Lord, not unto us, but to Thy name be glory, for Thy mercy and for Thy truth's sake."

Correspondence.

"X. B." ON THE SUSTENTATION FUND.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

DEAR SIR,—Your correspondent "X. B." has accepted the office of censor, and proceeded to the discharge of the duties connected with it. As he has failed to narrate facts accurately, and therefore blames unjustly, I hope you will allow me, as one of the censured, to reply to him.

The question before the Union at Bristol was, in brief, "Shall we establish a Pastors' Income Augmentation Fund?" "This question," says "X. B.," "had already been discussed at Cardiff last autumn, and in London at

Walworth-road, and should have been taken as decided and done with." In every particular your correspondent is in error.

1. The proposition to establish a Sustentation Fund was *not* discussed at Cardiff. I brought forward a resolution, asking the Union to appoint a committee "to inquire into the practicability of making" the provision required for accomplishing our object, but consent was given to the introduction of the subject, *on the express condition that there should be no discussion.* Those

who were at Cardiff will bear me out in the statement, that the *pros* and *cons* of the suggestion were not debated. At Cardiff we could do no more than obtain permission to bring the question before the annual meeting.

2. Nor was the proposition "discussed in London at Walworth-road." Again, it was objected that there was no time to consider the question, and the annual meeting referred the whole matter to the committee of the Union.

So that "X. B." is altogether wrong in asserting that the first proposition, submitted at Bristol, "had already been discussed."

3. His opinion, therefore, that this proposition "should have been taken as decided and done with," is false, resting on a fallacy. The Union had decided on nothing, save the appointment of a committee to inquire and to report, and the reference, without adoption, of their report to its own committee. How then could a decision, which had not been come to, be assumed, and a proposition, which had not even been submitted to the Union, be regarded as "done with"? I fear that "X. B." was not at Cardiff or in London, and that he failed to pay close attention to what was transacted by his brethren in his absence. In any case, his want of acquaintance with what had really taken place disqualified him for the office of censor.

This ignorance of the real position of affairs explains one or two other undesired animadversions. "X. B." complains that, on a brother dashing into the question of the method of carrying out the proposal, he was met by cries of "Question." That was simply because the Union had not affirmed the principle of the measure, and had not decided to attempt the formation of a fund. Your correspondent is misinformed, or, if he was at Bristol, he labours under a misapprehension when he says that "the convener of the sub-committee,"—who, by the way, was the Secretary of the Union—said "that the details of method were not to be discussed." Appealed to by the chairman, I stated that we proposed to discuss, not to decide the details. I find,

too, "X. B.," with singular injustice to this sub-committee, saying, "that they should have distributed the paper of propositions at least the day before they were to be discussed." Had your correspondent read our report, he would have found in it a recommendation to that effect. The sub-committee should not be charged with the short-comings of the executive, and I would ask "X. B." to be more just in the distribution of his judgments.

I think, dear sir, that I have shown that, if "600 men lost their way" at Bristol, "X. B." certainly has wandered far from the right path, and certainly has proved himself to be unfit for the office he aspires to fill.

And now, may I urge on "X. B." and all your readers to consider—Firstly, whether, on the first discussion of the proposal to establish a Pastors' Income Augmentation Fund, we could reasonably expect unanimity; secondly, whether, when the representatives of the London Particular Baptist Fund offered to attempt to employ their income in the accomplishment of the object we sought, we could do any other than confer with them before taking another step; thirdly, whether, finding on the part of many pastors and deacons of our wealthier churches an indisposition to take action, it would not have been folly to press such brethren to a decision, not only at the risk of losing their co-operation, but with the certainty of driving them into opposition; and fourthly, whether "X. B." and others would not be rendering greater service by discussing the propositions submitted to them than by canvassing the conduct of the sub-committee?

It is a fact that the poverty of many of our pastors is most distressing, that, if help can in any way be rendered, it is desirable that it should be. Will "X. B." or any other of your readers kindly point out how this can best be done?

Wishing you and all your readers "A Happy New Year,"

I am, Mr. Editor, yours very truly,

CHARLES WILLIAMS.

Southampton, Dec. 7th, 1868.

THE MISSIONARY HERALD.

THE MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE missions of our American brethren are divisible into two classes :—those carried on among the heathen nations of Asia, and those which have for their object the introduction of evangelical truth among the Catholic and so-called Protestant populations of Europe. In Asia, they occupy spheres of missionary labours in Burmah, Assam and Nellore in Hindustan, Siam and China ; in Europe, Germany, Sweden and France.

In Burmah the missions embrace three distinct races of people,—the Burmans, the Karens, and the Shans, each speaking a separate language and of diverse religious beliefs. Although carried on in most cases at the same stations, the missionaries confine themselves to their special department, and the work of evangelizing the different races is prosecuted separately. The mission among the Burman people was the first attempted by American Baptists. Although originally commenced by the eminent men of Serampore, on Dr. Judson's arrival in Burmah it was at once made over to the American churches, and until recently they were the only evangelists among the Buddhistic population of this semi-civilized empire. The chief stations are six in number. In connection therewith, fifteen Native churches have been formed, containing nearly 700 members. Nine missionaries give themselves to this department : besides their wives, three or four ladies devote their energies to the diffusion of knowledge and the Word of God, of whom Mrs. Ingalls has signalized herself by her self-denial and her devotedness to the work, visiting the people in their jungle homes, and living for months together in the very bosom of Native society.

It is, however, among the Karens that the greatest triumphs of the Gospel have been won in Burmah. Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has

spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens, for the most part, lived in villages separate from the Burman population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolators, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the Word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

The Karen work of our American brethren is carried on from seven centres, at which eight missionaries usually reside; the minor stations are more than 100 in number. 340 churches have been formed, containing 18,500 members. The number of Native pastors and preachers is 350, of whom 58 only have been ordained. The liberality of these Native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two-thirds of the cost of the entire Mission is provided by the Converts. To take a few illustrations. The 54 churches connected with the Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by Native contributions, under the care of the Revs. Messrs. Vinton and Luther.

The Shan Mission is of very recent commencement, and numbers at present only 134 converts. Two missionaries are engaged at present in this particular field.

Our space will not allow of any extended notice of the Karen Theological Seminary, containing fifty-eight students preparing for the ministry of the Word; nor of the translations of the Scriptures, and other numerous and useful works which the brethren have accomplished. In all these labours our brethren have displayed the highest ability, and the blessing of God has been very largely vouchsafed.

Four missionaries are engaged in the country of Assam, a portion of the presidency of Bengal, and four labour among the Teloogeois in Southern

India. Till of late the Assam Mission has been a discouraging one; but last year a remarkable work of grace broke out among the Garos, an aboriginal tribe of the district, occupying the hills to the south of the Brahmaputra. The men first converted appear to have heard the Gospel in the first instance from the lips of our own missionary, Mr. Bion. Subsequently they received more information from the Native preachers, till at length one of them began to announce the glad tidings to his countrymen. The missionary, Mr. Bronson, visited them, and, after due examination and inquiry, not fewer than twenty-six were baptized at one time. The work thus commenced continued to grow, and now more than seventy Garos have put on the Lord Jesus.

A similar blessing fell upon the Telooگو Mission. Converts were multiplied, the churches were strengthened, and new stations were opened and supplied with teachers. The members of the churches now number 140; last year they were only forty-six.

The Missionaries in Siam labour both among the Siamese and the Chinese, three having charge of the stations. Here also much good has been done, more Chinese than usual having been added to the Church. In China Proper the Gospel has been preached by six missionaries at Swatow and Ningpo, and in a wide circle around these important cities. Some three hundred converts have been made; but the churches have had to endure much persecution for righteousness' sake. The church, at a place called Tang Lang was planted under the following circumstances:—

“For a long time,” says Mr. Johnson, “we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground, destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, were accosted with the vilest language. But they cling the closer to one another and their Saviour, cheerfully following and trusting in Him. They are now rejoicing in His victory, sitting under their own vine and fig-tree.”

Thus is repeated the story of Apostolic times, and the varying triumphs and trials of the Church of the Redeemer.

We have left ourselves no space to speak of the European Missions of our brethren; but these are better known amongst us. From time to time the visits of French and German brethren have kept us informed of the growth of the Lord's Kingdom so near to our own shores. We cannot but rejoice to see the American churches so actively engaged in the Missionary work; and we are glad to find that their means of usefulness are increasing

also. Last year their income was about £38,000, but the expenditure was £44,000, leaving them in debt £6,000. The largest contributions came from Massachusetts, where the receipts average, within a fraction, one dollar (four shillings and twopence) for each member. In this country the average is about three shillings each member.

PROGRESS IN DELHI.

BY THE REV. JAMES SMITH.

Just a line, although it is too hot to write :—

Some parts of our field of labour are showing signs of life, although it is not very energetic life. I baptized five men from Meer Ka Guuge on Sunday last, and some others desire to join the Church. These men have been a good deal tried, and one who should have been baptized even drew back from fear of what he might suffer. No sooner was it known that they intended joining the Christian Church than persecution commenced. The men for whom they made shoes by contract withdrew their work, and refused to have any more dealings with them. I told them they must be prepared for all this and more, and that if they were not willing to suffer and bear the cross, they had better remain as they were. I also refused all help in the matter, and informed them that they must fight their own battle and make their own way amid the storms that a profession of Christianity would inevitably bring upon them. Two of them had other trials to bear. One had a young wife, and she sickened and died. A second lost his mother; and the enemies of Christ taunted them with the powerlessness of their Saviour to help them in times of sickness and death. They said, "Had you offered a goat to Debee your friends would not have died." They all remained firm with one exception, and I felt I could not refuse to baptize them. I have baptized a good many this year, and were it not for the general want of all appearance of spiritual energy I should be encouraged. What are we to do to get the people to appreciate a state of independence? You cannot imagine how we feel cast down and disheartened at this complete failure in our attempts to make the little churches centres of independent action. They do, it is true, talk of Christ and Christianity to their friends, and even carry to distant places, when travelling, some amount of Christian knowledge; but they appear to think that it is the preacher's duty to preach, and they are not preachers.

I administered the Lord's Supper after the baptisms, and upwards of forty communed with us. Here again there is slackness in attending, and want of warmth and zeal.

On Tuesday morning I went to Purana Killa to examine the school, and was much pleased with the promising Bible-class of twelve boys. On Wednesday I went to Shah Dura on the same errand, and here also the Bible-class contains ten intelligent youths. The Mussulmans are very angry and full of opposition. Last week one of them got behind the Native preacher in the chook [market-place] and pulled his ear. I would not have the man punished in any way, and told the people there was a most important difference between the Mahommedan religion and Christian. Mahommed said, "Kill the infidels," and hence the massacre at the mutiny. Christ said, "Forgive your enemies," and hence Christians spared their enemies, even when in their power. Zenanas are open to us by hundreds, and, alas! we have no lady to visit them.

My wife is at Mussoorie, and has only just got rid of her fever and ague. I have also had several attacks, and one Sunday the chapel had to be closed. The

Doctor peremptorily forbade my preaching. I am getting strength again, but you must arrange to get me relief or I shall be breaking down altogether. I am no longer a young man, and have suffered more this season than I like to confess. The heat is frightful. It is a month later than the rains usually come, and no cooling shower yet. It is in vain trying to sleep at night, the bed-clothes are hot as fire, and the punka is of no use. I have witnessed few seasons so trying in India, and am thankful my dear wife and child are at Mussoorie.

LATER NEWS.

I am thankful to say my dear wife has returned from the hills much improved in health, and we are all once more fairly at work. I managed to get away for three Sabbaths, an officer reading a morning service during my absence, the chapel being closed in the evening, and Mr. Middleton officiating for the Native congregation.

During my short residence at Mussoorie I did all I could to strengthen the little interest there, and had the pleasure of forming the brethren into a Church, brother Wittenbaker being chosen pastor, and Captain Rubie deacon. On my way down I had the pleasure of baptizing two more candidates, making four connected with this little Church during the summer. It was a beautiful sight. At the foot of the great mountains a bright stream rolls along, having found its way probably from the eternal snows far beyond. Here we found a beautiful baptistry ready for use, and here the son of one, and daughter of another old Baptist followed the Divine Master into the symbolic watery grave. May they have grace to witness a good confession, and may this little Church in the wilderness become a mighty power for the conversion of souls.

The Lord is evidently stretching forth his hand over Delhi and the neighbourhood.

There is every prospect of a famine. The price of grain is already as high as during the last famine, and unless rain falls in a few days, there can be no sowings for the winter crops. Thousands are already flocking from the Native states in a state of want, and ere long extensive measures for relief must be taken.

The Mahomedans are in an unusual state of excitement, and continue their daily preaching near the Jumna or Muzjid. My own impression is that the movement is more political than religious. I think it is probably in some distant way connected with the petty war on the frontier. Plotting against a Christian Government is the normal state of Mahomedans. They can do nothing, and yet they seldom settle down contented under any Government but their own.

We opposed them for some time with their own weapon, the Koran, and they promised to arrange for a controversy to be conducted in an orderly way in some building, but it came to nothing.

I am thankful to say our Native brethren are manifesting more self-help than I remember. They have formed a punchait to manage all their own affairs. They raise a sum of money monthly for their own secular purposes, besides subscribing to the Church fund. In the centre of the city they are going to build for themselves a meeting-house, to answer also for a school-room. Their subscription list for that purpose contains a large portion of the amount required, and no doubt they will accomplish their design. The Christian punchait has already drawn most of our members from their old heathen punchaits, and promises to be invaluable in consolidating their power and uniting them together both for religious and secular action.

At Purana Killa and Pahar Gunge the churches have taken the buildings into their own hands, and repair and look after them themselves. We are thus saved from much interference.

All the schools have taken their own petty expenses on themselves, and relieve us considerably.

All these things will, I trust, show you that in every way practical we are seeking to throw the people on their own resources, and that our anxiety on this subject is quite equal to your own.

The Central School, under Mr. Middleton, is progressing wonderfully. The average attendance is about one hundred, and the progress both in English and vernacular languages is most creditable.

They are much in want of maps and apparatus, and will be very thankful to any friend who would help in this matter.

I hope our labours among the soldiers are bearing some fruit. Two have died lately giving evidence of a change of heart, and last week another, under deep conviction, sought for private conversation, and gives evidence of genuine conversion to God.

I cannot tell you how we long and pray for some sign of God's presence with us. It is the most difficult thing in the world to go on year after year without what sometimes appears to be barren labour. Among the heathen there is so little of apparent deep conviction of sin and rejoicing in pardon through Christ, that we are apt to conclude we are labouring in vain.

The Lord make us more faithful and prayerful.

GOPAL'S FAMILY.

BY THE REV. W. A. HOBBS.

IN relation to my work here I have not much to report beyond that it is going on hopefully. You will be pleased to hear that our faith has been rewarded in a particular instance. Perhaps you remember that when I supplied you with details relating to the conversion of four members of Gopal's family (which account you had inserted in the *HERALD*) I stated that his father and mother were yet heathens, but I had confidence that God would bring them into His fold also. Sir, he has done it, blessed be His holy name. The father, Jagath Chandro, was dipped in the river a fortnight ago, and the aged mother stands accepted, and will (D.V.) be baptized a week hence. With the exception of an elder sister, who is an ascetic, the whole family are now brought to the Shepherd and Bishop of souls. We should not despair even of the ascetic if we could but be brought into contact with her, but she bemoans her family as those who are dead, and will hold no intercourse with them.

DIVINE BLESSING IN CEYLON.

It will, we are sure, be a pleasure to our readers to peruse the following extracts, with which we have been favoured, from a letter addressed by Mrs. Waldock to a private friend. Although our intelligence is usually drawn from the letters of our missionary brethren, it must not be supposed that their wives are not doing their share of missionary work. In most cases they are the most efficient helpers that our brethren have in their "work of faith and labour of love."

"Just now there is cause for considerable encouragement in connection with the Kandy district. Three have been baptized in Kandy, and four more will shortly follow, besides several inquirers. The new converts show much zeal and love, and there is something pervading the services, which makes those present feel that the Spirit of God is present. Mr. Pigott, who preached in Kandy last Sunday, said he had not heard such singing since he was in Dublin.

"A new chapel was opened in Gampola last month, of my husband's designing; when we get a good photograph of it I will send you one; those who have seen

it seem to think it is a beautiful little place. The opening services were delightful. In the morning the services were held in Singhalese, and seven persons were baptized; and it was such a solemn and affecting season, that all who were present were melted into tears. In the afternoon the service was held in English, and Mr. Dunlop preached. His sermon on this occasion was most impressive, the little chapel was crowded, and Mr. Waldock had the opportunity of conversing with some persons the next day, who appeared deeply impressed, so that we hope to see fruits from these services in days to come. The congregations have greatly improved since the chapel was opened, and the native minister, who has laboured long with little apparent result, is greatly encouraged.

"Mr. Waldock has been holding a Bible-class in Kandy for more than a year now, which I think has been very useful; indeed, I trace all the good we see doing now to it.

"In connection with one of the lessons, a discussion came up on worldly amusements, which was kept up for some weeks, and in fact created quite a commotion in the little town. Some were led to see they could not love the world and Christ at the same time, and so were brought to a stand, which led them eventually, after a hard struggle, to choose Christ. One case of decided conversion led others to think, and so the work has spread; it has included in it some thoughtless young planters, one the son of a clergyman.

"A missionary here has many incidental opportunities of usefulness especially up country. If he has tact, he is sure to be well received by the planters, and may have the opportunity of preaching the Gospel to those who do not go to church for months together.

IN COLOMBO.

"Since we have come here I have begun a Singhalese day-school, which I have hopes will succeed. I tried to get one in Kandy, but we lived a long way from the town, and I could not get them to come, though had we remained I should have tried again. The children have all a great desire to learn English, and this serves as a bribe to get them to come. One is glad to get them to come from any motive, that we may have an opportunity of giving them religious instruction, and people in England can hardly understand how totally uncultivated their minds are, especially the women, so that it is most difficult to get them to grasp the most simple idea. I am therefore inclined to attach great importance to *religious* education. Of course we know that education cannot change the heart, but I think it may do much to prepare the mind for the reception of God's Truth

ENGLISH PREACHING.

"People in England are apt to think, when they hear a missionary is preaching in English, that he is neglecting his own proper work. As far as Ceylon is concerned, this is a total mistake; all the educated class speak English, and strange to say, prefer it to their own language, so that when you hear of a missionary holding an English service, you must not fancy he is preaching to English people.

"At our Sunday night's service in Kandy, we had no English people in regular attendance except a few soldiers; but there were many Singhalese who would not have thought of taking the trouble to attend a service in their own language who come to an English service. I am rather anxious this should be understood, because I think there is a good deal of nonsense talked and thought on this subject. My husband is able to preach and speak in Singhalese, certainly from all we hear quite as well as any of the Baptist Missionaries who have come here, excepting Mr. Carter, who is allowed on all hands to be a master of the language.

"The congregations at the Pettah Chapel here are very good, and there are some signs of an awakening. The service last Sunday afternoon was very solemn and we have found one who was impressed, and we hope, converted. Mrs. Pigott and I have began female prayer-meetings, which we trust will be a great blessing to us and those around us."

THE INTALLY GIRLS' SCHOOL.

The following interesting account of the school has been received from Mrs. Robert Robinson, in whose charge it has been left since the departure of Mrs. Kerry for England. Writing November 22nd, 1867, she says :—

“When I first took charge of the school I had only twenty-five children. Some of Mrs. Kerry's other girls, who might have returned to school after the holidays, preferred remaining at their village homes, and a great number, who were mere babes, under the age of five, were not brought by their relatives, since they had heard I refused to admit any child under six years. This will account for the small number at the beginning of the year. There has been a steady increase since.

“At present the school consists of forty boarders, all grown girls and able to learn, and four day scholars. I might go on admitting a large number more, but I fear to do so, lest the means for providing for so many should be lacking, not to speak of the risk of injury to their health from crowding the school-house.

“In spite of many difficulties and drawbacks the work among these children has been pleasant and encouraging to me. From day to day I have marked a steady progress in knowledge and in good conduct, and I have reason to hope that the good seed sown thus early will in due time spring up and influence their lives. Two of the most intelligent girls were baptized this year by Mr. Wenger in the tank near the house.

“With regard to their health I have had no anxiety. There has not been a single case of severe illness all this year.

“My native teachers are hard-working and efficient. They have the welfare of the school at heart, and are unremitting in their efforts just now to prepare the girls for an examination next month.”

HAYTI.

The following extracts, from a communication dated October 6th, recently received from Mr. Webley will show the state of affairs in Jacmel at the time of his writing.

“We are glad to see that our friends are not out of heart, and that they are cheered by the expressions of sympathy from friends in England, and the assurance that they are remembered at a throne of grace.

“This morning our poor general Hector died, and this will, through the confidence we had in him, spread consternation and discouragement throughout the revolutionary forces. The joy on Salnave's side will of course be corresponding. Who will win is yet a problem.

“In the meantime a provisional government, at least for the south, with General Dominique as president, has been organized; he is a black man, but educated, and it is said, of fine character. This measure may give confidence and rally the masses of the south. At the same time it will irritate Salnave, who will do his best and his worst to hold on.

“Personally, our position is much the same as it has been for months past. We are still expecting the picquets to attempt to enter the town. We hear, too, that we are to be bombarded by sea and land. If so we may expect the town to be set on fire, the arsenal to be blown up, and many of our friends to be killed. Day and night, and all the while, we are thus looking for any event. Poor Mrs. Baumann, too, if alive, must be in a sad position, without supplies from the Cape, perhaps without money, and shut up with the Cacos at Grande Riviere. The God who has supplied all our need can also comfort and support her. We have

no hope but in Him. Metellus is a ruined man, and thousands of others must be shut up in the Cape.

"The little chapel at St. Raphael, I hear, was turned into a stable for Salnave's horses, when his army was at the place. Half of St. Raphael was burned down, and the other half pillaged. What has become of our people there we have no means of knowing. We are also told that Salnave's army burnt seven churches of the Cacos, as well as all their dwellings and properties that he could get at. Retaliation is the order of the day. The revolution has become a fratricidal war. What will be the end, or when it will come, we know not. Evidently, that end is not yet.

"If Christians in England are set to praying for Hayti, those who live will see grand results eventually come out of this war. To know this ourselves, gives additional strength to our confidence in God, and helps me, for once, to feel that all will come out well and for God's glory at last."

The last mail, which arrived on the 14th ult., brings more recent tidings. Our friends may have noticed in the papers the attack on Jeremie, in which Salnave was repulsed with great loss. Since then Jacmel has been assaulted, and the conflict was going on at the time Mr. Webley was writing. So far but little damage had been done, and it was not at all expected that the attempt to take the town would be successful.

A report had reached Jacmel that Mrs. Baumann had died as well as her husband, but Mr. Webley did not deem it reliable, but if she be still alive, her position must be most distressing and perilous.

We trust our friends will not forget the earnest request which our friends make for an interest in our prayers for their protection in this time of danger.

LIGHT STRUGGLING WITH DARKNESS.

BY THE REV. R. SMITH, OF CAMEROONS.

The rains are now upon us; but, notwithstanding, last week I held some interesting services at the Slave Towns and Lower Wuri. Many of the people listened with much attention, and asked that they might be taught the same "good words" daily, because they soon forget them, and we visited them so seldom. It does seem almost impossible for those living in the country to break away from their country superstitions and become sincere Christians, men and women. If any are convinced of the truths of Christianity, and desire to embrace it, nearly the whole of the people rise up against them. A teacher located near them is most essential to strengthen and protect them.

For several Sabbaths past we have been very much disturbed in our public services by the firing of guns, drunkenness, and sad confusion, in consequence of the frequent deaths that are taking place around us. Last Lord's-day week a man of influence died, and a great dance was got up in honour thereof! What with the violent beating of drums, firing of guns and cannon, singing and shouting, and the majority of men and women being much influenced by drinking spirits, the scene and confusion was sad in the extreme; and all this within a quarter of a mile of our meeting-house.

We have been rejoicing in the success of the Gospel in Dido's Town. It is not three years since we erected a small school-house there; children have been educated; a man and his wife have been baptized; seven enquirers are in the class, and several promising ones are round about Zion. But the wicked one has stirred up the hearts of the people to mar this good work. Unfortunately for the poor people who desire to serve the Saviour, each of the converts and promising ones are slaves, and are therefore subject to every caprice of their masters. At the beginning of last week three of the men had their garments torn from them,

their wives and the other females were confined in a house, their little property taken away, and their huts broken up. Mr. Fuller and I had an interview with the chief; he talked a good deal of foolishness to one of our teachers. From our conversation with him it was evident that he was jealous of his people going into his neighbour's town to worship; and also feared that he might ultimately lose the services of his slaves. He was willing to sell us the men, he said, but not the women. We told him we did not wish for them; we only wanted their hearts. But he thought he had a right to control them in every respect—body, soul, and spirit. The slave population is also very jealous, because they see first one and then another of their party forsaking them and their superstitions, and thereby bringing their "country's customs" into danger. The chief has compelled several of our people to drink some country drink, which they swear by when they take an oath, saying they will not go into the neighbouring town to worship; but at the same time saying they would not give up serving God. Three of them, two members and one inquirer, refused to take the oath; therefore the woman is confined in chains, and the men are excluded from their homes. The chief also threatens to give the man's wife to another person. I do pray and believe that good will result from this persecution. The poor people will have to suffer for some time. But worthy is the Lamb! We will stand by them, and pray that their faith may not fail. I understand that the first converts suffered similar persecution. I mean those at Acqua Town.

REMOVAL OF THE CALABAR INSTITUTION.*

We mentioned a short time ago what was rumoured of the intention of the Baptist Missionary Society, with respect to the proposed removal to this city [Kingston] of the institution at Calabar for the training of young men for the ministry, and the normal institution for the training of schoolmasters. We may state that such removal is now definitely settled. The managing committee met in this city during the past week, and inspected the premises of the Baptist Missionary Society in East Queen Street, and arranged as to the repairs and necessary erections for settling the above-named institutions at that place; and it is expected that by the month of December they will be enabled to commence operations there. We may state also that the worthy and excellent principal of the Calabar Institution, the Rev. D. J. East, has been called to, and has accepted, the pastorate of the Church at East Queen Street.

The principles upon which the institutions under the superintendence of Mr. East have been conducted for some time past, embrace the recognition, and practical working out of the industrial principle. This will not be lost sight of on their location here; but everything will be done to make manifest the dignity of manual labour. The students, besides the intellectual training that will be imparted to them to qualify them for that department of their lie's labour, will have the opportunity of acquiring the knowledge also of certain trades and handicrafts, thus preventing them on going into the country districts from being the helpless creatures that country schoolmasters and ministers are apt to be when any work is to be performed at their stations, in any of such departments.

There will be a day-school attached to the normal department, and this principle being introduced into it, as well as in the higher institutions, will be an example potent for good here, where numbers of young people of both sexes prefer to live on the streets, picking up their daily bread how they can—and generally by means that are bad and vicious in the extreme—rather than

* From *The Morning Journal of Jamaica*.

“labour, working with their hands;” a resort which, somehow or other, they have conceived the idea, is the lowest and very last that should be made. We hope ere long, to see a more healthy tone pervading the community on this subject. We know that the Inspector of Schools is alive to its importance, and we have no doubt his Excellency the Governor will enforce the introduction of the industrial element into the Government schools.

A BAPTISM AT GUINGAMP, NORMANDY.

BY THE REV. V. BOUHON.

It has been our privilege to administer believer's baptism here on the Lord's-day, 4th October. The candidate was a servant in our house, a native of this town, and aged 18, eldest daughter of our first Breton convert at this station. Ever since our first acquaintance with her family, which happened in 1864, she regularly frequented the Sunday-school and other religious services, making steady progress in Scripture knowledge. She gave us so much satisfaction, that on being asked for a Protestant servant of trust, for a Morlaix family, we recommended her, and she went from us, a sister of her's supplying her place. Had not her mother been taken away by death in June, 1867, she would have remained a member of the Morlaix congregation; but her father had need of her services specially, as there were three young children to look after, so she sacrificed her worldly prospects in order to watch over her widowed father's house. For one so young her duties were heavy, but it was evident that divine grace was working in her to will and to do according to God's mind. Again then she met with us, bringing to the Sabbath-school and to public worship her young brother and sisters, the father seldom attending.

The divine life is first developed in the soul, then it appears in the conduct of the believer; it was so in this case.

In the month of August she desired to confess her Saviour in Baptism, and to enter fully in Christian fellowship with us.

On several occasions we met together to converse and pray over this matter. Her answers being satisfactory, we at once determined to accede to her request. The father's permission was obtained, as she is still a minor. This was deemed prudent, and she would have been baptized in Morlaix, had not her father remarked that her religion was likely to take bread out of his mouth. Lest, therefore, he should have a ground for his accusation in her spending money on a journey to Morlaix, which she was at first willing to do, we determined to baptize her here, notwithstanding the inconvenience, for we have no regular baptistry, and the police forbid using the river on the plea of “decency.”

It is written that “all things shall work together for good to them that love God,” and so we experienced in this case. Brother Granata and I procured a “baignoire,” such an one as our Paris brethren are obliged to employ; he filled it sufficiently when once placed in our meeting-room, and all things were ready for the administration of the ordinance, to take place at 6 o'clock the next morning.

I was the more glad as our teacher, Mdlle. Lestrade, who has been exercised in her conscience on this subject, much desired being present. We rose early the next morning and remained together for the baptismal service nearly an hour.

After prayer I read to the friends assembled the account of “Nicodemus taught by Christ on the necessity of a new birth,” (John iii. v. 1—21) and addressed myself more specially to the candidate. We then sang two verses of a baptismal hymn, well-known in Hayti, the 37th of the Jaemel selection; and our new

sister was immersed in the name of the Father, of the Son, and of the Holy Ghost. Again I spoke to the witnesses of this ever solemn rite, and urged upon believers and others to walk in the path of humble obedience to Christ. The other verses of the hymn were sung, and our brother Granata offered prayer. The benediction closed this truly blessed scene.

After the Sabbath-school, we again met for worship and breaking of bread, then we welcomed to the Lord's table the newly-baptized convert, our Italian brother (about to depart), and several friends who desired to sit with us to commemorate our Lord's death until He come again.

It was a day not to be forgotten. In this house, which was built purposely to lodge the emissaries of Rome, two hundred and fifty years ago, and which they have redeemed by purchase, now AGAIN to teach in it the doctrines of the man of sin, a few Christians were met to observe faithfully and in peace, but in secret as it were, those ordinances left by the Redeemer himself to his Church. If we receive grace to become the living temples of the Holy Ghost, after all it is a small thing, *a poor victory* for our enemies to lodge again in our own dwelling, thus hindering the service of God in it. We look unto Him to show us where we are to go now. It may be, that other landlords will let to me; but I do not expect it in the least, so far as this town is concerned.

THE SOCIAL AND MORAL CONDITION OF ST. ANN'S BAY, JAMAICA.

A recent letter from the Rev. B. Millard supplies some interesting facts as to the condition of the people in the large parish where he resides. From these facts we can draw tolerably safe conclusions as to the state and character of the peasantry. They are better than the mere opinions of even careful observers; and we think they speak strongly for the salutary effect of Christian teaching, both in the schools and the pulpit. We congratulate our devoted, untiring friend on the success which has attended his protracted and assiduous labours.

After describing the state of the Church, the schools, and the attendance at Bible classes, and the efforts of his daughter among the mothers and daughters residing in the district, he observes:—

“The population of St. Ann's Bay is 36,319. There are four districts where Courts of Petty Sessions are held, viz.:—St. Ann's Bay, twice a month; Brown's Town, twice a month; Ocho Rios, once a month; Moneague, once a month. The cases tried at these Courts are petty offences. I find that during the six months 200 summonses on sundry charges and 86 warrants were issued. The records show that only 167 convictions were found on summonses and warrants, which give one conviction for some petty offence to every 217 of the inhabitants. This, I think, under all circumstances, is very favourable. About a fourth, or 41 convictions, were for petty larceny of all descriptions, such as a ring, a fowl, a cane, ground provisions. Now this, I think, is also very favourable, giving one to every 885 inhabitants, and a striking denial to the statement of the *Standard* newspaper some time ago, that three out of every four persons

were thieves. True, many thefts are committed which do not come before Court; but the records, I venture to think, speak favourably.

"You know how impulsive our people are, and how they give way to temper and bad language. I see that 39 convictions were obtained for abusive language, and 57 for assault, or 96 out of 36,319 inhabitants. When we know what gunpowder spirits the most of our peasantry are—how tongue and hands are ready to move, I am surprised how few convictions are had on these heads.

"The question of *trespass* is one which, in such a state of things as in Jamaica, is likely to come often before the Courts; yet I find that during the six months only 25 convictions were recorded. But I have 670 members, 155 inquirers, and 557 scholars under my immediate pastoral charge, and all chiefly of the class liable to the offences cognizable in the petty Courts. Now, how many members, inquirers, or scholars have during the six months been brought before the Petty Sessions? Only one, for *trespass*. I see that five persons who formerly were members, but four of whom have been excluded for many years, and one about one year, were brought up—three for not supporting their wives, one for assault, and one for bad language; but not one member who is at present in good standing has been tried before any of the Courts. This I am thankful for. I think other ministers will be able to give the same record; and this should be rightly read and interpreted by friends at home."

HOME PROCEEDINGS.

THE meetings during the past month, as is usual at this season of the year, have not been numerous. The Revds. A. C. Gray, of Luton, has visited Boxmoor, J. Parsons, Haverfordwest, Pembroke, Tenby, Narberth, and other places in the district; Fred. Trestrail, and J. Stott, Trinity Chapel, Edgware Road, and Acton, with Mr. Rowbotham who also addressed the children in the Sunday Schools; Dr. Underhill, Battle, Hastings, and Rye; and Rev. S. Green, Cardiff, &c.

In sending up a remittance from Foxton, the pastor, Mr. Carryer, mentions some incidents, and throws out a suggestion or two, which are so interesting and useful that we think their insertion here may do good. The hints, if acted upon generally, will tend greatly to extend the Society's operations at home, and awaken very deep interest in the minds of the members of our smaller Churches in the rural districts, who do not now enjoy the advantage of a public meeting as we could wish.

"Not being able to hold our Missionary Meeting in connection with the Leicester Auxiliary in September last, we determined to have a meeting later in the year, and make our own arrangements. After singing a hymn, and offering prayer by Mr. Spriggs, a much-esteemed local preacher of the Wesleyan connection, the Rev. W. Clarkson, pastor of the Independent Church, Market Harborough, very kindly gave a most interesting address on China and its Missions. The Rev. James Mursell, of Kettering, spoke more especially on the operations of our Society, showing that its rise, and wonderful progress to its present position, were comprised within the limits of the life-time of some even in the village. By the

kindness of these gentlemen we had a very good meeting, one in which much information was imparted, calculated to arouse an interest in such labours for the interests of Christ's kingdom. . . . If the pastors of our Churches would inform themselves somewhat carefully upon some distant field of missionary labour, so as to present, in an address, a physical and historical picture of it, doubtless many more village missionary meetings might be held during the year, alike to the profit of the minister, his people, and the funds of the Society."

The suggestion contained in this last paragraph is admirable. If acted upon, our missionary meetings would be far more useful, and the speeches would be more interesting. Instead of being so general as to lose much of their point, they would be vivid, forcible, and striking. Information is wanted, not so much exhortation on the duty of Christians to support the Society, or discussions on its principles; and where this is imparted, as far as experience goes, meetings are enjoyed, and those present are profited. Brethren, pastors of our Churches, who have been, and are still ready to advocate the Society's interests, accept the hint so kindly given. Our young friends do not know its early history. Any detail respecting it awakens their interest at once; and our younger pastors would find the study of it profitable to themselves; and the knowledge thus gained, as well as the acquaintance with our recent operations, will render them acceptable and powerful pleaders at public meetings.

It may save some trouble and much correspondence if we now inform our friends that the only missionary of the Society at home, whose services are available for deputation work, is the Rev. George Kerry, and he is already engaged for the latter half of January. It will be seen from this how little power we have to supply the numerous demands made in February and March. Will the officers of our Auxiliaries, therefore, do their best to obtain the services of neighbouring ministers. By a judicious management as to a change of pulpits, not only will good work be done, but much expense saved. We press this matter very earnestly on our brethren whose meetings are fixed for these months.

FINANCES.

The receipts, up to the present time, have not equalled those of the corresponding period of the past year. We respectfully urge all local treasurers and secretaries to remit what they may have, *on account*, as speedily as possible.

ARRIVAL OF THE "SHANNON" AT CALCUTTA.

The last mail brought the welcome tidings of the safe arrival of the *Shannon*, November 13th after a remarkably fine and rapid passage of only ninety days. Mr. and Mrs. Rodway suffered much during the voyage from sickness, but were all well at date of their letters, and getting somewhat settled. He will at once enter on his duties as master of the Benevolent Institution, which, under his hand, we hope will become both useful and prosperous.

REV. Q. W. THOMPSON.

By a note dated Nov. 23, posted at Funchal, we learn that Mr. and Mrs. Thompson were so far safe. The name-board of the ship seems to have been lost, and lest alarm might be created if it were picked up by another vessel, he writes to allay it. His thoughtful concern will prevent any anxiety as to their safety.

The first few days of the voyage were boisterous, and they in common with the other passengers suffered accordingly, but the subsequent ones were fine, "and to-morrow morning, the 30th, we hope to be at Madeira. Already the air is mild, and we are enjoying summer breezes. Very soon it will be difficult to realize that we have only just left winter." Before our readers see these lines, they will have reached Cameroons.

WIDOWS' AND ORPHANS' FUND.

The circulars usually sent out respecting this fund were issued early last month, so as to be in the pastors' hands in time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHER'S FUND.

The Christmas cards have also been posted so as to be given to our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

REMITTANCES.

All Post-office Orders should be made payable at the GENERAL POST-OFFICE.

CONTRIBUTIONS

From November 19th, to December 18th, 1868.

W & O denotes that the Contribution is for Widows and Orphans ; N P for Native Preachers ; T for Translations ; S for Schools.

ANNUAL SUBSCRIPTIONS.				LANCASTHIRE.	
	£ s. d.				
Martin, Mrs. W. W., Teignmouth	1 1 0	Wallingford.....	48 7 1	Colne.....	22 0 0
Mantz, Mr. G. F., Birmingham	5 0 0	Do, for China.....	1 10 6	East Lancashire Union, on account, by Mr. L. Whitaker, jun., Treas.	260 0 0
Rogers, Mr. W., Peckham	1 1 0	Do., Warborough.....	0 16 3	Liverpool—	
Winter, Mr. T. B.....	2 0 0	Do., Roke and Benson	1 7 3	Collections.....	47 2 7
● DONATIONS.		Wantage.....	21 7 9	Donations.....	41 0 0
A Friend, per Record	1 0 0	BUCKINGHAMSHIRE.		Do., Myrtle Street.....	37 17 1
A Friend, per Mr. Thos. Harvey, Leeds, for Rev. J. B. Service, Jamaica	2 0 0	Dinton.....	6 7 6	Do., Pembroke Juvenile Soc., for Intally	10 0 0
Gardiner, Mr. John, Wisbech	10 0 0	Newton Longville.....	1 15 0	Do. do., for Mr. Thomson. Cameroons	5 0 0
For New Buildings at Serampore College, Calcutta—		CORNWALL.		Do., Soho Street	6 14 6
Rose, Mr. Thos., St. Ives, Hunts.....	1 0 0	Helston.....	5 18 10	Do., Richmond Chapel	26 11 11
Union Church, Manchester, per Rev. A. M'Laren, B.A., Children's Missionary Basket	6 0 6	St. Austell.....	13 5 3	Do., Atheneum.....	9 0 0
LONDON AND MIDDLESEX.		DURHAM.		Do., Mount Vernon	0 13 6
Battersea.....	7 10 0	Stockton-on-Tees.....	7 16 5	Do., Egremont.....	1 15 9
Bloomsbury Chapel	53 0 0	ESSEX.		Do., Stanhope Street.....	10 3 11
Grafton Hall	3 18 6	Earls Colne.....	5 10 0	Do., Old Swan.....	2 8 2
Upper Holloway, Sunday-school	4 18 0	Waltham Abbey, for W. & O.....	1 1 0	Do., Byron Hall.....	1 7 2
Walworth Road.....	31 16 9	GLOUCESTERSHIRE.		Less Expenses and amount acknowledged before.....	111 16 1
BEDFORDSHIRE.		Colesford.....	0 5 0		87 17 6
Biggleswade	18 13 7	Maiseyhampton, for Mr. Pincock for Female released from bondage	5 0 0	LEICESTERSHIRE.	
Do., Dunton	0 8 2	Tetbury.....	1 9 4	Foxton.....	2 11 0
Sandy	1 0 0	Uley.....	9 4 6	Leicester, Charles Street	58 0 0
BERKSHIRE.		HAMPSHIRE.		Do., for N. P., Delhi	15 0 0
Ashampstead	2 5 2	Brockenhurst.....	2 6 0	Do., for Kaduganawa School, Ceylon.....	1 0 0
Do, Ilsey	1 3 7	Freshwater, I. of Wight	1 0 0	Do., Victoria Road Church, on account	48 11 6
Do., Streatley	0 11 3	HERTFORDSHIRE.		Do., for V. P., Delhi.....	25 0 0
Do., Compton.....	0 10 0	Watford.....	50 0 0	Do., for W. & O.....	10 0 0
		KENT.		Do., Grant from Weekly Offerings.....	23 15 3
		Forest Hill.....	16 15 0	Do., Collection (two-thirds)	13 7 6
		Lee Sunday-school, for Girl in Mr. Kerry's School, Alipore	2 16 6	Do., Collection after United Public Meeting.....	16 8 4
		Sevenoaks.....	20 8 0	LINCOLNSHIRE.	
				Horncastle.....	13 6 0

NORFOLK.		SHROPSHIRE.		WORCESTERSHIRE.	
Attleborough	1 0 0	Shrewsbury, St. John's Hill	8 16 6	Bromsgrove	8 6 2
NORTHAMPTONSHIRE.		SOMERSETSHIRE.		YORKSHIRE.	
Brayfield-on-the-Green ..	4 7 6	Bridgwater	47 13 0	Barnsley, on account ...	10 0 0
Cooknoe	3 2 0	Chard	25 2 9	Bradford, Sion Chapel ...	1 0 0
Denton	6 0 18	Hatch	3 3 0	Leeds, Blenheim Chapel	29 0 0
Earls Barton	7 7 4	Taunton	13 0 0	Do., for Mr. Thompson, West Africa.....	11 0 0
	19 17 8			Rawdon	10 13 8
Less Expenses.....	0 15 10	Mining District Auxiliary by Rev. R. Nightingale, Secretary.....	7 14 6	Sheffield, Townhead St....	20 0 0
	19 1 10			Steep Lane	4 4 6
NORTHUMBERLAND.		STAFFORDSHIRE.		SOUTH WALES.	
Newcastle-on-Tyne, Bewick-street.....	3 3 0			CARMARTHENSHIRE.	
		SUFFOLK.		Carmarthen, Tabernacle	41 14 3
		Rattlesden	2 14 0	MONMOUTHSHIRE.	
		Rye	1 5 3	Abersycelan	10 4 0
OXFORDSHIRE.		SUSSEX.		RADNORSHIRE.	
Charlbury	3 2 1			Dolan	2 11 1
Coate	28 6 10	WESTMORELAND.		Cefnpaul	0 10 0
Do., Aston	1 4 6	Asby	0 13 3	Maesychelem	1 0 0
Do., Bampton.....	0 7 0	Brough	0 19 3		1 10 0
Do., Brize Norton	0 8 7	Crosby Garrett	2 11 0	Less Expenses.....	0 0 3
Do., Buckland.....	1 3 11	Musgrave.....	0 6 6		1 9 9
Do., Ducklington	1 4 3	Winton.....	1 4 2		
Do., Hardwick	0 6 1	WILTSHIRE.			
Do., Lew	0 14 7	Calne, Castle-street	12 10 0		
Do., Standlake	2 4 0				

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.

Regent's Park Chapel Auxiliary—

Subscriptions.

Angus, Rev. J., D.D.....	0 10 0
Angus, Mrs.....	1 1 0
Burchett, Mr.....	0 10 0
Chance, Mr.....	0 10 0
Coxter, Mrs.....	1 1 0
Friend, A.....	0 10 0
Griffin, Mrs.....	0 10 0
Lectc, Mrs.....	1 1 0
Lush, Lady	1 1 0
Moore, Mr.....	0 10 0
Ridgway, Mrs.....	0 10 0
Ridley, Mr.....	1 1 0
Thomas, Mrs.....	0 10 0
Wade, Mrs.....	0 10 6
Way, Mr.....	0 10 0
Under 10s.....	3 16 0
	14 1 6

Donations.

Faulding, Mrs.....	0 10 0
James, Mr.....	0 10 0
Under 10s.....	1 6 9
	16 8 3
By Mrs. A. Angus Croll.	
Lord Alfred S. Churchill	0 10 0
Mrs. Ball, Hawley Road Missionary Working Party, for Calcutta	27 0 0
Mrs. Martin, Nottingham, Subs. & Don.	6 14 6
South Parade Chapel, Leeds, by Mrs. Hull	40 0 0
Bloomsbury Chapel, on account, by Mrs. Brock	16 12 6
Mare Street, Hackney, by Mrs. Cox, on account	23 7 0
From Westbourne Grove Chapel, by Miss Dunbar, on account.....	6 14 6
Mrs. Alding, by Mrs. Allen	1 1 0
Mrs. Tresidder (Annual)	1 1 0
By Mrs. Waylin Chelce	0 3 0

A box of articles for Calcutta, from the Ladies of Westbourne Grove Chapel, value £30.

JAMAICA SPECIAL FUND.

Liverpool—Mr. Jacob G. Brown, 2 years, Subscription for *Minister of Morant Bay Chapel* (1868 and 1869)..... £21 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

AS THE CHRONICLE IS NOW SENT TO ALL PASTORS OF BAPTIST CHURCHES, THE COMMITTEE HOPE THAT THE BRETHREN WILL READ EXTRACTS FROM IT AT THE MONTHLY MISSIONARY PRAYER-MEETINGS.



JANUARY, 1869.

THE CRISIS: AND CHRISTIAN OBLIGATION.

THE past year has been one of extraordinary disturbance in the political and ecclesiastical, as well as in the physical world. In the latter, there have been "earthquakes in divers places," some of which have engulfed large cities, and hurried thousands into eternity. Vesuvius and Etna have been in a state of unwonted activity. Storms, which have been scarcely ever surpassed in violence, have swept over the world. We do not say that these phenomena are "signs" and forewarnings; but they are remarkable types of the unrest that prevails in nearly every part of the world. It almost seems as if there is an established sympathy between the laws which govern the physical universe, and those which regulate social, ecclesiastical, and political movements. God is shaking all nations. Speaking figuratively, we hear "the sea and the waves roaring," and men's hearts are "failing them for fear." There is a feeling of universal insecurity in reference to the present state of things, which almost amounts to mistrust. Old things are passing away; and amidst the breaking up of ancient institutions, men see dim shadows of some new condition, which they cannot venture to interpret by the light of history. A political earthquake—almost as sudden and complete as that which ravaged several of the fairest provinces of South America, and destroyed some of its finest cities—has swallowed up the Spanish monarchy, and inflicted one of the heaviest blows on the Papal power that it has received these many years past. With respect to Ireland, it is impossible to exaggerate the magnitude and importance of the crisis which has overtaken that nation. She is passing through the preliminary stages of a revolution. An institution, which 300 years has almost rendered venerable;—an institution which was thought to be strong in prestige, and in wealth; in the personal character of its ministers, and the social position of its members, is being shaken to its foundations. For some years past there have been vibrations; but now, shock is following shock with startling and ominous rapidity. The very ground is heaving up and down, and surging to and fro, so that the downfall of the establish-

ment seems to be only a question of time. This is admitted even by those who desire to retain it in its integrity; and evidences are not wanting of a disposition in many of our Protestant brethren on the other side of the Channel, to adapt themselves to the new circumstances in which, sooner or later, they may be placed. The CHRONICLE ventures no opinion on the political aspects of the movement which is now engrossing public attention. It has always carefully abstained from the discussion of topics which have any political bearing. But it is our duty to watch passing events which are in any way connected with missionary work in Ireland, and to turn them, if possible, to a profitable account. A great question is agitating the Irish mind. And there is a latitude of expression about religion, and religious liberty, which the people have not been wont to indulge in. The cheap newspapers keep the subject alive in their minds. And this quickening of thought, this freedom of discussion, is not unfavourable to missionary effort. What, then, is our duty? plainly, to take advantage of the present state of feeling, and the new state of things which is dawning upon Ireland, to strengthen our forces—yea, to double and quadruple the number of missionaries. Our brethren find the ground which they are trying to break up, exceedingly hard. There are powerful resisting forces; but they must yield before that Gospel which has proved itself in all nations, and among all classes in society, to be *the power of God unto salvation*. At a time like this, why should not the friends of Evangelical Religion hold a special conference on the condition and claims of Ireland? Rival political parties are active. Let those who are swayed by holier principles, and meditate higher aims than the rulers of this world, imitate their zeal, and take immediate measures to send men “full of the Holy Ghost and of faith” to shed the pure light of the Gospel on the millions in Ireland that sit in darkness, and in the region of the shadow of death.

GIVING UP ALL TO SPREAD THE GOSPEL.

DURING the memorable awakening in Ireland in 1859, a labouring man, who resided on the beautiful shores of one of the finest of the Irish lochs, was brought to Christ. During several years, his mind was exercised on the subject of Christian baptism, and six years after his conversion, he travelled a considerable distance to see one of our missionaries, by whom he was subsequently baptized. Like the Eunuch, “he went on his way rejoicing.” Shortly afterwards, he obtained the use of an unoccupied store, which he furnished with somewhat rude seats and a desk, and then invited the missionary who had baptized him, to preach in this humble meeting-house. A spirit of hearing was manifested; believers were formed into a Church; and eventually a missionary was sent to preach and teach through that wide and destitute region. The results have been satisfactory. Many have been added to the Lord. And our humble friend has clung—with all the warmth and force of a first love—to the cause which his zeal and wisdom had been instrumental in creating. Whenever the door of the meeting-house was open, he was there. His happiness was bound up in its prosperity. Within the past few months, his soul has been much exercised about the ignorance and irreligion which prevail in the town and neighbourhood, and he has taken the somewhat unusual step of throwing up his employment, and giving himself wholly to the work of making Christ known to his fellow-countrymen. From a letter, which the

missionary before referred to, sent to the Secretary a short time since, we take the following extract:—"Our friend has become so anxious about the salvation of souls, that he has given up his work, and is going from place to place, warning and intreating sinners to come to Jesus, and believers to be baptized in his name. There is fruit wherever he goes. His wages were eleven or twelve shillings a week, and I believe the Society could not do better with that amount than give it to him. I think he would like to labour at B——, but I would not confine him to any place. There have been some very interesting cases of awakening and conversion, by means of his labours. The Lord has given him far more talent than I had supposed. His earnestness is very great."

Under ordinary circumstances, it would be imprudent to take a course like that which this simple-hearted and earnest evangelist has chosen; but in his case, the circumstances are exceptional. It was not the result of a sudden impulse, but of a deep conviction, and a long cherished desire. He did not offer himself to the Committee (they have not had a line from him), but he went and did Christ's work to the best of his ability, trusting to the Master for his daily bread. The reader will say, "He ought to be sustained." Will the reader kindly give a special contribution towards making up thirty or forty pounds a year for his support? Unless this is done, the Committee will be afraid to increase their liabilities even to that comparatively small amount. We have purposely avoided mentioning the names of persons and localities, but we shall be happy to give further information to any friends who desire to help this case.

DO LIKEWISE.

A SHORT time since, the writer had occasion to appeal to the liberality of a friend, and the conversation naturally turned on the subject of giving to the Lord. The friend, who by the way is a most unostentatious man in all that he does for the cause of religion, remarked that he had made up his mind to do one of two things—retire from business, or continue in it, and give all his profits away. He had sufficient for his wants, and he had resolved not to save any more. It is probable that he will continue in business, and enjoy the sublime satisfaction of scattering abroad all that the Lord pours into his hand. If all Christians who have abundance, would go and do likewise, the income of our missionary, and benevolent institutions, would be increased a hundred-fold. Chapel-debts would soon disappear, and ministers would be properly supported. And God would reward such a consecration of wealth to His service, with a season of commercial prosperity, such as we have never witnessed. "There is that scattereth, and yet increaseth."

"Give! as the morning that flows out of heaven,
 Give! as the waves when their channel is riven,
 Give! as the free air and sunshine are given—
 Lavishly, utterly carelessly give:
 Not the waste drops of thy cup overflowing,
 Not the faint sparks of thy hearth ever glowing,
 Not a pale bud from thy June roses blowing—
 Give as He gave thee who gave thee to live."

THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

Contributions from November 20th to December 18th, 1868.

	£	s.	d.		£	s.	d.
LONDON.				Saffron Walden—			
Camden Road Chapel—				Collections	3	0	4
Mr. John Edwards, for Belfast Chapel.	2	0	0	Subscriptions	3	0	0
A Friend	1	0	0				6 0 4
By Rev. B. Davies—				GLOUCESTERSHIRE.			
Subscriptions	9	12	6	Stroud, by Rev. W. Yates—			
Do. (Metropolitan Tabernacle)	1	11	6	Collection	3	0	0
Greenwich—Subscriptions	1	1	0	Subscriptions	3	15	0
Highbury—Mrs. Rooke	0	10	0				6 15 0
Miall, Rev. W., Dividend	6	15	7	KENT.			
Peckham—Mr. W. Rogers	1	1	0	Folkestone—			
Smith, Mr. J. J., Dividends	12	5	9	Collections	4	19	0
Upper Norwood—Sunday-school Cards,				Subscriptions	3	9	0
by Mr. F. S. Coleman	0	8	8				8 8 0
Woolacott, Rev. C.	0	10	6	Sandhurst, by Mrs. Brine—			
BEDFORDSHIRE.				Young Men's Class	1	13	5
Dunstable—				Young Women's Class	1	10	0
Collections	4	15	0				3 3 5
Subscriptions	7	16	0	LEICESTERSHIRE.			
Collected by—				Belvoir Street Chapel—Subscriptions on			
Mrs. Joseph Gutteridge	2	2	6	account	10	4	6
Miss L. G. Gutteridge's Class	0	2	0	Charles Street Chapel—			
Boxes—				Subscriptions on account ...	3	8	0
Miss L. Gutteridge	0	1	6	Small sums	0	9	0
Miss E. Peel	0	4	8				3 17 0
Miss Ridgway	0	18	0	Victoria Road Church—			
			15 19 8	Subscriptions on account.....	9	8	6
Houghton Regis—				Vote of Church, by Rev. N.			
Collections	2	16	9	Haycroft, M.A.	10	10	0
Subscriptions	3	8	6				19 18 6
Collected by Mastr. J. D. Cook	0	3	0				
			6 8 3	NORFOLK.			
BERKSHIRE.				Norwich—Mr. John Pigg	0	10	0
Ashampstead—Rev. H. Fuller	0	5	0	Yarmouth, by Rev. J. Green—Two Ladies	2	0	0
Abingdon, by Rev. W. T. Rosevear—Sub-	2	6	0	NORTHAMPTONSHIRE.			
scriptions				Kettering, by Mr. J. D. Gotch—Moiety of			
Wallingford, by Rev. T. Brooks—				Collection	4	2	0
Subscriptions	6	6	0	NORTHUMBERLAND.			
Small Sums	0	8	6	Northern Auxiliary, by Mr. G. Angus ...	9	17	8
			6 9 6	OXFORDSHIRE.			
BUCKINGHAMSHIRE.				Oxford, by Mrs. Alden—Subscriptions ...	2	4	6
Chenies Lodge, Mr. John Reynolds, by				SOMERSETSHIRE.			
Rev. T. Brooks	0	10	0	Bridgewater, by Mr. J. W. Sully—Coll....	3	14	5
CAMBRIDGESHIRE.				SUSSEX:			
Sunday-school Contributions, by Mr. E.				Rye—Mr. F. Mitchell	0	13	0
Arnold	0	9	2	WARWICKSHIRE.			
DEVONSHIRE.				Umberlade—Mr. G. F. Muntz.....	2	0	0
Barnstaple, by Mr. R. Grainger—Legacy				YORKSHIRE.			
of the late Miss May, less duty	90	0	0	Hull—Subscriptions	8	11	6
Torquay—Mrs. Whitney	0	10	0	Lockwood—By Mr. Joshua Shaw—Sun-			
				day-school Cards	2	15	5
DURHAM.				IRELAND.			
Blackhill, Shotley Bridge, by				Grange Corner, by Mr. Hugh McMullen .	5	10	0
Mr. Jacob Dowson—							
Sunday-school Cards	0	10	8				
„ „ Collection.....	0	8	8				
			0 19 4				
Sunderland—Mr. D. T. Scott	0	5	0				
ESSEX.							
Ashdon—							
Collection	0	12	1				
Subscriptions	0	10	0				
			1 2 1				
Great Leighs	0	1	6				
Great Sampford—Collection by the Rev.							
Jno. Webb	1	4	6				

Mr. Berry, of Athlone, acknowledges, with thanks, a parcel of new clothing from Mrs. Beetham, of the Brooklands, near Cheltenham. Also, 10s. from Mrs. B. for the poor and suffering.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

T H E

B A P T I S T M A G A Z I N E .

FEBRUARY, 1869.

A FEW MORE REMINISCENCES OF THE BAPTISTS IN OLD LONDON.

HITHERTO, the labour of portraying the customs and achievements of the Dissenters of old London has been a task of pleasure. On resuming the theme, the hope may be expressed, that our histories and word-pictures have not overtaxed our readers' patience. The subject, which is not yet exhausted, promises to repay some further investigation. Each spot connected with these reminiscences has memories hanging around it which are welcome treasures to a Dissenting archæologist. Such must experience a pensive pleasure in holding up to the light of modern times the sayings and actions of men by whose precept and example our fathers were instructed. Where now is that great motley crowd which of yore enlivened these identical streets? Where, alas!

“For them no more the blazing hearth
shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's re-
turn,
Or climb his knee, the envied kiss to
share.”

Their lives have been stereotyped by the hand of time, and as the trees have fallen, so do they lie. What should prompt the eschewing of evil more than the awful fact, that our actions and words are impressed, as it were, upon the days in which they were spoken or performed? While scrutinizing the life-action of workers who have preceded us, let this great truth exercise its legitimate influence upon our hearts—that in the end, as regards ourselves, old father Time will prove himself the most unflinching, the most impartial of witnesses.

If we would completely understand the nature of such a sacrifice as the one which De Veil* voluntarily made, when he became a convert to Nonconformity, it is necessary to know something of the state of party warfare, or more properly, religious warfare, as it existed in the Puritan era. Numbers of the lampposts on Christian men are either too absurd or too indecent for quo-

* *Vide* BAPTIST MAGAZINE for September last.

tation. Such pamphlets usually emanated from those who were foes to all religion, and they will not therefore repay attention. The literary offspring of religious zealots of various parties, oftentimes written in strains of ferocious satire, are, however, more interesting.

In 1681 a poetical broadside was circulated about London, which purported to be a faithful description of the Dissenting preachers. It belonged to a department in English literature now happily extinct, but which was efficiently maintained in those never-to-be-forgotten times, when the political horizon grew daily darker; when Episcopacy was at last apparently triumphant; when liberty was being driven from her chosen home; and Nonconformists could under no circumstances meet in safety. This spectacle of England's humiliation, to High Church bigots, to Court trimmers, to believers in the divine right of kings, was a landscape tinged with paradisaical hues. Mourning from the closed meeting-houses, wails of despair from wandering ejected ministers, were replied to by the poet to whom reference has been made:—

“What, shall a glorious nation be o'er-
thrown
By troops of sneaking rascals of our own?”

The same author describes the Nonconformist preacher:—

“He's one that scarcely can be called a
man
And yet's a pious holy Christian.
He's big with saving faith (he says), yet
he
Has not one spark of common charity.”

The Dissenters were plainly despisers of Reason, and that fact accounted for their rejection of Episcopacy, and their refusal to do homage to bishops. All this, however, was easily explained; for Reason opposed their dark designs. The Noncon-

formist preachers our poetaster portrays as immoral livers. Their prayers were insults to the Deity. As for their sermons,

“You'll quickly find sedition is hid there.”

The following is a descriptive touch relating to the Three Denominations:—

“They all mankind except themselves
despise;
Chiefly the great, for being good and
wise.
Some subtle have, and some have giddy
souls;
Some fools, some knaves, and some are
knaves and fools.
These vermin would even the best things
command,
And suck up all the sweetness of the
land.”

At the era of the Revolution many poetasters of another school reached down their lyres from the willows, and Church and State were roughly handy in the sheets of doggrel they scattered among the people. One author dealt some handsome slaps at the enemy, The High Church Bully, in a broadside of that name, *e.g.*:—

“Rome, whose footsteps you so closely
tread,
Great Rome! thy mother Church and
darling head.”

Then follows a graphic description of an Anglican's sermon. If heated by the effect of his own diatribes, either political or theological, the pulpit would creak by reason of the blows it received from the fists of its substantial orator. His fiery nonsense echoes down the ancient aisles until the auditors imagine themselves overtaken by a tempest of thunder and lightning. Luther is denounced. The excellence of arbitrary laws is insisted upon. All moderation is proved to be unscriptural, and so likewise is the Hanoverian succession. The harangue throughout

“ Mightily extols all High Church ranters,
Now lashes all false brethren and Dis-
senter.”

Upon the proclamation of James the Second's illegal Indulgence in 1687, the Nonconformist press once more worked unrestricted. In that year an unknown author published a quarto pamphlet, wherein were detailed the Dissenters' sufferings. This work was written some years previously, yet it had been necessarily laid aside in consequence of the danger attending the dissemination of such publications. One minister (De Laine) died in Newgate, having committed no greater offence than that of composing a similar work. Others, who did not actually die in their cells, cannot with truth be said to have been more fortunate; for they failed to leave their loathsome confinement until the germs of mortal disease were sown in the constitution. It is utterly beyond our mental reach to realize the sufferings of these confessors. Their personal pains alone were a heavy cross; but to bodily pain were oftentimes added many agonizing reflections—that a wife was sinking under hardship; that daughters were exposed to privation; or maybe that sons, on whom the father had fondly centred his hopes, were constrained to earn a pittance by wheeling a barrow or by driving a cart.

The curious pedestrian, who, by an antiquarian taste, may sometimes be prompted to visit our old City's secluded nooks, will be well aware of the archæological attractions to be found in St. Helen's, Bishopsgate. The rural dress of the burial-ground, which surrounds the quaint old church, is a pleasant contrast to the crowded thoroughfare. This parish church is one of those few which escaped the fire in 1666. When first erected it in the 12th

century, its pious founders dedicated their work to Helen, the mother of Constantine, and they contrived to secure for their successors some important privileges. In the olden time the sanctuary was inherited by the neighbouring priory. The nuns assembled for prayers in a portion of the present building, then separated by a partition from that part allotted to the public. This was not removed until the time of Henry the Eighth's crusade against the monasteries.

No less a personage than Hanserd Knollys preached in Great St. Helen's. His meeting-house there was of very respectable dimensions, for a thousand hearers were attracted. Hitherto Knollys had officiated in parish churches, whenever facilities for so doing were afforded him. His most lively enemies were the Presbyterians; and, apparently instigated by them, the landlord of the chapel refused the Baptists a further use of his premises. A committee of their divines, moreover, who sat during the Commonwealth, with an effrontery very uncharacteristic of their modern descendants, commanded Knollys to preach no more—an injunction he was not quite the kind of being to give attention to. The pastor removed with his followers to Newgate Street, and the chapel in Great St. Helen's disappeared. Respecting either its site or fate, history is silent.

East Cheap was the cooks' quarter of ancient London. Throughout a long period there flourished here a leading society of the Baptist denomination. Doubtless the spot has a narrative belonging to it, abounding with interesting histories, could it be recovered. The Baptists have certainly been remiss in the matter of bequeathing posterity their records; and only a few reminiscences of Great East Cheap have been pre-

served. The Dissenting historian, Walter Wilson, supposes, that after the death of De Veil his people joined themselves to some others who assembled in Tallow Chandlers' Hall, on Dowgate Hill. Subsequently this united body removed into Maidenhead Court, Great East Cheap. The lease of this chapel expired in 1760, when the members were dispersed among various congregations. It was there that a Wednesday evening sermon was established, which Dr. Gill sustained during some thirty years. This lecture was continued at Cripplegate, Little St. Helen's, and Devonshire Square.

The first pastor, John Noble, was born about the time of the Restoration in 1660. A few particulars of his life are preserved in a funeral discourse, the quaint title of which is emblazoned with a death's head, a skeleton's limbs, and the implements of grave-digging. The sermon, by Edward Wallin, was preached on the longest day of 1730.

During his childhood and youth, Noble tasted a full share of the prevailing persecution. A common experience made both his parents and their children familiar with the routine of a prison discipline, which discipline, however, never sufficed to suppress young Noble's courage, nor to annihilate his determination to persevere in righteousness. While in captivity, the prison cell served him as a study. After regaining his liberty, he began to practice as a schoolmaster and as a Gospel minister. He achieved so much success in the country, that his fame reached the Capital. Two churches simultaneously invited him to take them in charge, and these united for the purpose of enjoying his ministry. As a preacher, Noble so prominently set forth some favourite tenets, that many accused him of promulgating Antinomian heresy. However this may have been, he

was "a man of learning and excellent parts." In the world beyond his own connections, the pastor was regarded as a man of uncharitable proclivities and harsh demeanour. The historian thinks these were more apparent than real; or if even real, were not observable beyond East Cheap. When he presided at the monthly assembly of denominational representatives, Noble's moderation of speech and becoming mien excited the surprise of men who were familiar with their brother's more disagreeable attributes. A memorable example of this was afforded on John Gill's ordination day, in 1719. Noble vehemently opposed the practice of making the laying on of hands part of such a service; yet he preached the sermon of the recognition service in question, although the obnoxious custom was observed. The pastor died in June, 1730, to the intense grief of his people, who interred his remains in Southwark Park.

This period in the history of the Denomination and of England, appears to have been one of those calms which sometimes, in national as in individual life, or in the political, no less than in the natural world, precede and follow change and commotion. Sir Robert Walpole sat at the head of public affairs. The country was enjoying a term of peace. The contemporary newspaper press represents the nation as having reached a height of more than average happiness, which the people owed to a full tide of commercial prosperity. If such pictures of English society as it was a century and a half ago are slightly exaggerated, the colouring has a truthful cast. Fifteen years had gone since the Pretender's ill-fated adventure. At the date in question, his English supporters were growing thinner, or dying in exile abroad.

The old-fashioned opponents to the Hanoverian Succession were likewise fast diminishing. The Tories or Jacobites had therefore for the time learned something of reason. Trade being good, money was abundant; and in consequence the consumption of luxurious articles by the common people had largely increased. This was also the era when a new page in English literature was turned. A notability then rose, whose literary celebrity is even yet in part sustained, although his career has far extended into the second century of its duration. This was Sylvanus Urban, who, in January, 1731, took up his quarters in St. John's Gate, and published number one, price sixpence, of the *Gentleman's Magazine*.

During a portion of his time, Noble had for assistants, Samuel Wilson, who removed to Goodman's Fields, and Peter Davenport, of whom nothing is known. The immediate successor of John Noble was Samuel Dew, a native of Mitchel Dean, in Gloucestershire. His origin was only an humble one, and his parents destined him for nothing more ambitious than the stone-cutting craft. While earning his bread by this latter occupation, his leisure hours were given to study, and in this course he persevered until his ministrations were acceptable to a body of Christians in his native town, over whom he eventually settled. In 1731 he succeeded Noble at East Cheap. In a country sphere Dew had pursued a course of useful popularity; but to the more cultivated ears of a city audience his plain discourses were not so acceptable, and his followers chiefly belonged to the school of extreme Calvinists. The congregation had so declined in 1760, that no effort was made to renew the lease of the chapel; and when the

members dissolved their union, some settled under Dr. Gill, while others retired to Devonshire Square.

The old meeting-house then passed a few more stages ominous of approaching demolition. Among those who successively held possession of it were the Swedenborgians and German-Lutherans. About seventy years ago the building was removed, and not a trace even of the site it occupied is now discoverable amidst the surrounding commercial activity.

Tallow Chandlers' Hall has also some reminiscences belonging to it, separate from those already alluded to. Elias, a son of Benjamin Keach, gathered a congregation at Wapping, who, after his death, removed into the City, and took the room in question. They subsequently settled in Angel Alley, Whitechapel.

For the pedestrian to turn aside into Thames Street is to find himself again standing upon interesting historical ground. Prior to the erection of either the Tower or London Bridge, a battlemented wall protected the river's southern boundary. This fortification remained till the encroaching waters undermined its foundations. In the days of Henry the Sixth the Warwick family possessed a mansion in Thames Street, which the Earl of that period, as is supposed, had wrested from the rightful owner.

Here, in the hall of the Joiners' Company, a fraternity of Baptists anciently congregated. This society in its day was one of the wealthiest in the denomination. Like so many other instances, the history of this foundation cannot be traced to its source. The first pastor to whom any allusion is made is John Harris, who died in 1691. He was simultaneously assisted by two colleagues; a fact which of itself testifies to the importance of the station.

This trio affixed their names to the Confession of Faith in 1689.

Joseph Maisters, a native of Kingsdown, Somerset, was also a preaching elder of this society. He was born in November, 1640. In his sixteenth year he entered Magdalen College. After the Restoration, practices were introduced amongst the fellows which Maisters thought objectionable, and he removed in consequence into Magdalen Hall. As a penalty for refusing to conform, the student was not permitted to take a B.A. degree which he had already earned. Disappointed, though still adhering to his principles, he allied himself to the Dissenters. In 1667 he was ordained pastor over a people both few and poor, at Theobalds in Hertfordshire. The times were excessively gloomy and discouraging. Numberless difficulties and annoyances, connected with the prevailing persecution, had necessarily to be endured and overcome. None but candidates of the truest Christian type were then likely to be found seeking admission into Nonconformist Churches. Very strong, therefore, was the bond of union which united a persecuted pastor to a persecuted people. The Church at Theobalds was no singular example of the truth of this proposition. When Maisters was invited by the rich and influential company in Thames Street to make his home among them, no persuasion could lead him entirely away from his rural followers. These last were received into communion at Joiners' Hall; and when he removed to London their pastor reserved one Sabbath in every month to minister to his poorer flock in Hertfordshire. The people ultimately removed from Thames Street into Pinners' Hall, and there, by agreement with the Independents, to whom that place belonged, held a service upon each Sunday afternoon. Maisters enjoyed

a good reputation as a preacher, but never ventured on publishing even a single piece. He died in 1717, and lies in Bunhill Fields. Jeremiah Hunt, the Independent minister at Pinners' Hall, who preached the funeral discourse, highly extols the Christian attainments of his subject. Maisters was a Calvinist. Hunt was an Arian. Notwithstanding so awkward a discrepancy, Crosby's complaisance designates the latter "a shining light."

In the days of Thomas Richardson—1718-30—who next succeeded, the Church removed to Devonshire Square. The last minister was Clendon Dawkes, a native of Wellingborough. He was a divine of considerable learning and of respectable oratorical powers. He remained in this sphere until 1751. In that year, on account of diminished numerical strength, this once prosperous Church voluntarily dissolved its union. Dawkes removed to Hemel Hempstead, where, seven years later, he died.

Two opulent and liberal Dissenters of the early Georgian era were members of this church. These were Sir Gregory and Lady Page. The latter, during her widowhood, distributed her wealth with no grudging hand; and at her death she bequeathed means for the succour of her poorer fellow-members. During her term of healthful vigour she was remarkable for a diligent attention to religious literature. In her declining days she suffered from a painful weakness, and the servants were wont to carry their mistress into the family pew, which was beneath the pulpit in the old chapel at Devonshire Square. Dame Mary died in March, 1730. Two sermons, an ode, and a funeral oration, were published to commemorate her departure.

One other reminiscence of Thames

Street must close this article. In the days of Elizabeth the vicinity was remarkable for a brewhouse, from which the citizens chiefly derived their supplies of beer. This was situated at Broken Wharf. Close at hand, moreover, was an "ancient great hall" connected with the City water works of the sixteenth century. This estate in previous

times had been the site of the Duke of Norfolk's town mansion. Some footprints of the Baptists will be found here; for here preached Hanserd Knollys. In 1691, he and his congregation forsook the meeting-house, and settled in Newgate Street. Thence they afterwards migrated to Curriers' Hall.

G. H. P.

THE PALESTINE EXPLORATION FUND.

THERE are some who think that the darkness and doubt which hang over every sacred site in the Holy Land are designed. Christ, they argue, in His manhood the type of all humankind, would not that the places where He lived and preached, where He was born and where He died, should be known to the world. He ordered rather that, the work finished, uncertainty should seize upon the sites that men would else have converted, as they have converted places assumed to be the sites, into shrines of idolatrous worship. A splendour lies over the whole land, because it is the land of His life and death; it is a splendour like that of the noon-day sun; it cannot be looked into, and it lights up the whole world. The Manhood and the Godhead—we have these recorded; but the Man—of him we have no traces, no more than of the thousands who lived and died on that soil before Him and after Him. Bethlehem we know—but where was the cradle laid? Jerusalem we know—but where was Calvary? Where was the Sepulchre? Where, indeed, was the Temple—Zion—or the City of

David? Tradition points out, with its usual confidence, sites which modern science perpetually attacks. Thus, for a thousand years, men have worshipped in a church called the Church of the Holy Sepulchre. Here was the first little quarrel that caused the Crimean war—a squabble between fanatic monks. The tradition is a thousand years old: the Crusaders held it; all the pilgrims held it; all Christendom has always held it for the site which Constantine believed to be the Sepulchre of our Lord. But one of the greatest architectural authorities in the world has pronounced against it, showing, convincingly, according to some, that the church built by Constantine still stands, and that it is the so-called Mosque El Sakhra, the "Dome of the Rock." Suppose Mr. Fergusson right—how much nearer are we? We exchange one tradition for another, and substitute a legend of fifteen hundred years ago for one of a thousand years ago. What reasonable guarantee is there that Constantine's site was the true one? The three hundred years which had passed over since the burial of our Lord, when Constantine built his

church, had seen Jerusalem destroyed and rebuilt; the Jews scattered and oppressed; and the early Christian Church of Jerusalem utterly dispersed. If we were sure that the "Dome of the Rock" was Constantine's church, we should still be nearly as far as ever from a position of certainty.

But, in these matters, we hardly want certainty. What we do want is the establishment of uncertainty, where we cannot have certainty. For instance, if the researches of the society now exploring Palestine establish the fact that certain recognized sites are not and cannot be the actual scenes of events said to have taken place there, we help to put an end to a great deal of profitless controversy, and, better still, deal a heavy blow at idolatrous superstition; and to us, who would not worship at the Sepulchre of our Lord in preference to our own chapels or our own homes—though perhaps our hearts would be more deeply moved, as is the nature of our race, by the impressions of an external fact—it appears unimportant, save for the purpose above mentioned, whether our Lord's Sepulchre be discovered or no.

It is now some three years since a society was organized, calling itself the Palestine Exploration Fund. The name explained its object. This included the geographical, astronomical, and geological survey of the whole country; the description by competent naturalists of the Flora and Fauna of Palestine; the collection of ancient traditions, in the hope of finding something valuable among them; excavations, on an extensive scale, in and round Jerusalem, and the mounds and ruins of the country; and the formation of a Biblical Museum—an institution very much wanted.

The work has grown on their

hands. Instead of finishing their labours in two or three years, there seems reason to believe that they will require at least five years more to complete all their objects. Meantime, their money has been well spent. They began by sending out a preliminary expedition, which, in the course of six months, did a good deal of valuable work. At the end of 1866, Lieutenant Warren, R.S., went out, with a small party of sappers, charged with the duty of continuing the geographical work of his predecessors, Captain Wilson, R.E., and Lieutenant Anderson, R.E., and of commencing in earnest the excavations at Jerusalem. The record of these excavations is as interesting, considered merely as a story of research, as anything since "Layard's Nineveh." It is more interesting than that book, as it has to do with the special confirmation and corroboration of Scripture. We do not suppose that many of our readers belong to the class who question everything until it is proved; and the lifetime of one man, with nothing else to do, is not sufficient to *prove* all Scripture. At the same time it is good to find by small external evidence that one's faith is well grounded, and that, in spite of all attacks, the bulwarks of our belief are being gradually built up so strongly, that nothing can overturn them.

The excavations of Lieutenant Warren, then, have hitherto had to do almost wholly with the Temple, and the ground immediately contiguous. The Temple stood, as most know, somewhere in the place called *Haram Esh Shereef*, the sacred area. Within this area it is forbidden to dig. Round it, Lieutenant Warren has sunk shafts in all directions.

Thus, to the east of the wall of the *Haram* (a wall probably built

by Agrippa), lies the valley of Jehoshaphat, of the brook Kedron. This valley is now at the south-east angle of the Haram wall about 200 feet deep, with a steeply sloping bank. On the opposite side of it are tombs. By means of a gallery running from the present bed of the river to the west, Lieutenant Warren has discovered that the old bed of the river was some 90 feet farther to the west, and about 40 feet deeper. Further, the whole western bank, to a depth of 80 feet, consists of stone chippings and *débris*. That this *débris* is comparatively recent, that it is not the accumulations brought down by the rains of thousands of years, is proved by the discovery, near the bottom of the old bed, of a wall of masonry. Therefore the river ran there at a period when men *built* at Jerusalem, certainly, therefore, as near as the time of David. But is there a single instance on record of a river moved bodily 40 feet in height and 90 feet east, by sheer force of a mass of ruin hurled into it?

Remembering all the sieges that Jerusalem has suffered, and that the Kedron is not a river that runs constantly, we may imagine how each successive disaster added its own stratum to the rapidly growing pile of rubbish beneath.

Again, the description of the splendour of Herod's temple—not to speak here of Solomon's—is fresh in the minds of all the readers of Josephus. Those who have looked at the present south wall of the *Haram*, rising for a height of some eighty feet, have been at a loss to understand the language of Josephus when he speaks of the enormous height of these walls. Lieutenant Warren, however, has, by means of shafts, managed to lay bare the whole surface of this south wall. He finds that the present

level of the ground is very far above the old level—in one place as much as 90 feet—so that at that point the wall of masonry must have been nearly 200 feet high—as high as the monument of London.

On the side of the Haram wall, close to the south-west angle, are two projecting stones. These were pronounced, sometime since, by Dr. Robinson, the well-known American traveller, to be the projecting stones of an arch. Pierotti, on the other hand, claiming to have excavated the ground, and judging from the size and characteristics of the blocks, declared that no arch could possibly have existed there (p. 71). In this, however, he was completely at fault. For in the first place, his excavations must have been superficial, and therefore utterly worthless; and in the second place, he assumed that the arch spanned the entire valley between Moriah and Zion, being quite ignorant of the nature of the ground and the depth of the rock. Lieutenant Warren, who was sent out to work, and not to theorize, by means of numerous shafts, found at last the actual pier, *in situ*, of the arch; also, lying on a pavement, he found the stones and voussoirs of the arch itself; and, under the pavement, the stones of an older arch still—completely establishing the conjecture of Robinson, and showing how far Pierotti may be depended on. The existence of the older arch, however, is very curious. It seems to show that, after its destruction—it is impossible to say who built it—the architect of the second arch laid down the pavement to hide the ruins beneath, before he put up his own arch. This was forty feet in span, and about eighty feet in height. It appears to have been the last of a series of arches forming a “ramp,”

that is an ascending way, from Zion to Moriah.

But perhaps the most interesting discovery—the *fact* of the year—is the fortunate discovery of the vaults round “Wilson’s” Arch. There is no city, probably, which has such a net-work of rock-cut vaults, chambers, and passages, as Jerusalem. In one of these the kings were buried; some were used for cisterns; some for store-houses; in one of them, according to the legend in the book of Maccabees, was hidden away the ark of the covenant; in them, according to Josephus, the hunted Jews, after the destruction of the Temple by Titus, took refuge with their treasure, probably to die of starvation.

Now between Moriah and Zion—the traditional Zion, be it understood—Lieutenant Warren has found close to the wall of the Temple (Haram) area, a system of vaults, the purpose and uses of which are at present undetermined. Connected with them is a long subterranean passage, fourteen feet wide, by twelve high, which he has explored for a length of 250 feet. The further exploration of these arches will constitute one of the most interesting pieces of work for the next year.

We forbear making further quotations from the reports of the society. They can all be obtained at the society’s office, at 9, Pall Mall East, where plans of the work show more clearly its difficulties and its importance, and where the first beginnings may be seen of what will one day, it is to be hoped, become the Biblical Museum.

The work of excavation, therefore, tends to throw light more especially on the Herodian and pre-Herodian buildings. And, as we have said before, it is not to be hoped, nor is it very much to be desired, that any work of this kind will throw light

upon the life of our Lord. Of this we must be content to know just so much as we are permitted to know. But in this time, of all others, when attacks upon Christianity take the form especially of attacks on the Old Testament, we must gladly welcome whatever light can be obtained. And we hope that not only will the excavations be continued, but that the geographical and astronomical survey of this country, so long wanted, will at length be accomplished. Nor ought we to forget the natural history. How many allusions to flowers and plants, to animals and birds, will be cleared up when we know the natural history of Palestine as well as we know the natural history of Yorkshire! One example will serve. The Rev. H. B. Tristram was speaking of the importance of natural history in illustrating the Bible, at a public meeting held at Cambridge:—

“As an example of the way in which the explanation of the Bible was made more easy by a residence in, and careful observation of the country, he instanced the passage in Isaiah, translated in our version, ‘Like a crane or a swallow so did I chatter.’ Now the crane could not be said to twitter or chatter, and there had been much learning expended on the meaning of the Hebrew word *sûs* or *sis*. One day, in Palestine, he was observing a number of swifts flying about, and asked his Arab attendant what their name was. ‘Oh, that is the *sis*,’ was the reply. In this way he believed that most of the Hebrew names would be found still to prevail in the country among the common people. He had provided himself carefully with a list of all the names of animals, birds, and plants mentioned in the Hebrew Scriptures, and without reference to it, compiled a vocabulary of the vernacular Arabic names of all those things in the country; and he had been astonished to find that there was scarcely a Hebrew name which had not its counterpart in the names still used by the peasantry of the country. So, also, with the places mentioned in the Bible; most of them will still, upon

careful inquiry, be found to be in use. It was most remarkable how the Hebrew names have in nearly every case supplanted those given in the classic period."

And, as an instance of the way in which great objections are met by small answers, a late traveller in the Holy Land told the writer that, apropos of Colenso's objection to the vast space in which the law was given, and the consequent inaudibility of Moses, he himself, standing on Mount Ebal, was perfectly audible to a friend standing on the summit of Mount Gerizim, on the other side—a space certainly not greater than that over which the voice of Moses had to reach. In this humid country, such an objection as Colenso's appears very strong: in that clear, bright atmosphere, it vanishes at once.

This society is eminently one that calls for the support of all classes of Christians. It aims at the highest possible elucidation of the Bible—at making that book, which is in the hands of all, familiar in its smallest allusions to all. For every small fact, however apparently trifling, added to our knowledge of the Holy Land, the society merits the thanks of every Christian. It is not sectarian. On its committee are bishops and deans, clergymen of all denominations, scientific men of all shades of opinion. Among its sub-

scribers are names conveying ideas of widely different association. And among its donations, it is pleasant to see, side by side with the rich man's munificence, the poor man's mite. We commend the Palestine Exploration Fund to the consideration of our readers. Let them reserve their great charities for the things that press more immediately upon them, but let them consider that a few shillings yearly to a society like this from each student of the Bible will be amply sufficient for its widest requirements. The income required for the next few years is only £5,000 a year, or if the society were kept up by poor men only, ten thousand students of the Bible could do it at half-a-crown quarterly. Great as is the munificence of our country, greater is its superfluity; and it is not always encouraging to reflect on the number of societies claiming—absolutely claiming by the strongest calls—our support, when if all, or a tenth of those, who should respond, would deny themselves for the cause one single pleasure, one single indulgence, the work might be accomplished. We do not anticipate, however, that the Palestine Exploration Fund will fall from want of assistance only. Let each of our readers think that his is the contribution wanted to keep it going.

[The Editor most heartily endorses this appeal, and urges upon his readers the importance of contributing to the cost of the explorations now being made in Jerusalem. Contributions will be thankfully received by W. Besant, Esq., 9, Pall Mall East, London. The suggestion of a Biblical Museum is most valuable. We hope that the author of it will not rest until it is set on foot.]

THE TWELVE PATRIARCHS AND THEIR DESCENDANTS.

IV.—ZEBULUN.

CONCERNING him, or rather concerning his offspring, the dying Patriarch thus predicts:—

“Zebulun shall dwell at the haven of the sea;
And he shall be for a haven of ships:
And his border shall be unto Zidon.”—
(Gen. xlix. 13.)

The following is another translation of the words:—

“Zebulun shall dwell at the shore of the seas,
Even he at the shore of ships:
And his thighs shall be upon Zidon.”

The Scriptures contain but scanty information concerning the personal history of the founder of this tribe.

He was the sixth and last son of Leah; and the origin of the name is to be found in the mother's exclamation (Genesis xxx. 20), “And Leah said, God hath given me a good dowry; now will my husband *dwell* with me, because I have borne him six sons; and she called his name Zebulun.” A similar word occurs several times in the Old Testament, in the sense of a dwelling or habitation. Thus in Psalms xlix. 14, we read, “Their beauty shall consume in the grave from their *dwelling*;” so also in Isaiah lxiii. 15, “Look down from Heaven, and behold from the *habitation* of thy holiness and of thy glory.” The Hebrew term for the words, which we have italicised, is the same in its root as the word Zebulun. Beyond the mere mention of his birth, nothing is recorded of the individual

Patriarch; and we must be content therefore with “the shadow of a great name.” At the time of the descent into Egypt, Zebulun had three sons (Genesis xli. 14): “And the sons of Zebulun; Sered, and Elon, and Jahleel,” who became the founders of the chief families of the tribe; as we learn from Numbers xxvi. 26:—

“During the journey from Egypt to Palestine, the tribe of Zebulun formed one of the first camp, with Judah and Issachar (also sons of Leah), marching under the standard of Judah. Its members, at the census of Sinai, were 57,000, surpassed only by Simeon, Dan, and Judah. At that of Shittim there were 60,500, not having diminished, but not having increased nearly so much as might naturally be expected.”

The portion of Palestine allotted to this tribe is geographically described in Joshua xix. 10—16, and was one of the best localities of the land. It was situated in the centre of the country, including the sea of Galilee on the east, and stretching on the west to Mount Carmel, and “The Great Sea.” The northern boundaries were formed by the possessions of Naphtali and Asher; and to the south it was touched by the famous “Plain of Esdraelon,” “The Cream of Palestine,” as Dr. Robinson terms it.

“Every traveller (says Dean Stanley) has remarked on the richness of its soil, and the exuberance of its crops. Once more the palm appears waving its stately tresses on the village enclosures. These enclosures are divided from each other by

masses of wild artichoke. The very weeds are a sign of what in better hands the vast plain might become. The thoroughfare which it forms for every passage, from east to west, from north to south, makes it in peaceful times the most available and eligible possession of Palestine."

It is doubtless to this that Moses prophetically refers in his dying words (Deut. xxxiii. 18), "Rejoice, O Zebulun, in thy goings out." As the possessions of this tribe were placed in the *north* of Palestine, and therefore far from the centre of government, its doings blend themselves very little with the great stream of Jewish history—a remark which applies to all the northern tribes. An exception, however, exists, and that a notable one. During the struggle of Israel with the terrible Sisera, the tribe of Zebulun fought bravely by the side of their brethren, and thus gained a name in immortal song. The prophetess Deborah thus sings their praises (Judges v. 18):—

"Zebulun is a people that threw away its life even unto death;
And Naphtali, on the high places of the field."

She also sings (verse 14):—

"Out of Machir came down governors,
And out of Zebulun those that handle the pen of the scribe."

"The handling of the pen" probably refers to "the officers who registered and marshalled the warriors of the host." One of these Scribes may have been Elon, the only judge produced by this tribe;—of whom we read (Judges xii. 11—12), "And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun." We also find that in the time of David, this tribe had lost none of its warlike prowess, and none of its skill in the

arts of peace. A remarkable testimony to this effect is recorded in I. Chronicles xii. 33, "Of Zebulun such as went forth to war, rangers of battle, with all tools of war, 50,000; who could set the battle in array; they were not of double heart." In verse 40 we are told, "Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen and sheep abundantly: for there was joy in Israel."

But it is chiefly as a seafaring tribe that the fame of Zebulun is foretold by the inspired Patriarch. From "Zidon," on the shores of the Mediterranean, the descendants of Zebulun "were to go down to the sea in ships, and do business in great waters," while the possession of the sea of Galilee afforded them incessant occupation, and yielded them abundant wealth. All readers of the New Testament are familiar with the connection of the sea of Galilee with the life and labours of the Lord Jesus Christ. But probably our readers will welcome the following quotation concerning it from Dean Stanley's "Syria and Palestine":—

"It is emphatically the Sea of Life. And it is still by nature what it was at the time of the Christian era by art also. With that turn for magnificent buildings which so distinguished his family, and which perhaps had been encouraged in himself by the sight of the splendid Roman villas along the shores of the Lucrine lake, where most of his own early life had been spent, the younger Herod and his brother Philip built two stately cities, called after the names of the Emperor Tiberius and the Princess Julia, daughter of Augustus. The first, 'Tiberias,' was near the warm springs at the southern extremity; the second, 'Julias,' by the entrance of the Jordan at the northern

extremity; and those, with the surrounding edifices, must have given to the lake the beauty which we are accustomed to consider as peculiar to the shores of Como and Lugano. But the chief centre of activity was to be found in the little plain, just described, crowded with towns and villages. Nor was the life confined to the land. The lake, probably from the numerous streams, including the Jordan itself, which discharge into its waters, abounds in fish of all kinds, which there increase and multiply, as certainly as, in the Salt Sea, they are cast up dead upon the shore. From the earliest times—so said the Rabbinical legends—the lake had been so renowned in this respect that one of the best fundamental laws laid down by Joshua on the division of the country was, that any one might fish with a hook in the sea of Galilee, so that they did not interfere with the free passage of the boats. Two of the villages on the banks derived their name from their fisheries; and all of them sent forth their fishermen by hundreds over the lake; and when we add the crowd of shipbuilders, the many boats of traffic, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels, flying before the mountain gusts, as the beach sparkled with the houses and palaces, the synagogues and the temples of the Jewish or Roman inhabitants. It was to these scenes that He, whom His fellow-townsmen at Nazareth rejected, came. He ‘came down’ from the high country of Galilee, where he had hitherto dwelt; and from henceforth made His permanent home in the deep retreat of the sea of Galilee. What has been already said at once gives the reason. It was no retired mountain-lake by whose shore He took up His abode, such as might have attracted the eastern sage or western hermit. It was to the Roman Palestine almost what the manufacturing districts are to England. Nowhere, except in the capital itself, could He have found such a sphere for His works and words of mercy; from no other centre could ‘His fame have so gone’ ‘throughout all Syria;’ nowhere else could He have so drawn round Him the vast multitudes who hung on His lips ‘from Galilee, from Decapolis, from Judaea, and from beyond Jordan,’ and ran ‘through that whole region round about,’ ‘carrying about in beds,’ through its narrow, but crowded plain, ‘those that were sick, wherever they heard He was,’ and ‘whithersoever he entered,’ into any of the numerous ‘villages or cities,’ there

‘they laid the sick in the market places’. . . . ‘many coming and going, so that He had not time so much as to eat.’ In that busy stir of life were the natural elements, out of which His future disciples were to be formed. Far removed from the capital, mingled, as we have seen, with the Gentile races of Lebanon and Arabia, the dwellers by the sea of Galilee were free from most of the strong prejudices which in the south of Palestine caused a bar to His reception. ‘The people in the land of Zabulon and Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles,’ had ‘sat in darkness;’ but from that very cause ‘they saw’ more clearly ‘the great light’ when it came: ‘To them which sat in the region and shadow of death,’ for that very reason ‘light sprang up’ the more readily. He came to ‘preach the Gospel to the poor, to the weary and heavy laden.’ Where could He find work so readily as in the ceaseless toil and turmoil of these teeming villages and busy waters? The heathen or half-heathen ‘publicans’ or tax-gatherers would be there, sitting by the lake side, ‘at the receipt of custom.’ The ‘women who were sinners’ would there have come, either from the neighbouring Gentile cities, or corrupted by the license of Gentile manners. The Roman soldiers would there be found quartered with their slaves, to be near the palaces of the Herodian Princes, or to repress the turbulence of the Galilean peasantry. And the hardy boatmen, filled with the faithful and grateful spirit by which that peasantry was always distinguished, would supply the energy and docility which He needed for His followers. The copious fisheries of the lake now assumed a new interest. The two boats by the beach; Simon and Andrew casting their nets into the water; James and John on the shore, washing and mending their nets; ‘the toiling all the night and catching nothing;’ ‘the great multitude of fishes, so that the net brake;’ Philip, Andrew, and Simon from ‘Bethsaida, the house of fisheries;’ the ‘casting a hook for the first fish that cometh up;’ the ‘net cast into the sea, and gathering of every kind,’—all these are images which could occur nowhere else in Palestine but on this one spot, and which from that one spot have now passed into the religious language of the civilized world, and in their remotest applications, or even misapplications, have converted the nations and shaken the thrones of Europe.”

From the time of David down-

wards, the Scriptures say but little concerning the tribe of Zebulun. There is reason to believe that the members of this tribe were carried off to Assyria, by Tiglath-pileser, about the year 760 before Christ. The grounds for this opinion are the two following passages:—"In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took . . . all the land of Naphtali, and carried them captive to Assyria" (II. Kings xv. 29). "Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only" (xvii. 18). There is also the well-known passage of Isaiah ix. 1, which must refer to the invasion of Tiglath-pileser: "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea beyond Jordan, in Galilee of the nations." The last historical mention in the Old Testament of the members of this tribe is noteworthy:—

"It is the account of the visit of a large number of them to Jerusalem to the Passover of Hezekiah, when, by the enlightened liberality of the king, they were enabled to eat the feast even though, through long neglect of the provisions of the law, they were not cleansed in the manner prescribed by the ceremonial law."

The fact referred to is recorded in II. Chronicles xxx. 18—19, "For a multitude of the people; even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." The last chapter of Ezekiel contains a slight reference to the tribe; the New Testament mentions no person who derived his name from its founder; and the last book of the Bible (Revelation vii. 8) concludes its inspired history:—"Of the tribe of Zebulun were sealed twelve thousand." May we meet them in that "city which hath foundations, whose architect and builder is God!"

JOHN NEWTON COFFIN.

CHAPTER III.—THE EVANGELIST.

MR. COFFIN had now fully entered on the career which enabled him to be so singularly useful as an evangelist. I remember, about the year 1832, when engaged in a youthful pedestrian excursion in North Devon, seeing a gentleman walking with a

crutch about the difficult paths of the romantic village of Clovelly, delivering tracts, and engaging people in conversation. I was told it was a gentleman from London, who had sustained a severe coach accident, and was thus employing himself. I thought it a very strange occupation, and pitied the man who had no re-

source but the melancholy task, as I then considered it, of suggesting dismal things to others. On casually meeting the lame gentleman, I was struck with the marks of intelligence and playful earnestness visible in his countenance, and my opinion as to the forlorn nature of his pursuit, though not altered, was somewhat shaken.

At this time the north coast of Devon and Cornwall was characterized religiously by the almost total absence of evangelical teaching in the parish churches. The Wesleyans had become established and stationary. They had sustained a division, and much of their attention was absorbed in their local differences. They had ceased to be aggressive, and did not aim at anything above the limited attainments of the bulk of their followers; their local theology had got into ruts. The Bible Christians were working where the district was too poor to sustain Methodism; but they offered only very limited means of instruction. The upper and middle classes were almost altogether without any Christian instruction. Mr. Coffin fixed his residence at the little watering-place of Bude. He permitted friends to come to his evening family worship, and thus formed a small nucleus of evangelical thought and work.

Pleasant it was to visitors and residents to meet at these gatherings, when his small room would be quite filled with persons of one mind, but of various opinions. The reading and exposition was always solemn and heart-searching—the prayer reverent, comprehensive, earnest, specific. To many persons, and for successive years, these occasions were seasons of real refreshment and spiritual help.

He began to preach in cottages; the Bible Christians first invited him to speak at their meetings; then the

Association Wesleyans, and lastly the Old Wesleyans. It was a long time before these good people would or could understand that he did not seek to make the people Baptists or Independents. It was longer still ere the clergy could excuse his irregularities; but, by an even, careful, earnest prosecution of the one work of announcing the blessings and pressing home the claims of Christ's redeeming love, he overcame all difficulties. Ultimately he was placed on preaching plans of the Wesleyans, as a kind of supernumerary. His punctuality in keeping his appointments, and his great reverence for the place of worship, whether it were a cottage-room or barn-like chapel, and his thoughtful addresses, raised religion in the regards of those who had slighted it before. The farmers and gentry began to find the way to the chapel where it was known he was appointed to preach.

But he attached the most importance to his home visits. The whole district was without any resident man of God who could minister to a "mind diseased" under illness or decay. Our friend excelled in faithful, cheerful, close application, and persevering, yet not wearying effort, in conversation. His gentlemanly bearing gave him access, and he devoted his mornings principally to this good work. Often have I seen his well-known wicked black pony tethered to a cottage gate, defying all approach, whilst her master (to whom alone she was submissive) was engaged within, by the side of the feeble invalid. This was his chosen work. Eternity alone holds in keeping the results and the details of this service. His courtesy and gentlemanly bearing, his cordial manner and habitual cheerfulness, rendered him an acceptable visitor at the hall or the hovel. He was a favourite visitor in many farm kitchens, at home with

the sailors and bargemen, beloved and respected by all.

Then there were occasional glimpses of the larger world without—the meetings of the religious societies; these were high treats to him, and mutually so to the deputations and others who came from afar. His fine catholic spirit, his earnest devotedness, his knowledge of Christian men, were all available for happiness and success in this good work.

He warmed up his clerical neighbours into new life on these occasions, and delighted to draw together such evangelical power as the neighbourhood afforded. We resume extracts from his journal. In anticipation of the public services on the last day of the year 1837, he thus addresses himself to the work:—

“Thy blood can fully answer all the demands Thine injured law has on me—to it I fly; reject not my plea. I have no hope but what is founded on Thy boundless grace and perfect righteousness. O God, the God of my parents, cast me not away from Thy presence. Bless me, to-morrow, both in speaking and hearing. Keep me unto life eternal!”

His visits to Bude and its vicinity were generally renewed every year, from June to November, where, he says:—

“I have constant opportunities of preaching the Gospel publicly, and from house to house. May the Holy Spirit deign to own and bless my feeble efforts to show forth the salvation of Christ; and may the truth I utter, and the visits I pay to the sick and dying, have a gracious influence on my own soul, to quicken me, and prepare me for the decisive day. Help me, blessed Saviour, to defeat everything that is selfish! Let me live as in Thy sight! Save me from the fearful condemnation of professing to care for others, while I neglect myself. Give me motives derived from the cross. How wonderful is that wisdom, and great that pity and love, which see fit to employ such a feeble and sinful creature! Lord, Thou shalt have all the praise, the excellency and power are all Thine own. Teach, guide, and comfort me, and let an abundant entrance be administered unto me into Thine everlasting kingdom.”

His ordinary work at Bude is thus referred to by himself:—

“I find plenty to do; I have some encouragement and pleasure in my work, which I believe would be far more, if we could always bring to it fervent love to God and human souls. If our faith were more vigorous, the subjects which the preacher comes in contact with would surely prompt him to say, “Let me spend and be spent for God.” Heaven and hell, but especially the death of Christ, would make him feel deeply that moments must not be lost, nor sinners trifled with.”

In the course of his journeys to Bude he was accustomed to stay at Launceston and give a few days to ministering in the villages around. This led to an urgent request, by those who were associated in village preaching there, that he would take up his residence at Launceston, so as to supply constant service in, and to be a kind of bishop for, the outlying district.

The character of his mind is shown by the following letter, written by him on this occasion, and a letter from Mr. Nicholson soon afterwards records the change of residence:—

“Bude, 20 Feby.

“MY DEAR BROTHER,—I have received your kind letter, for which I thank you and the friends at Castle Street.

The important request made to me, and the conflicting opinions of friends hereabouts and elsewhere, make me feel my situation to be one of perplexity, and you will not wonder at my saying, do not expect too hasty a reply. I must give the subject serious, watchful, and prayerful attention, that I may be able to arrive at something like a clear view of duty. I hope I can say I desire to know the Lord's mind, that I may follow it, and not merely please myself or friends.

* * * * *

Of course, could we see it was the Lord's will to bring me to Launceston, we may well trust Him for all the rest (Deut. xxxiii 25.)

“Well, let us continue to wait on Him, and He will direct our paths. Some of my friends about here are much alarmed at the thought I may move.”

Mr. Nicholson writes :—

“Brother Coffin will ‘make known to you all things that are done here,’ and will tell you of his own intentions and plans. We lose him with regret, but his purpose of devotedness commends itself to our approval, and has been dedicated by whatever of sanctification our prayers could ensure.”

In his diary at this time occurs the following :—

“20 August, 1840. Birthday. Aged 48. ‘Bless the Lord, O my soul, and forget not all His benefits.’ Be Thou my strong refuge in all the future. I am a wonder to myself. I hope the 71st Psalm does in some measure show my own feelings. Lord, direct and uphold me. Teach me how to pray and preach, that God may be glorified, enable me to witness a good confession and to endure unto the end. Seal me, O Holy Spirit, as Thine own. Living, may I live to Thee ; dying, die to Thee, and at last be for ever with Thee. Amen.”

He went to reside at Launceston

(To be continued.)

in order that he might supply the Gospel gratuitously to the numerous villages around, which were incapable of supporting a resident minister. For several years he diligently and ably preached in that district, whilst he was at the same time the centre of much of that difficult work which consists in bringing religious influences to bear on the middle classes in the rural districts.

“I believe,” he says, “the Lord brought me here to assist the brethren in preaching in the villages. May grace be given me to have but one object, His glory. May the great harvest show that the incorruptible seed was not lost—and then sower and reaper shall rejoice together. Lord, pardon my public sins, my secret faults, for Thy mercy’s sake. Give me a stronger faith—more holy affections, a heavenly zeal. Saviour, send more of Thy Spirit’s power on my soul, that I may love Thee more, and seek to win souls to Thee with true wisdom.”

WAS COLONEL HUTCHINSON A RENEGADE ?

BY J. WAYLEN.

ONE of the most humiliating passages in English history is to be found, not in the long train of sycophants and petitioners who beset the ante-chamber of the restored Charles II., clamouring for rewards on the score of their losses in the royal cause,—so much as in the behaviour of an equally numerous class who having been foremost in rebellion, were now striving to out-bawl the others in loyal vociferation and in condemnation of the rival cause which had just suffered eclipse. This latter class included such men as William Prynne, Colonel Tomlinson, Dick Ingoldsby, Sir William Waller, and

a considerable portion of the bench of commissioners who presumed to sit in judgment on the regicides, and condemned their old associates to be cut open alive. It included in short nearly the entire Presbyterian party, clerical and lay ; but it left shining in still clearer lustre the few genuine martyrs who had followed the guiding star of a good conscience. The testimony of these few “good men and true” is a nation’s heritage. We cannot afford to see it lessened, tarnished, or in anywise lost. Therefore it is also due to them that we accept with great jealousy the language attributed to them by their

enemies, or even by their friends, unless ratified by the undeniable evidence of autography. In seeking to evade the ignominious death which they merited no more than their judges, no blame whatever can attach to the adoption by the accused victims of all the shifts, quibbles, and technicalities which the law allows and even invites. It was perfectly fair for Colonel Hacker to plead that the part which he took in the King's execution was in the capacity of a soldier obeying the orders of his superiors. But to see Colonel Ingoldsby with weeping eyes declare that he would never have signed the warrant for that execution, had not Cromwell forcibly seized his hand and guided his pen;—this indeed is a sight to make the spectators weep too. From such spectacles we turn with reverential love to the Abdiels of the hour,—to the men whom dungeons could not daunt nor tortures quell,—to contemplate old Sir John Bouchier rising up in his dying chair and uttering the words, "It was a righteous act,"—to see John Milton refusing to fly,—to hear Colonel Harrison exulting in his cause and defying the executioner to do his worst,—and to know that Colonel Hutchinson, though exempted from their fate, was longing to share it—but, stop;—at the utterance of this last name, our martyr-song comes to a sudden pause, our jubilation is arrested by a chilly damp.—How about that letter of his, addressed to Mr. Speaker in June, 1660 ?

From John Hutchinson we are in the habit of expecting the sublimest heroism, because it was a heroism resting on the Word of God. By faith he had guided his way through dangers, stratagems, and toils. By faith he had ever chosen the path of rectitude, though friends might be alienated and success seem menaced.

Dissemblers he had again and again unmasked, and a whole conclave of clerical friends had he disgusted when he forbade them to sprinkle his children. It was impossible for him to play fast and loose with any great principle; and the same plain honesty which nerved him to sign the warrant for beheading King Charles, led him afterwards to deplore the ascendancy of Oliver Cromwell. Much had he suffered in his personal estate, and much had he learned of the human heart; but though the actual results of the war might, to his eyes, seem fatal to liberty,—though he comprehended not the mission of Cromwell,—and though he lacked the prophetic discernment which could salute in the far distance a resurrection of national virtue;—yet surely we shall have been mistaken in the man all through, if at the last we find him slandering the personal claims of conscience and grovelling at the feet of the common enemy.

But let us turn to the pages of the *Commons' Journals*, during the Spring of 1660, and watch their treatment of the Colonel as he stands side by side with his brother regicides. One and another of these doomed men is declared incapable of pardon and liable to total confiscation; but Colonel Hutchinson, who had gone equal lengths with them, gets off scot-free, "in respect," so it is stated, "of his signal repentance." See the *Journals*, vol. viii., p. 60. He is moreover voted to remain untouched in the matter of his estate; the only punishment pronounced on him being, incapacity to sit any longer in the House or to hold public office. Preliminary to this determination, a letter had been read to the House, purporting to be written to the Speaker by Colonel Hutchinson and signed in his name. This letter then must have done the busi-

ness. Suppose we draw it from its obscurity, for it is not to be found in the Memoirs written by his wife Lucy. The reader will please to note that the paper from which the following is transcribed has neither address, superscription, nor subscription: in fact the name of Hutchinson nowhere occurs in it. It is evidently therefore not the copy which was sent into the House, but the original draft preserved in the family. This will be explained in the sequel:—

“SIR,—Finding myself by his Majesty's late proclamation proceeded against as a fugitive after I had so early claimed the benefit of that pardon the King's Majesty was so graciously pleased to extend to all offenders, I fear what I spoke in so hasty a surprise as that I was in when I last had the honour to declare myself in the House was not sufficient expression of that deep and sorrowful sense which so heavily presses my soul for the unfortunate guilt that lies upon it. And therefore I beg leave, though my penitent sorrow be above utterance, to say something that may further declare it, and obtain your belief that I would not fly from that mercy which I have once made my sanctuary. They who yet remember the seeming sanctity and subtle arts of those men who seduced not only me but thousands more in those unhappy days, cannot, if they have any Christian compassion, but join with me in bewailing my wretched misfortune to have fallen into their pernicious snares; when neither my own malice, avarice, or ambition, but an ill-guided judgment, led me. As soon as ever my eyes were opened to suspect my deceivers, no person with a more perfect abhorrence detested both the heinous fact and the authors of it; and I was as willing to hazard my life and estate to redeem my crime as I had been unfortunate through a deplorable mistake to forfeit them by it. For this cause, even before Cromwell broke up the remaining part of the House, when his ambition began to unveil itself, jealous of those sins I did not sooner discern, I stopped, and left off acting with them. As his usurpations made it more manifest, my repentance grew greater, and begat in me a most earnest desire to repair as much as was possible the misery I had undesignedly run myself and others into, and to return to that loyal subjection to the right prince from which I had been so horridly misled. Thereupon

I set Cromwell's honours and his friendship at that defiance that I never could be drawn to accept anything from him, to make or join in any address to him, or so much as to give him one civil visit;—for which I was watched with jealous eyes, and designed to be secured as a person disaffected to him and desirous to serve the King;—which how really I was both then and since, there are yet divers honourable persons, as the Lord Biron, Sir Robert Biron, Sir Allen Apsley, Mr. Stanhope, Mr. Broderick, and others can testify; and the Earl of Rochester could say more, if he were now living. Neither was I driven to this through fear, but the conviction of my conscience that I ought so to act, though I then ran great hazards in it, being a time when not only these three kingdoms but all the neighbouring nations courted that usurper as a glorious and established monarch. Nor was it animosity against him for having displaced me with the rest; but when he ceased, the same desires continued in me, when being summoned to return among the members of the House, I had not sitted there but that I was advised I might thereby have a better opportunity to serve his Majesty than by refraining; and accordingly I freely and openly acted as far as the persons and times would then bear. Before Sir George Booth was in arms, I refused taking myself and withstood the imposing upon others, of that engagement to be constant to a Commonwealth; and whatever I acted as looking that way, was but, as much as was then possible, to redeem the power out of the soldiers' hands at least into some face of civil authority. But that it never was my intention to rest there, I appeal to my after actings, when I hindered the oath of renunciation, endeavoured the release of Sir George Booth and all his party from confiscation, and the restoring of the secluded members, and the freeing of his Excellency the now Lord General from the yoke of fellow-commissioners. In all which I appeal to Sir Anthony Ashley Cooper, Sir George Booth, and other worthy persons in this House who know how I have demeaned myself. Sir, by all this I hope my repentance will appear to have been long since and not of late expressed,—that it was real,—rather declared by deeds than words,—that it was constant through several changes of affairs,—that it was through God's great mercy a thorough conviction of my former misled judgment and conscience, and not a regard of my particular safety, that drove me to it. All which if you please to communicate to the House, and they please to honour me with their

patience to hear it, I shall not despair but if mercy be to be mixed with justice, I may become an object of it. And therefore, as I did before, I desire again to testify my resolution of abiding the commands of the honourable House, humbly begging as an earnest of greater favour that I may be at liberty upon my parole till they shall determine of me, who, though I acknowledge myself involved in so horrible a crime as merits no indulgence, yet having a miserable family that must, though innocent, share all my ruin, I cannot but beg the honourable House would not exclude me from the refuge of the King's most gracious pardon, and pluck me from the horns of that most sacred altar to become his sacrifice. And if I thus escape being made a burnt-offering, I shall make all my life, all my children, and all my enjoyments, a perpetual dedication to his Majesty's service, bewailing much more my incapacity of rendering it so as I might else have done, than any other wretchedness my most deplorable crime hath brought upon me, in whom life will but lengthen an insupportable affliction that to the grave will accompany your most obedient and most humble servant."

Now the fact is that this letter from beginning to end is a forgery. Colonel Hutchinson neither contrived it nor subscribed it. His wife, according to her own showing, was the sole author; and she sent it into the House without consulting "the Colonel." She saved his life thereby, but she wounded his honour; and she had the mortification to discover that "while she thought" (to adopt her own language) "she had never deserved so well of him as in the endeavours and labours she exercised to bring him off, she had never displeased him more in her life; and had much ado to persuade him to be contented with his deliverance." In the estimation too of those of his associates who actually suffered, there can be no doubt that he was reckoned among the renegades. Yet all this while he was intensely sympathizing with them; and "notwithstanding," as his wife further observes, "that he himself by a wonderfully overruling provi-

dence of God was preserved, yet he looked upon himself as judged in their judgment and executed in their execution . . . and had not his wife persuaded him, he would have offered himself a voluntary sacrifice. But being by her convinced that God's eminent appearance seemed to have singled him out for preservation, he with thanks acquiesced in that thing; and further remembering that he was but young when he entered upon this engagement, and that many who had preached and led the people into it, and that many of the Parliament who had declared it treason not to advance and promote that cause, were all now apostatized, and as much preached against it and called it rebellion and murder and sat on the tribunal to judge it;—he again reflected seriously upon all that was past, and begged humbly of God to enlighten him and show him his sin, if ignorance or misunderstanding had led him into error. But the more he examined the cause from the first, the more he became confirmed in it: and from that time he set himself to a more diligent study of the Scriptures, whereby he obtained confirmation in many principles he had before, and daily greater enlightenings concerning the free grace and love of God in Jesus Christ, and the spiritual worship under the Gospel, and the Gospel liberty which ought not to be subjected to the wills and ordinances of men in the service of God. This made him rejoice in all he had done in the Lord's cause; and he would often say the Lord had not thus eminently preserved him for nothing, but that he was yet kept for some eminent service or suffering in this cause;—although, having been freely pardoned by the present powers, he resolved not to do anything against the King."

This testimony will be accepted by most readers as tolerably clear evidence of Colonel Hutchinson's unchanged principles. But he certainly did make some sort of defence when challenged by the House in June, 1660. Let us hear what he said on that occasion :—"As for the part which he had taken in the late war, if he had erred, it was owing to the inexperience of his age and the defect of his judgment,—not to the malice of his heart which had ever prompted him to prefer the general advantage of his country to his own; but if the sacrifice of himself might conduce to the public peace and settlement, he should freely submit his life and fortunes to their disposal. The vain expenses of his age and the vast debts his public employment had involved him in, as they were testimonies that neither avarice nor any other unworthy interest had carried him on, so they yielded him just cause to repent that he had ever forsaken his own blessed quiet, to embark in such a troubled sea, where he had made shipwreck of all things but a good conscience. And as to the particular action in respect of the King's death, he desired them to believe he had that sense of it which befitted an Englishman, a Christian, and a gentleman."

Granting that the general import of this defence is correctly rendered by Mrs. Hutchinson, for she does not profess to give the exact words, it is still far enough from being tainted with the disgraceful concessions contained in the petition to the House. Here there are no admissions of 'guilt lying on his soul,'—no reference to "penitent sorrow" for having slain the father of his "rightful prince." That deed of dread having been faced by him "as befitted an Englishman, a Christian, and a gentleman," he scorns to throw the

blame on subtle deceivers and mal-advisers. And to keep him steady to his purpose, both before and after this critical moment of his examination, his enemies took pretty effectual measures. They pillaged his house, insulted his person, charged him with conspiracies, and carried him from prison to prison, till a speedy death placed him beyond their reach. He was quite right when he expressed his belief, as recited above, that he had been preserved from the regicide's doom, only that he might bear witness to more eminent service and suffering in the cause. That additional service and suffering were it is true but of short duration, but they elicited more emphatically than ever the madness of the people and the wickedness of the times. "Oftentimes he would say, that if ever he were at liberty in the world, he would flee the conversation of the Cavaliers, and would write upon his doors, 'Procul hinc, procul este, profani;'—and that, though he had in his former conversation with them never had any communication with their manners nor vices, yet henceforth he would never in one kind or other have any commerce at all with them; and indeed it was a resolution he would oftener repeat than any other, telling us that he was convinced there was a serpentine seed in them."

There is one circumstance in connexion with the above document, hitherto unnoticed, but of which it is necessary that something should be said. Although unsigned and undirected, the petition has an endorsement (by another hand) in the following words, "A copy of my letter to the House of Commons:"—which endorsement we must conclude to be in the Colonel's handwriting, and to carry with it another fact, viz.—that in a public national

office we find the aforesaid petition acknowledged as his own by Colonel Hutchinson. Is his integrity compromised by this fact?—Not at all;—the explanation is perfectly simple. The copy in the State Paper Office (probably the only one extant) is, as we have already seen, the rough draft, containing erasures and interlineations; and the way by which it reached the national archives is revealed when Mrs. Hutchinson tells us how his enemies broke up his house as soon as they got him into prison, rifled his cabinets, and carried off his papers, under a mock-search for treasonable correspondence. Among these papers they discover one which, when put aside with other family memoranda, had been endorsed “Copy of my letter to the House,” and which thenceforth becomes royal property and subsequently public property. Not that he ever meant it for the public eye; the endorsement, such as it was, being intended for the use only of himself and of those who might inherit after him. In what other way, we may ask, could he have worded it? He could hardly say, “Copy of the petition which Mrs. Hutchinson composed in my behalf.” And although it was a document containing declarations such as he never could have brought himself to make, and of which his wife must by this time have become utterly ashamed, yet he courteously shares with her the contumely of after ages, and writes “my letter.” We of the after ages recognize his generosity and take off our hats to his memory.

But will it not be said that this vindication of the Colonel is made at the expense of one of the best of wives? Well,—this is an alternative which can hardly be evaded: still it may be half met by the admission that she exhibited equal candour when in the compilation of the “Memoirs” she not only took all the credit of the petition to herself, but amply asserted the stability of her husband’s principles throughout. The conduct of the Royalists towards that husband during the three years of his declining life seems to have re-inforced her better judgment; and she must have felt that an eternal seal was set upon that judgment when the funeral procession of her beloved colonel was stopped by the rabble of a country fair, and when the parish priest accompanied by a clerk in motley proffered his mock services. It is satisfactory to add that the horsemen forming the funeral cortege gallantly charged the miscreants, broke several of their heads, and carried the corpse in safety to Owthorpe. We can easily then understand why she abstained from inserting the Petition itself in the body of her work. If we of the nineteenth century have so far opposed her wishes as to parade that which she would have buried in silence, it is only because it is so likely to become a means of defaming “the Christian, the Englishman, and the gentleman,” whom with herself we equally honour.

PRAYER AND THE PHILOSOPHERS.*

JESUS CHRIST bids us pray, and tells us that if we ask, we shall receive. England is visited by cholera, and the Archbishop of Canterbury issues a form of supplication for the removal of the calamity. The *Pall Mall Gazette* argues that such supplication is not intrinsically absurd. Professor Tyndall thinks the practice of national propitiation, since it requires the ability of the *Pall Mall Gazette* to defend it from the charge of absurdity, is doomed. The professor simply speaks the feeling of many; and even some ministers of the Gospel have of recent years taught that prayer for the removal of physical ills is absurd. As the subject is of permanent interest, and there will ultimately be no standing against the true conclusions of science, it may be well to examine into it. Common sense tells us that if our brother man can in many cases do for us the thing we ask, much more can God, if there be a God; and true philosophy is only a legitimate development, a logical outgrowth of common sense. How comes it then that there is an apparent antagon-

ism between the dictates of philosophy and the Christian practice of prayer?

The philosophers remind us that we do not live in a chance world, where sometimes figs are borne by the fig-tree and sometimes are gathered of thistles; but that every event has its cause, adequate and suitable. "Science shows that certain consequents follow certain antecedents with such undeviating uniformity, that the association between antecedent and consequent has become inseparable in thought." What Fate, or Nature, or God, has joined together, no prayer can put asunder: "I believe that water will wet, that iron will sink in it, that fire will burn, that the sun will rise to-morrow; and hold that no prayer at the present day will alter such facts." As a consequence of the supremacy of unchanging law, it is held that it is a transparent absurdity to imagine that on the petition of any man or any number of men, the operations of natural law will be suspended, in the sense that the course of the planets should be changed, or water be made to flow upwards, or the cholera be made to take its flight.

Whatever is thought of Joshua's prayer and its answer, and the case of Lazarus, it is pointed out, with undoubted truth, that no one now would offer up a prayer that on a given day the sun might rise a minute earlier than the time prescribed for it in the almanac, or that a departed friend might be restored to life. For changes of weather and for good harvests, for the removal of cattle plague and cholera, for the

* "Prayers against the Cholera." *Pall Mall Gazette*, Oct. 9, 17, and 19, 1865.

"Letters on Prayer." By Professor Tyndall; by E. W., H. W. W., J. F. S., and M. J. H., in *Pall Mall Gazette*, Oct. 12, 14, 19, 20, and 24, 1865.

"Lecture on Experimental Physics." By Professor Tyndall, F.R.S. London, 1861.

"The Miracles of Prayer." By E. B. Pusey, D.D. Oxford, 1866.

"Prayers for Fine Weather." By A. M. Cheery, A.B. London, 1860.

"The Relation between Science and Religion." George Combe. Edinburgh, 1857.

recovery of our sick friends and the safety of our friends on the sea, we do pray, and without the same feeling that we are asking the impossible or the unlikely.

The men of science urge that we are here inconsistent, that the latter class of events as well as the former are under the reign of law, and that we should at least either pray for both or neither. The laws of molecular attraction, we are told, are as perfectly illustrated by the curvature of a dew-drop as by the rounding of a moon. It would take the same exercise of power to dissolve the connection of the faintest cloud, or the lightest shower of rain, with its antecedents and consequents, as to abolish the force which holds the material universe together. And should men or nations feel it to be their interest to assemble and ask for changes in the polity of our atmosphere, Science, though incompetent to prove them wrong, may at least preserve them from the error of underrating the magnitude of their own demand. She informs them that in offering such petitions they are requesting the Creator to destroy the very soldier of the universe. She tells them that their act is qualitatively the same as if they sought by prayers to avert the next solar eclipse, to reverse the tidal wave, to quench a conflagration, or to cause the Thames to flow up hill. In the Epping cholera case it was found that the people had been drinking poisoned water. To alter, by prayer, the consequences of this or any similar fact—to deprive by petition, even a single molecule of miasmatic matter of its properties—would in the eye of science be as much a miracle as to make the sun and moon stand still. When the *Pall Mall Gazette* had confessed that the suppliant voice of a whole nation would not have altered the laws of

hydraulic pressure in the case of the Bradfield reservoir, Professor Tyndall replied, "Why not? I would earnestly ask. You advocate prayers for fair weather and for rain. Now, the absence or presence of rain depends upon laws of gaseous pressure which are just as immutable as those of water pressure, and the only reason that I can see for the assumption that the one is the object of divine interference and the other not, is that one of them is 770 times heavier than the other. Your position puts me in mind of the remark of Galileo, that Nature abhorred a vacuum only to a height of thirty-two feet. 'Divine intervention is thinkable,' you virtually say, 'but only in the case of bodies of small specific gravity.' 'Stupendous interferences' or 'results of gigantic magnitude' are not to be expected, but small shiftings reasonably may." Dr. Pusey, on the other hand, either uses the word law in a different sense, or does not see with the philosophers; for he asks, "Is it so certain that there any such absolutely fixed laws for all those other lesser variations of the physical conditions of the atmosphere which are the ordinary channels of God's temporal mercies or of His visitations?" We should not pray, he allows, that the equinoctials should not blow in any year, because their uniform occurrence is a token that it is part of God's will that they should blow twice in one year; but this, he maintains, does not show that we might not, in Palestine, have prayed that God should take away the locusts, though they could only be taken away by a change of wind, because as to these (less regular) winds, we have no reason to think that it is against the mind of God to change them as we may need. Dr. Pusey believes that the particular conditions of the atmosphere—the minute

variations of which are as yet quite unaccounted for by science—are regulated by the immediate will of God; and apparently allows that the general laws which enable us to predict the average quantity of rain at a given place, and the proportions of winds from different quarters, are not so regulated. But on this point Tyndall is right: the established laws of the universe abolish distinctions of large and small, and make it as much a miracle to suspend the gravity of a straw as to extinguish the force which holds the solar system together.

Why then do we pray? It is replied that we do it in ignorance, imagining that where laws are not well enough understood to enable us to predict phenomena the laws do not exist, and there is scope for the arbitrary interference of the Supreme. Where the antecedent is perfectly clear, we prepare ourselves for the consequent; where it is obscure, we disbelieve in it, and ask what we will, foolishly expecting to get it. With regard to the cholera, Tyndall says:—"As a matter of fact, in cases of national supplication the antecedents are often very clear to one class of the community, though very dark to another and a larger class." This explains the fact that while the latter are ready to resort to prayer, the former decline doing so. The difference between the two classes is one of knowledge, not of religious feeling. Regarding the weather, Mr. Cheery says that the idea of there being scope for the arbitrary interference of the Supreme Power is only a delusion, for the discoveries of every day are bringing clearer and clearer to light the great principle on which all our knowledge is based,—the universality and supremacy of law and order. And concerning the political, social, and

business failures of men deficient in size of brain, Mr. Combe remarks: "The causes of these occurrences have hitherto been unknown, and hence the events have been regarded as inscrutable." Religious men have met them by prayer and resignation, and looked, through faith, to heaven as the scene where the sufferers should be rewarded, and what they regarded as justice be finally dispensed; while philosophers have borne the evils with courage and resignation as inevitable and inscrutable. On this view, of course, the practice of prayer is doomed; but as it is a view which denies to the Creator the freedom of action, and the power, which belong to the creature, it is unphilosophical.

It is sometimes answered on the other side, that Nature's laws are certainly unalterable, but that the benefit derived from prayer is of a reflex character; "it is the ascent of the soul to God." J. F. S., in the *Pall Mall Gazette*, tells us that the Christian theory of prayer appears to him to be that prayer is the natural and regular way of obtaining a divine influence on the human soul, which in course of time, or sometimes suddenly, influences the character, the actions, and so that part of the course of nature which is affected by human action. Prayer, according to Dr. Pusey, fills the void which all creation out of God could not fill. It is the beginning of that blessed converse which shall be the exhaustless fulness of eternal bliss; it is the continuance or renewal of union with God. It would be well in such cases to have a definition of prayer; for such opinions seem to imply that prayer is regarded as something very different from making our requests known to God, with the hope of getting what we ask for. Once convince me that the only benefit of prayer is in the reflex

influence, and I lose my power to ask for what I know I shall not get. I shall never pray for the sake of the reflex influence; or when I do I shall ask for that influence itself, and shall benefit by getting what I ask for, or go without benefit altogether.

Sometimes, those who believe that prayers are specifically answered, and yet that natural laws cannot be violated, hazard the theory that our prayers being foreknown, the answers have been pre-arranged to fall in with them, and come about at the stated hour, as by clockwork. Dr. Pusey favours this view also, and considers that then all difficulty is got rid of, except what lies in omniscience itself, which knew all things which were not, as though they were. "God knew in all eternity, the sins of Ahab and his people, and the prayer of Elijah, upon which He for three years withheld and then gave rain; or that David would leave in His hands the choice of the seven years of famine or the three days of pestilence. In all eternity He knew the sins of Pharaoh and his evanescent repentance, upon which He brought the locusts with the east wind, and at Moses' prayer carried them away with the west wind. In all eternity He knew the varying obedience or disobedience of His people, to which he annexed the gift or the denial of fruitful seasons, &c." As modern instances, we are referred to the cholera, and the awful winter which cut off half a million of French soldiers on the Moscow retreat; God knew of men's conduct, and pre-arranged the natural phenomena. On this view prayer and its answer are not related, but adapted; there is no fitness in prayer to produce its own answer nor to move Deity to give us what we want, but prayer and answer have been alike pre-arranged, or at least the prayer

has been foreseen and the answer pre-adapted. In the line of phenomena, we have events growing out of events—1, 2, 3, 4, 5, up to 50, let us say, the 50th being a shower of rain. In the history of the suppliant, we have one event springing from another—1, 2, 3, up to 49, which is a prayer for rain, and on to 50, when, being side by side with the 50th event of the first series, the shower is received. In each series each event depends on the preceding event as its cause; and the same in the second series; but one series is not dependent on the other, only adapted to it. That is to say, the blessing which seems to be procured by prayer is not so procured, but will certainly befall at the appointed hour, while our Maker wishes us to believe that prayer has brought it. This doctrine has the appearance of teaching the *necessary* character of human thought and conduct (making them as sure as eclipses), and the willingness of the Deity to deceive us by an artifice. If we believed it, our only motive for praying would be to convince ourselves that event 49 having occurred in our history, event 50 of God's providence could not be far off. Could we, in such case, do more than go through the form of prayer?—and then, the prayer not being sincere, should we not remain without the blessing?

Yet all this time the solution of the difficulty lies close at hand. We men, existing amidst laws which we cannot alter, may yet compel them, like the spirits in Oriental tales, coerced by the seal of the mighty Solomon, to yield results not deadly but life-giving. The laws of the material universe, though absolutely unchangeable, are susceptible of a boundless variety of distinct combinations, producing infinite variations of results. These

combinations, moreover, are not the result of the boundless varieties of the action of material forces alone : we ourselves contribute to bring them about. The combinations, apart from us, may at one time give birth to the cholera, at another to the cattle plague, at another to rich harvests, at another to famine : the combinations, as we have a hand in them, may take the form of preventive measures and remedies against disease, and are in reality an intervention with the modes of operation of chemical, atmospherical, and pathological law. Do we admit that there is a God, and shall we deny Him the same kind of power we possess ourselves ? The *Pall Mall Gazette* is not far wrong in its leader of October 9th, 1865, and in its summary of its own argument given ten days later. Briefly it comes to this :—Laws are unchangeable in their operations, but these operations vary according to the varieties in the combination of laws. We, who are mere mortals, are perpetually interfering with the operation of physical law by instituting fresh combinations : that is seen every day in the means by

which we live. And since the Almighty permits us to modify the action of physical law *directly*—with our own hands—there is reason for believing that the same modifications may be obtained by us *mediately*, by asking Him to effect them by His own power. No reasonable person will deny the abstract possibility of the same modifications of the work of law, caused by the direct power of God, which can be accomplished by us. It would in truth be ridiculous to doubt it. The supremacy and unchangeableness of law would be in each case untouched.

This is the view of the *Pall Mall Gazette*. It is very likely that Dr. Pusey means the same thing in some of his paragraphs ; but he is less clear in his expression. And even Professor Tyndall seems so far to acknowledge its reasonableness that while insisting that a prayer for rain is qualitatively the same as one to avert the next solar eclipse, he is cautious, and adds, “ Science cannot prove these things impossible to the ‘ prayer of faith.’ ”

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GEORGE ST. CLAIR.

(To be continued.)

DORCAS.

As this name is connected with one of the miracles recorded in the pages of the New Testament, and is, moreover, a “ household word ” in connection with deeds of Christian benevolence, a few remarks concerning it, and in reference to the honoured

person who bore the name, will probably not prove unacceptable to our readers. The inspired historian thus introduces to our notice the good woman who bore the name : “ Now there was at Joppa a certain disciple named Tabitha, which by

interpretation is called Dorcas."—Acts ix. 36. The sacred writer means that Tabitha was her name in the Aramaic language, which was the mother tongue of the natives of Palestine at that time; and that the word Dorcas was a translation of the name into the Greek language, which was very much spoken in Judea and other parts of the Roman Empire, in the time of Jesus Christ and His Apostles. The word Tabitha means literally "a female gazelle," that animal being regarded by the Arabs and Jews as a standard of beauty. It is so used in several parts of the Old Testament, where it is translated "roe," but where gazelle would be a more suitable word. This animal is remarkable at once for the gracefulness of its limbs, the swiftness of its movements, and the brightness of its eyes—all of which qualities would commend it to a loving parent as a fit emblem of the gracefulness, agility, and lively countenance of a cherished child. Just as it is natural for European mothers to call their daughters Rosa, Lily, Margaret—my rose, my lily, my pearl—so Tabitha, my gazelle, would be a natural name in the lips of those who were familiar with the beautiful animal which bore that designation. We have said that Dorcas is the Greek word for Tabitha, a gazelle, and it is worth mentioning that Dorcas literally means sharp-sighted, or bright-eyed; hence it is a very expressive name for animals of the antelope or gazelle kind, because of the beauty of their eyes and the sharpness of their sight. Our young readers will, therefore, bear in mind that Tabitha and Dorcas both signify the same, and that they mean "My Gazelle," my bright-eyed beauty. This word seems nowhere else in the Scriptures, as a proper name; but Josephus speaks of it as such, and we know from the Latin poet Lucretius, that

it was used in ancient times as a term of endearment among the Greeks. We know nothing concerning the parentage of Dorcas or the place of her birth; but we find her at Joppa at the time to which the sacred narrative refers; and we will therefore glance for a moment at that famous place. Joppa is situated on the border of the beautiful district of Sharon called "Saron" (Acts ix. 35): It is "That broad rich tract of land which lies between the mountains of the central parts of the Holy Land and the Mediterranean." It was once a grand grazing park, where the herds of David were kept (1 Chron. xxvii. 29): "And over the herds which fed in Sharon was Shitrai, the Sharonite;" and when Isaiah (chap. xxxv. 2) would describe the spiritual fertility of the world in Gospel times, he says: "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." "The rose of Sharon" is a phrase with which we are all familiar. Joppa, as we have said, is on one of the borders of this fertile district, and is certainly one of the most ancient and famous sea-ports in the world. Its name (now Jaffa) is a Hebrew word meaning beauty, which is probably to be understood as a reference to its maritime and mercantile convenience. We read of it about 1,000 years before Christ, in connection with the building of the temple at Jerusalem. Hiram, King of Tyre, having agreed to supply timber for the edifice, thus wrote to Solomon (2 Chron. ii. 16): "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem." When the temple was rebuilt, 500 years later, precisely the same plan was adopted; for we

are told in Ezra iii. 7, "They gave money also unto the masons and to the carpenters; and meat, and drink, and oil unto them of Zion, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia. Between these two events the remarkable biography of Jonah became inseparably connected with this old seaport. It was there that St. Peter had, what has been well termed, "his vision of tolerance," on the housetop of his friend "Simon the tanner;" and here Dorcas found abundant opportunities for the exercise of that benevolence which has made her name proverbial, and abiding in its fame. Many memorable events could be mentioned in connection with the secular history of the place. Its streets have echoed with the heavy tread of the crusaders; Saladin destroyed its fortifications, and Richard of England rebuilt them. The last occupation by Christians was that of St. Louis, in the middle of the thirteenth century, who spent vast sums on its improvement. It was besieged and sacked by Napoleon in 1799, upon whom "the massacre of Jaffa," has left a stain which can never be washed out. "The existing town contains, in round numbers, about 4,000 inhabitants, and has three convents, Greek, Latin, and Armenian, and as many or more mosques. Its bazaars are worth a visit; yet few places could exhibit a harbour or landing more miserable. Its chief manufacture is soap. The house of Simon the tanner purports to be shown there; nor is its locality badly chosen. The oranges of Jaffa are the finest in all Palestine and Syria; its pomegranates and water-melons are likewise in high repute, and its gardens deliciously fragrant and fertile. But

among its population are fugitives and vagabonds from all countries; and Europeans have little security, whether of life or property, to induce a permanent abode there." Such is the spot which the Apostle Peter visited in order to sympathize with the Christians there, in the loss they had sustained by the death of the pious Dorcas, who "was full of good works and almsdeeds which she did." . . . "When he was come they brought him into the upper chamber: and all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them." But her end was not yet; a notable deed was wrought in that upper chamber: the Lord of Life spoke through the lips of Peter, "Tabitha, arise!"—and she lived again! What a strange and solemn experience was hers! She died twice, and twice was admitted to partake of the bliss of the kingdom of heaven. Like St. Paul, she lived and moved amidst the imperfections and trials of earth, after she had been "caught up into Paradise," and had heard unutterable things! Did she retain a recollection of the spirit world, or was a "veil of oblivion drawn over those glories which her separate spirit had enjoyed?" We cannot tell; but we know that "many believed in the Lord," as the result of her resurrection from the dead—a fact which would abundantly compensate her for a brief exile from even the blessedness of heaven. We cannot but believe that she persevered as before in every "good word and work," and "thus would a richer treasure be laid up for her in heaven; and she would afterwards return to a far more exceeding height of glory than that from which so astonishing a Providence had, for a season, withdrawn her.

SHORT NOTES.

MR. GLADSTONE AND STATE CHURCHES.—The cynics and “accomplished trimmers” of the political world are fond of poking fun at the “awful earnestness” and “exuberant sincerity” of the present Premier. Perhaps his critics would have done well to admire these old-world qualities at least for their scarcity. Sydney Smith used to say, “We like a little heart, especially in a woman,” and considering the kind of ethics which the Derby-and-Disraeli Cabinets have exhibited, we should have thought that even politicians of the *Saturday Review* school might like a change in that respect, if for nothing else, yet for the pleasure of a new sensation.

We are thankful to think that Mr. Gladstone is sincere and earnest; of which we cannot have a better proof than is found in “The Autobiography” to which he has lately given publicity. The following extract from it shows clearly how far the great statesman has at present gone in his studies of the great subject of voluntarism and Free Churches, and what his aptitude is for making further progress and for the reception of clearer light:—

“I can hardly believe that even those, including as they do so many men both upright and able who now contend on principle for the separation of the Church from the State, are so determined to exalt their theorem to the place of an universal truth, that they ask us to condemn the whole of that process, by which, as the Gospel spread itself through the civilized world, Christianity became incorporated with the action of civil authority and with the framework of public law. In the course of human history, indeed, we perceive little of unmingled evil, and far less

of universal good. It is not difficult to discern that (in the language of Bishop Heber) as the world became Christian, Christianity became worldly; that the average tone of a system which embraces in its wide-spreading arms the entire community is almost of necessity lower than that of a society which, if large, is still private, and into which no man enters, except by his own deliberate choice, very possibly even at the cost of much personal and temporal detriment. But Christ died for the race; and those who notice the limited progress of conversion in the world until alliance with the civil authority gave to His religion a wider access to the attention of mankind, may be inclined to doubt whether, without that alliance, its immeasurable and inestimable social results would ever have been attained. Allowing for all that may be justly urged against the danger of mixing secular motives with religious administration, and above all against the intrusion of force into the domain of thought, I for one cannot desire that Constantine in the government of the empire, that Justinian in the formation of its code of laws, or that Charlemagne in re-founding society, or that Elizabeth in the crisis of the English Reformation, should have acted on the principle that the State and the Church in themselves are separate or alien powers, incapable of coalition. . . . As long as the Church at large, or the Church within the limits of the nation, is substantially one, I do not see why the religious care of the subject, through a body properly constituted for the purpose, should cease to be a function of the State, with the whole action and life with which it has, throughout Europe, been so long and so closely associated. As long as the State holds by descent, by the intellectual superiority of the governing classes, and by the good will of the people, a position of original and undenied authority, there is no absolute impropriety, but the reverse, in its commending to the nation the greatest of all boons.”

The above quotation shows that our Premier still needs “educating,” that he is not yet on “the sixth

form," that at present he only sees "men as trees walking." But we can hope well of him; he is in the right groove, and is sure to make progress with such a man as John Bright for his "guide, philosopher, and friend." In the meantime we may congratulate ourselves upon the fact that our present rulers thoroughly believe that "there is only one principle of public conduct—*Do what you think right, and take place and power as an accident.* Upon any other plan, office is shabbiness, labour, and sorrow."

DEAN STANLEY AND HIS SINKING SHIP.—A few Sabbaths ago the venerable walls of Westminster Abbey echoed with some such words as the following, as they flowed from the lips of the chief minister there:—

"Whether our anxieties were public or private, whether they were the struggles of an individual or the struggles of a nation, our trials were the same, and our duty in respect to them was the same. No one sweeping judgment, no one indiscriminating verdict, had settled, or would ever settle, the infinite complications which concerned the social relations of man to man, of employer to employed, of pastors to people, of churches to churches, of churches to states. There was no royal road, no short path, which could clear at a bound these vast problems—there was no conqueror's sword which could cut at a blow this more than Gordian knot. Vast things were yet to be done both in Church and State before the roll of history was accomplished. It was the privilege of a great National Church, as distinguished from a sect, that it could afford to wait, that it could afford to move onwards gradually towards its haven. They knew that the Church had not yet reached it, and that there were still breakers ahead. When the Apostles' ship was driven up and down in Adria, they did not pass at once to the nearest shore, but they sounded and found twenty fathoms, and when they had gone a little farther they sounded and found fifteen fathoms; and then, fearing lest they might fall upon rocks, they cast four anchors out of the stern and wished

for the day. So let us now (said the Dean) cast out all the anchors we have, waiting and wishing for the day, but not anticipating it by want of charity, or want of faith, or want of hope."

We are afraid the gifted Dean is a better historian than a wit; or at any rate he forgot when he was speaking of "Adria," "rocks," and "anchors," that metaphors, like edge-tools, are apt to injure those who handle them. The Church of England, it seems, is like the ship in which St. Paul was "tossed up and down in Adria." We can readily admit one feature of resemblance between the Church of England and one of the ships in which the Apostle sailed toward Rome. "The sign" the figure-head of that ship was "Castor and Pollux." Now, as the latter of these mythological worthies was "the patron of *boxers*," the ship he guarded was not an unfit emblem of the Establishment as a Church *Militant*; but does the worthy Dean remember what became of the other vessel:—"And falling into a place where two seas met, they ran the ship aground, and the four parts stuck fast, and remained unmovable, but the hinder part was broken by the violence of the waves." But the Dean may take comfort concerning the crew. "And so it came to pass that they escaped all safe to land."

THE DECISION OF THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL ON RITUALISM has created a profound sensation throughout the country; there is not a parish in which it has not been fiercely discussed. It was drawn up by the late Lord Chancellor, Lord Cairns, one of the governing minds of England, and a devoted champion of the Established Church. It reverses the judgment of Sir Robert Phillimore, so far as it was favourable to some of the ritualistic

practices, and it totally condemns the symbolical ceremonies of prostration before the elements, the use of lighted candles on the altar in broad day, the burning of incense, as well as the mixing of water with the wine, as contrary to the rubric of the Church. It touches no question of doctrine, or of vestments, but it lays down the general principle that "in the performance of the services, rites and ceremonies ordered by the Prayer-book, the directions contained in it must be strictly observed, and no omission and no addition can be permitted." The least satisfactory portion of the judgment is that which saddles Mr. Mackonochie with the costs of both parties, amounting, it is said, to £20,000, and which may subject him to the indignity of passing through the Insolvent Court. Those who instituted the original suit, and those who brought the second in appeal, ought in all fairness to bear their share of the expense. On the following Sunday the Ritualistic churches adopted a more elaborate ceremonial than ever, being determined to make the most of the time which yet remained to them for these exhibitions, inasmuch as the recommendation of the Judicial Committee has no legal force till it has received the sanction of the Queen, the head of the Church, which had not then been given.

In the churches in and around the Metropolis, the Anglo-Catholic party gave vent to their indignation, while acknowledging that they had sustained a heavy blow. Mr. Going, of Walworth, denounced the judgment as a persecuting decree, and described himself and his fellow-religionists as martyrs, but counselled "non-resistance, which had been the weapon of the saints." Mr. Hubbard, of St. Mary, Atherstone, stigmatized Lord Cairns as a Pres-

byterian lord, and the Judicial Committee, as a purely secular and worldly court of law, and advised that the judgment be ignored, adding, "We shall be driven from the Church of England as an establishment. God will then build up for us a free Catholic Church, exempt from the tyranny of State interference, and endowed with the liberty which Christ's pure religion affords to worship Him in the way in which our saintly forefathers loved to worship Him in the brave days of old." The priest of All-Saints, Margaret Street, anathematized the Judicial Committee as a most unjust Court, which ought not to be tolerated for one moment by Englishmen, and branded the judgment as an invasion of the liberty of Churchmen, which should be resisted in every possible way; and he advised his audience to defy the judgment by extreme gestures of devotion.

RITUALIST MEETING AT FREEMASONS' HALL.—The great meeting of the party was held at Freemasons' Hall on Tuesday, the 12th January. Invitations were sent to "all the clergy known as using altar lights, or otherwise specially interested in the judgment, the chairmen of branches, and other leading members of the E. C. U., as well as all sympathisers in the Catholic movement, not being members of the E. C. U." Archdeacon Denison presided. The object of the meeting was to take into consideration the report which had been drawn up by a committee, and to come to some determination on the course to be adopted at the present crisis. Though reporters were excluded, it was impossible to prevent the percolation of the discussions. The meeting was far more sober and orderly than that alluded to in our last number,

when the "wild curates" were let loose, and anarchy reigned supreme; but there was not lacking the interest of a diversity of opinions. The most able and discreet of the speakers advised non-resistance. The Rev. Dr. Littledale "had all along counselled submission to the decision of the Court, not because he was satisfied with it as in accordance with either the statute law of the State, or the law of the Church, but simply as a matter of present and temporary expediency. The school of religious thought which had been attacked by the decision of the Privy Council, had progressed steadily and with remarkable success, and had now become the reforming party in the Church. All they had to do was to go on as before, leavening the whole mind of England, and winning the sympathy of her people by steadfastness, zeal, and devotion in every quarter where prejudice was raised against them." The more violent ritualists, headed by Mr. Bennett of Frome, counselled perseverance in these ceremonies, in spite of the decision. The meeting at length came to the conclusion to adopt the memorial embodied in the report to the Archbishops and Bishops and the two Houses of Convocation, from the clergy and laity, which reprobated the faulty constitution of the tribunal of the Privy Council, and prayed that "their Lordships would vindicate the primitive and Catholic character of the Church of England, disparaged by the judgment of the Judicial Committee of the Privy Council now under review, and claim for Churchmen the lawful liberty now invaded and denied; and as far as in them lies, relieve us from the contradictions, the difficulties, and the dangers in which we are now placed by the late interpretation of the law." This appeal to

the hierarchy to procure the removal of ecclesiastical questions from the cognizance of the Privy Council was simply intended to cover the honour of the Ritualists, for they must be perfectly aware that they have asked for that which all the Bishops and which both Houses of Convocation, if unanimous, have not the remotest chance of being able to obtain. The next resolution was a shade more rational, that "feeling the difficulty of the present case, and that there are many who have used the ceremonial now condemned by the Judicial Committee who may be anxious to wait rather than give immediate effect to the decision, the meeting considers that it is a matter which is best left to the individual judgment and circumstances of the priest." It will thus be seen that the result of the meeting was altogether nerveless. It condemned the judgment of the Privy Council as a matter of course; prayed the Bishops to prevent that Court's delivering another judgment in ecclesiastical matters (which the Bishops have no more power to effect than the Emperor of Morocco); and then left every man to obey or disobey the law, as he considered most discreet and safe. But the Queen having sanctioned the judgment, the candles must be extinguished, the incense vessel must be put out of commission, the wine must continue undiluted, and the priest must not perform his genuflections before the altar—or he must quit the Establishment and set up a Free Catholic Church, Romish in everything but the acknowledgment of Papal supremacy and infallibility. But the doctrine of the Real Presence, which it is now forbidden to teach symbolically on the altar, will be taught with more intense zeal from the pulpit.

THE LADIES OF SPAIN.—The Pro-

visional Government of Spain, which has proclaimed the doctrine of religious toleration, and is endeavouring to emancipate the country from the dominion of the priests, has encountered an unexpected and most virulent opposition from the ladies. A few days ago, three marchionesses waited on the head of the Government as a deputation of their countrywomen, and presented a document bearing 15,000 female signatures. It was not so much a memorial, as a remonstrance against the concession of religious toleration and freedom. It was couched in a tone of defiance, and reminded the men in power that they were bound in duty and honour to maintain the Roman Catholic and Apostolic Church in all its integrity and purity, and it upbraided them with the impious and sacrilegious line of policy they have hitherto pursued. "We do not," say the 15,000 ladies, "come before Marshal Serrano to ask for favours, or to implore clemency; all we demand is justice, and all we claim is respect and protection to our rights as women, as Spaniards, and as Catholics." The presentation of such a document by so large a body of educated women, is a proof of the amazing strength of Roman Catholicism in Spain, under the dominion of the priesthood, and the immense difficulty in the way of establishing religious freedom. But the spirit of the age will be found too strong for the ancient and feudal spirit of ecclesiastic despotism, and the liberalism which is forcing its way in other Catholic countries—in France, in Italy, and in Austria—will eventually be found to triumph in Spain.

THE MARQUIS OF BUTE came of age in September last, and in December was received into the communion of the Romish Church by

Monsignor Capel, an Englishman, one of the most zealous and successful of propagandists. The Marquis takes over to the interests of the Papacy an annual income of £300,000, besides the great wealth accumulated during his long minority. The fisherman on the banks of the Tiber has indeed hooked up a golden fish of the largest size and value. This secession is to be regretted, not as that of a simple boy who wears a coronet, but as the alienation of a large body of tenantry from their landlord, and the extinction of all feeling of sympathy between them, and likewise the transfer of a large amount of social influence and pecuniary resources to the Romish hierarchy, than whom no men know better how to turn it to the highest account in the promotion of their own object,—the abolition of Protestantism in England. It is to men of large property that the Roman Catholic clergy among us lay the closest siege, and the acquisition of such a prize as the Marquis of Bute gives them a most important purchase for the promotion of their plans. The Duke of Norfolk, the premier Duke of England, who has just been sworn in as hereditary Earl Marshall, has contributed £10,000 to the magnificent Cathedral Archbishop Manning is now founding in Belgravia, and there can be little doubt that the Bute property will be made to supply a contingent of equal, if not greater value, besides affording the means of erecting new chapels on the patrimonial estates.

INCREASE OF ROMAN CATHOLICISM IN ENGLAND.—The Church of England continues to furnish an undiminished supply of reinforcements to the Church of Rome. According to the *Weekly Register*, the number of persons who during the last year have left the one for the other is

between 2,100 and 2,200. Among these are two peers, nineteen English clergymen, and seven or eight University graduates. The paper does not tell us how many have been drawn away from the ranks of Dissent. Anglo-Catholicism, which is Roman Catholicism without the Pope, is the most fertile and the most promising recruiting field of the Papacy. The line of demarcation between them is exceedingly slender, and appears daily to become less visible, and the extension of the one is the surest indication of the progress of the other.

CHINA.—The efforts made by the British authorities in China to obtain reparation for the injuries inflicted on the missionaries have been brought to a successful issue. Mr. Medhurst, the Consul, anchored with his squadron of armed vessels off Nankin on the 8th of November, and the next morning had an interview with the Viceroy, who, after a hot discussion, agreed to every one of his demands, appointing the Tao-tai of Shanghai and another high official to accompany him to Yangchow, and there hold a high court of inquiry into the riot and its causes. Mr. Medhurst then required that the gun boat in the river—the first steamer, we think, which the Chinese Government has ever built—should be placed in his hands as a material guarantee for the fulfilment of the conditions, and it was delivered up after a strong remonstrance. Proceeding to Yangchow, the scene of the indignity, Mr. Medhurst is said to have marched a considerable body of troops through the town as a token of his triumph. Indemnity

was obtained for the losses the missionaries had sustained; the local magistrate was removed; some progress was made in discovering the instigators of the riot, and the engraving of the transaction on stone had commenced.

The Chinese were egregiously in fault in the treatment of the missionaries. There was a palpable violation of the treaty, which gives them liberty of access to the interior, and protection in the legitimate prosecution of their labours, and it is satisfactory to observe that the treaty obligations have been so completely enforced. But we must be excused for remarking that it would have been more gratifying if this had been accomplished without those extreme and objectionable measures to which Mr. Medhurst resorted in sequestering the Chinese vessel of war, and parading troops through the town, and insisting on his demand that the national humiliation should be engraven on stone, to serve as a perpetual memorial to the subjects of the empire. Such proceedings, arising out of missionary operations, are not calculated to recommend the Gospel to the people or the Mandarins; and it will be strange indeed if they should not result in increasing their aversion to Christianity to an intense degree. The Jesuit propagandists who followed in the wake of the Portuguese conquests in India, acknowledged honestly that they found the best auxiliary of their labours in powder and shot; and we must be extremely cautious lest the cause of Christian truth in China should come to be connected with the same unhallowed associations.

Reviews.

The Christian Doctrine of Sin. By Dr. JULIUS MÜLLER, Professor of Theology in the University of Halle. Translated from the German of the Fifth Edition, by Rev. William Urwick, M.A. In two volumes. Edinburgh: T. & T. Clark. 1868.

WE are very glad to welcome a second edition of this valuable work. As we compare it with the edition of 1851, there are several improvements which are at once obvious. These, however, consist for the most part in style and arrangement. This edition is a new translation. We have not compared it with the original, but, speaking simply of the English dress in which the work has been presented to us, we must give the preference to the translation now before us; still, wherever we have compared the two translations we have failed to discover any difference in the thought expressed, the difference being in the language chosen for its expression. *This* is the translation, however, of a later edition, containing some alterations and additions made by the author. The introduction, moreover, of a marginal summary at the head of each paragraph is a great advantage as compared with the table of contents in the first edition. Messrs. Clark have evidently put this work into good hands. In his preface the translator tells us that his aim was "not merely to translate words, but to interpret thought," and his acquaintance with the German, and we may add, the English language, as well as the modes of thinking expressed in the literature of both nations, has enabled him efficiently to accomplish his purpose.

Of the work itself we can hardly speak too highly, whether we consider it as a theological or philosophical treatise. The doctrine of sin which it discusses lies at the foundation of all other Christian doctrines. Our views of sin must determine the view we take of

the cardinal truths of the Gospel. As our translator says in his preface,

"The great and central doctrine of Redemption can be fully grasped by those alone who have felt the reality and the loathsomeness of sin in its essence and its effects. A deep conviction of sin goes hand in hand (in the individual and in the Church) with a thorough estimate of Christ's redemptive work."

One purpose and tendency of these volumes is to produce such a conviction by a candid inquiry into the reality, nature, guilt, origin, and extent of sin.

Having shown that sin is transgression of the law, and as such, disobedience against God, Dr. Müller proceeds to point out the real principle of sin. This he regards as *love of self*, the opposite of love to God, which is the real principle of moral good.

As far as a single extract can do the following may indicate his views with regard to this point of inquiry:—

"We have found," he says, "that the inner essence of moral good is love to God. We saw that the true import of love was the surrender of self—the man's coming out of himself in order to live in and for God. Now, in the view of evil above described, love of the creature usurps the place of this love to God. The creature is a very wide term, but in the entire sphere denoted by the word, no distinction is more general and universal than that of personal and impersonal. This distinction seems to correspond with the twofold tendency of sinful inclination and of fleshly lust. According thereto, we have in the first class perverted inclinations or sins of vanity, love of approbation, ambition; and in the second class longing after the pleasures of sense in their manifold forms—covetousness, and so forth. When applied to the inquiry concerning the nature of sin, however, the tendency towards the impersonal does not stand the test. External things, in their true and normal-relation to personality, are only *means*, and they remain so, though their use may be

perverted. The man who loves earthly things instead of God, really loves himself in them—seeks, by means of them, his own gratification The idol, therefore, which man in sin sets up in the place of God, can be none other than *himself*. He makes self and self-satisfaction the highest aim of his life. To self his efforts ultimately tend, however the modes and directions of sin may vary. The innermost essence of sin, the ruling and penetrating principle in all its forms, is *selfishness*."

In connection with the doctrine under discussion, the subject of human freedom naturally secures considerable attention. To some theories propounded by Dr. Müller in relation to this freedom we cannot give our assent; but as we follow him in his reasoning, we find that the tendency everywhere is to impress us with a deep sense of God's love, and to cast the heavy responsibility of man's sin entirely upon himself. As he nowhere attempts to explain away the reality and responsibility of sin, so does he never speak of it as though it were rather man's *misfortune* than his *fault*.

God's deep love for man, man's dependence upon God, and the recognition of human freedom by God, are set forth in the following passage, quoted from the 1st Book:—

"Man's love, in relation to its absolute object, God, cannot manifest itself as love between equals, by a reciprocal giving and receiving; it seems rather a *receiving* only. God's love to man is *absolutely* spontaneous, for it must first give being to its object. When the creature is united to the Creator by holy love, what is this but that he opens his heart to receive a communication from God, in order that his whole life may be penetrated thereby, and consecrated to God's service? Herein consists his love to God, that he surrenders *himself* wholly to God's disposal, and rejoices in the consciousness of being His. Just so; and this self-surrender to God is, as the word intimates, a true giving on man's part, and a true receiving on God's. Herein is the mystery of this love, inexplicable indeed, yet manifest to every Christian heart, that God can never, by His almighty power, compel to that which is the very highest gift in the life of His creatures—love to Himself; but that He receives it as the free gift of His

creature; that He is only able to allure men to give it to Him in a free act of their own, by the power of His own boundless love (1 John iv. 19). The early fathers, like our own Hamann in more modern times, described the creation of the world as a work of Divine condescension and humility; and, however paradoxical it may seem, the expression is appropriate, in so far as God calls into existence, as the highest and noblest of His creatures, those who are self-conscious and free."

There is another doctrine to which our attention is drawn in these volumes, that we must not pass by unnoticed. We refer to that view of the Divine Being held by Dr. Müller, which is opposed to the doctrine of the negative absolute, as set forth, for instance, by Dr. Mansel in the "Limits of Religious Thought." Dr. Mansel distinguishes between what God is in Himself, and how He wills that we should think of Him. According to his teaching we cannot be certain that we know God as He is, we can only gain acquaintance "with those *regulative* ideas of the Deity which are sufficient to guide our practice, but not to satisfy our intellect." The effect of this is that we are obliged to believe what we find afterwards stated thus, in the fifth Bampton Lecture:—

"That the conceptions which we are compelled to adopt as the guides of our thoughts and actions now, may indeed, in the sight of a higher Intelligence, be but partial truth, but cannot be total falsehood."

Thus, in our worship, we can do little else after all than erect an altar to the "unknown God," while we may have at length to discover that what we thought was essentially true or false was only so in part at least, for regulative purposes in time. Now, from this terrible uncertainty, from this "abyss of the negative absolute," Dr. Müller entirely sets us free. He leads to a *personal* God as the real absolute. With him a conception of the absolute necessarily demands *personality*. And, following him in the results to which his view of God leads us, we are able to rest upon a certainty.

We are not taught to abandon the idea that we can ever think of God *as*

He is in Himself, but we are encouraged to believe that as He wills we should think of Him, so He really is. And thus, again, what God reveals to us here as true and right is not so in the light of time merely, but in that of eternity. And a violation of this is in all worlds a sin against God, because against the eternal holiness of His personal character.

Dr. Müller does not, like Dr. Mansel, ask us to sacrifice reason to faith, nor, like Dr. Strauss, to sacrifice faith to reason. While he does not make reason the slave of faith, neither does he make it an absolute monarch. He unites faith and reason as two twin brothers who are to advance together to an equal share in the common inheritance of their Lord. And as we follow him step by step through his arguments, we feel that we are following in the track of a man who is fearless in the assertion of what he regards as truth, and at the same time one who is true to a deep Christian consciousness, and the leadership of God's Word.

Emmanuel; or, the Father revealed in Jesus. By JAMES CULROSS, D.D.
London: James Nisbet & Co., 21, Berners Street. 1868.

DR. CULROSS is a well-known and highly respected minister of our denomination in Scotland. His name is probably familiar to most of our readers, who will doubtless be glad to have their attention directed to his recent book. His former productions, "The Resurrection and the Life," and "Divine Compassion," have passed through several editions, and from the more thoughtful class of Christian people have met with an appreciation which must have been highly encouraging to the author. There are, indeed, few books more adapted for circulation among the members of our Churches.

The present work will certainly sustain its author's reputation. For our own part, we decidedly prefer it to either of his previous volumes. The subject possesses an undying interest, involving problems which recur not only in every successive generation, but in every individual life. No man can

put past himself the solemn questions which regard the existence, the character and the relationship of God. By the very structure of our being we were evidently made for Him, and cannot reach our ideal of perfection, or enjoy a deep and permanent rest, in ignorance of or estrangement from Him. Consciously or unconsciously, the world is yearning for God.

The scientific and other difficulties, which of recent years have been so persistently forced on our attention, have not diminished men's interest in this, the fundamental subject of religion; nor do they give us any hint of a substitute for our Christian faith which is at all commensurate with our wants, and which mankind at large will ever be likely to accept.

In his introductory chapter Dr. Culross points out, briefly but clearly, the indications of this world-wide craving after God, and the way in which it is to be met. Admitting our indebtedness to the teachings of nature, he shows that they are of limited range, and leave untouched the ground of our deepest anxieties. He maintains the position (and, as we think, successfully) that Christ is the only adequate revelation of God, our only light in the region of the spiritual life. After stating the manner of the revelation, he selects for exposition its chief features. He has chapters on "The Father, a Spiritual All-present Personality" (which in many respects is the most beautiful and impressive in the book), "The Father's Knowledge," "The Father's Power," "The Father's Wisdom," "The Father's Character," "The Father's Attitude," and "The Father's Counsel."

The style of the book is of a very high order. There is a continuous flow of clear and elegant language which, as the vehicle of earnest thought, frequently rises to the dignity of pure poetic prose. Every section abounds in pointed illustrations, drawn from the sphere of common life, and carrying home to the heart of every reader the loftiest spiritual truths.

Although the volume is divided into chapters, it has, we presume, been preached as a series of sermons; and to

an intelligent audience, such sermons would furnish a rich mental and spiritual treat. We may perhaps be allowed to suggest that the subject of chapter ii. might with advantage have been treated at somewhat greater length, and that this chapter should have been followed by a more explicit statement of the doctrine of "the Deity of Christ," and the grounds on which that doctrine is held.

As specimens of Dr. Culross's style, we may give the following:—

"Every character that truly deserves admiration and commands confidence, must have righteousness at its very base. *God's* righteousness is an ultimate and central attribute; were it wanting or weak, we could neither trust Him nor worship Him. I have not used the word *holiness*, reserving it rather as the name for the united and pure beauty of *all* the Divine attributes. I stand in the sunshine, and the beautiful pure light shines around me on hill and stream; on branch, and leaf, and blossom. The optician passes that light through his prism, and resolves them into divers colours, and shows me how it is composed of various coloured rays. Now, holiness is like light, not a single and distinct attribute of God's character, like truth or mercy, but rather the combination and blending in full perfection of *all* His attributes."—P. 199.

"This grace of God revealed in Jesus is not the soft indulgence of a foolish father, who shuts his eyes to the faults of his child and refuses to see them, and so leans toward sin. It is not the shrinking of a timid and feeble ruler from strong, just measures lest he should be unable to carry them out. It is not the waiting of one who bears injury in the meantime, intending to avenge it to the full when his opportunity comes round. It is the merciful kindness of the infinitely merciful One toward his sinful, ruined, helpless creatures, with nothing on their part to draw it forth. Its first care is to glorify divine righteousness, to magnify the law and make it honourable, that justice may suffer no violence or dishonour, for mercy must not trample on the rights of justice."—P. 107.

We would also refer to the striking remarks on prayer in its relation to natural law, as worthy of the most earnest consideration (pp. 76-80). It is, however, difficult to make selections,

as the entire book is full of wise and beautiful thoughts. No purchaser will regret the half-crown he expends on it. On the contrary, if he reads carefully, he will feel himself amply repaid.

The Triumph of the Cross. By JEROME SAVONAROLA. Translated from the Latin, with Notes and a Biographical Sketch, by Odell Travers Hill, F.R.G.S., author of "English Monasticism," &c. Hodder and Stoughton.

THIS is a marvellous production. It is a defence of Christianity by a Dominican monk of the fifteenth century, as suitable for sceptics now as when it was written. It appeals not to tradition, nor authority, but to reason; and the style is as pure and its arguments as forcible as those of any current literature, and more so than those of most theological treatises. With the exception of a few pages, it might have been written by an Evangelical Protestant. The triumph of the cross of Christ is its theme, and it is well calculated to inspire reverence for that Christianity of which a crucified Christ is the foundation and life. We hail this translation, wondering that it has not long since been translated into our language. Savonarola was altogether a wonderful man. He was born at Ferrara in 1452, and belonged to a noble family. Unknown to his parents, at the age of 22, he became a Dominican monk, distinguished both for his piety and preaching power. Florence was the scene of his labours and influence. The restoration of the Church of God in Italy, argued from the Apocalypse, was the theme of his preaching. Amid the wealthy, the luxurious, the licentious, and the learned, he denounced the corruptions of the Church and the consequent ignorance and degradation of the people, and proclaimed that God's judgments were close at hand. He reproveth the priests and declared the sole authority of the Scriptures, salvation by simple faith in Jesus Christ, and complete pardon from Him, without any other absolution. Thousands flocked to his preaching, and its influence was

overwhelming. A clear musical voice, sounding like a trumpet, a pure and noble diction, and an impassioned delivery, contributed to this influence. He changed the whole character of Florentine society. The theatres were closed and gambling ceased. His fame brought foreigners from all quarters to Florence. His sermons were translated into foreign tongues, and widely circulated. His influence and preaching excited much enmity, which was intensified by his political acts, and at length he was excommunicated. He derided the anathemas of the Pope, and preached with yet greater applause. But eventually his enemies, strengthened by political affairs and the fanaticism of his own friends, triumphed. On May 22nd, 1498, he was publicly executed, and his body burnt. He manifested in death a firm trust in Christ, and a Christ-like spirit. The character and career of the man invest his writings with interest. After four hundred years, his countrymen are awakening to respect for his memory and death; and although to the last he was true to the Church of Rome, and advocated many of its errors, *Protestants* will ever honour the name and writings of so devoted a servant of Christ.

The Metaphors of St. Paul. By JOHN S. HOWSON, D.D., Dean of Chester. London: Strahan and Co., 56, Ludgate Hill. 1868.

Dr. Howson is already well known to Biblical students. The "Life and Epistles of St. Paul," edited by himself and the late Mr. Conybeare, is in all our libraries, and affords most invaluable help in the study of the New Testament. We are free to admit that the principle on which these volumes are written may sometimes be carried too far, but we think there is much more danger of a false interpretation from neglect of the principle. As Dr. Howson says:—

"Unless we rightly apprehend the circumstances, the scenery, and the pursuits in connection with which it was God's will that His prophet should speak, we cannot fully understand the meaning of His words; and so far, to us, their force and instruc-

tiveness is diminished. . . . The life of Joseph, the life of Moses, the life of Ruth, the life of Elijah, all have their appropriate atmosphere and colouring; and if we look at them without reference to these, they fade away into something abstract and dead. And so it is with the New Testament. . . . It is no more possible fully to understand what the apostles say to us than what the prophets say to us, if we dis sever their words from the circumstances of their lives."

To appreciate the beauty and force of the Bible, we must understand the language, character, condition, and age of each writer. And hence the careful perusal of a Biblical Cyclopædia, or of the writings of such authors as Stanley or Kitto, must ever accompany the study of the lexicon and the Greek and Hebrew Concordance.

Our knowledge of Dr. Howson naturally led us to expect something very far from common-place on the metaphors of St. Paul. We must confess, however, to a feeling of slight disappointment as we finished the volume. It contains four short essays, the subjects being—Roman Soldiers, Classical Architecture, Ancient Agriculture, and Greek Games. On the first and last of these so much has been written, that it is difficult to say anything new, and in our opinion the essays on those subjects are not so suggestive as those on architecture and agriculture. In the second essay, Dr. Howson refers to the signal difference that existed between the gorgeous splendour of the great public buildings in ancient Europe and the manners and squalor of those streets where the poor and profligate resided. "The former," he says, "were constructed of marble and granite; the capitals of their columns and their roofs were richly decorated with silver and gold; the latter were mean structures, run up with boards for walls, with straw in the interstices, and thatch on the top." Then follows a passage which we may quote, illustrative of 1 Cor. iii. 5—15:—

"In order to enter into the full significance of the allegory, we should look at the context. St. Paul is addressing those who were addicted to the spirit of party, and is speaking of the right estimate of Christian ministers. He first uses an agri-

cultural metaphor, and then he passes to an architectural. Our approach to the architectural structure lies, as it were, through a garden or orchard. Here Paul has planted the precious trees. Apollos, and probably others with him, as subordinates and successors to Paul, are watering them. Suddenly the image changes to a new one, more capable of being turned to what the apostle wishes to enforce. A building in progress rises before us. Paul has laid the foundation—laid it once for all, and laid it well. He has no objection to say this, for it has been done by the grace of God. On this foundation Apollos and others are building. As to building on another foundation, that is set aside at once. The work is going on, and it will go on, indefinitely in the future; but it will be tested. A day will come when the fire will burn up those wretched edifices of wood and straw, and leave unharmed in their glorious beauty those that were raised of marble and granite, and decorated with silver and gold. The men who raised such structures as these shall not only be safe, but rewarded; the men who lost their time on the others shall just escape out of the conflagration, because they built on the right foundations, but their escape shall be barely an escape."

It is significant that the Apostle Paul draws his illustrations more from art than from nature; much less from the operations and uniform phenomena of the natural world, than from the activities and outward exhibition of human society. Again, it is important to remember, that while the illustrations of the Old Testament are borrowed from Oriental modes and customs, those of the New are to a very large extent European. And that whilst Oriental life is unchanged, and may be studied in the writings of modern travellers, European life as it existed in the days of the apostles has passed away, and can be only revived from the monuments and records of history. The purpose of the volume before us, and of those edited by Dr. Howson to which we have already referred, is to reproduce the forms of ancient European life and enable us to read the truths of the New Testament in the light in which they were first presented, that as we mark their application to those times, we may be the better prepared to observe their application to these and all times.

Watchwords for the Warfare of Life.

From Dr. Martin Luther. Translated by the author of "Chronicles of the Schönberg Cotta Family." London: T. Nelson and Sons, Paternoster Row.

A BEAUTIFUL collection of the sayings of Luther, selected and classified with good taste. There have been many similar books in the past. A dear friend of our own devoted much time and money to the gratuitous distribution of choice extracts from the works of "the solitary monk that shook the world."

The more of such publications the better. There are souls that pick up such nutritious food, and are thereby strengthened for good work in the world, albeit the most part cannot digest this strong meat.

Whitaker's Almanack for 1869. London: J. Whitaker, 10, Warwick Square, Paternoster Row.

THIS is, without exception, not only the best almanack we ever saw, but the most wonderful shilling's worth which ever issued from the press. The information it contains is derived from so many sources, and covers such a vast area, that the book is a prodigy of cheapness, and an invaluable companion for the study table.

The Garden Oracle for 1869. London: Groombridge and Sons. Price One Shilling.

THE GARDEN ORACLE, which Mr. Shirley Hibberd has conducted with great success for ten years past, is, we are pleased to notice, issued for the eleventh time. It has apparently the freshness of a first appearance, combined with the perfection which only time can give to any serial work. The learned editor offers us his own pick and prime of all the thousands of plants that have been introduced to our hothouses from various parts of the world, rejecting all that are of mediocre merit, and squeezing down the selection to twelve groups adapted to twelve different purposes. Thus, if we want thirty of the noblest plants for

a cool conservatory, we may find their names instanter. If we want only half-a-dozen, to make a blaze of colour at an exhibition, or for a festival-day, the very best half-dozen are pointed out to us. In this sort of way all possible wants of plant-growers are anticipated, and some three or four hundred of the choicest greenhouse and conservatory

plants are enumerated and described. In addition to this, the *pièce de résistance*, the "Oracle" tells us what work should be done in the garden the whole year through, and it gives descriptions of all the new plants, flowers, and fruits, and selections of the best varieties of garden favourites for all classes of floral amateurs.

Intelligence.

MINISTERIAL CHANGES.

After serving in the ministry for forty-six years, the Rev. W. F. Burchell has been compelled, by severe illness, to resign the pastorate of the Baptist Church, Blackpool. His present residence is Lee, Kent.

The Rev. Percy F. Pearce, late of Coleraine, Ireland, has accepted the unanimous invitation to the pastorate of the Baptist Church, Darlington, Durham.

The Rev. I. Birt, B.A., has given notice of his resignation of the charge of the Baptist Church at Weymouth at the end of March next, after a pastorate of nearly thirteen years.

The Rev. Charles Clark, of Broadmead Chapel, Bristol, has accepted a pressing invitation to the pastorate of a Church in Melbourne, Victoria.

The Rev. D. Payn has been compelled by ill-health to relinquish the charge of the Baptist Church Meeting in Warwick Street Chapel, Leamington.

Mr. T. Williams, B.A., of Regent's Park College, has accepted the unanimous invitation of the Baptist Church, High Street, Merthyr Tydvil.

The Rev. T. Jermaine has resigned the pastorate of the Baptist Church, Little London, Willenhall, Staffordshire.

when the Sunday-school numbered about eighty children. Since that period the school has at least doubled itself, compelling the addition, at a cost of £500, of a larger room, which was opened on the 16th December last. About 300 persons sat down to tea. The pastor, the Rev. J. Lewitt, took the chair, and detailed the circumstances which led to the enlargement of the premises. Mr. Comely, the secretary, then read a history of the school. Wm. Barry, Esq., the treasurer of the Church (and the unpaid architect of the building), read the cash account, after which very interesting and useful addresses were delivered by Dr. Acworth, Rev. T. Brook, C. L. Adams, R. Balgarnie, R. H. Bayly, and J. Colman, and Wm. Stead, Esq., of Bradford. Several superintendents of other schools were present, and expressed their joy in our prosperity. Our numerous friends through the country will be glad to know that two gentlemen have generously offered us £200 each, on condition of our raising £600 more by August next, so as to clear £1,000 off the debt. We are making vigorous efforts to avail ourselves of these munificent offers, and the pastor or Dr. Acworth will be happy to receive contributions toward this object.

BAPTIST CHAPEL, MADELEY. — On Christmas Day a tea-party was held at the Baptist Chapel, for the purpose of welcoming the Rev. J. E. Sargent, the newly-elected minister. Nearly 200 were present and partook of an excellent tea, after

MISCELLANEOUS.

ALBEMARLE CHAPEL, SCARBOROUGH. — This chapel was opened in July, 1867,

which a public meeting was held, Mr. Harper in the chair. The Rev. J. Preston having addressed the meeting, a purse, containing ten guineas, was presented as a testimonial to the Rev. Mr. Jenkins, late pastor of the Church, as a mark of esteem. Mr. Jenkins acknowledged the gift, and said he heartily welcomed Mr. Sargent as his successor. The Rev. J. E. Sargent, the Rev. C. Davies, and Mr. Smart then addressed the meeting, which afterwards broke up, a very pleasant evening having been spent.

WRATSBURY.—On Lord's Day, December 6th, a Baptist Church was formed in this village. Several friends, members of other churches, having come to reside there, and others recently baptized, earnestly desired to be united in Christian fellowship. The Rev. Fred. Trestrail, who had been requested to conduct the service, preached on the "Constitution and Principles of a Christian Church." After this service those about to unite in fellowship, having expressed their agreement in the great verities of Divine truth, and their desire to walk together in the ordinances of the Gospel, were received by the right hand of fellowship, being commended "to God and the word of His grace."

EDINBURGH. — CHARLOTTE CHAPEL, ROSE STREET.—*Jubilee Services* to commemorate the fiftieth year during which the Church has worshipped in the above place have just been held. On Thursday evening, December 10th, a United Communion was held, at which the members of the sister churches of the city were invited to join in a devout acknowledgment of the Divine goodness, and the remembrance of the Lord. There was a very fair response from the other churches of the city. After prayer by the pastor, the Rev. Wm. Tulloch, of Duncan Street, addressed believers, and the Rev. Samuel Newnam, of Dublin Street, gave the Communion Address. It was a very refreshing and hallowed season.—On Lord's Day, 13th, the pastor, the Rev. W. Christopher Bunning preached special sermons for the occasion; and on Tuesday evening, December 15th, a Jubilee Soirée was held, when upwards of 600 persons sat down to tea, and the chapel was crowded in every part. The pastor presided, and most appropriate addresses were given by the Revs. Francis Johnstone, Richmond Street; Jonathan Watson, Dublin Street; Rev. W. Lindsay-Alexander, Augustine Congregational Church; Nimian Wight, Richmond Street Congregational Church, and John Walcot,

Esq., a deacon of the Church. A most gratifying tribute was paid by all the speakers to the memory of the Rev. Christopher Anderson (author of the "Annals of the English Bible," &c.), who, in 1818, removed to the above place of worship with the Church he had been instrumental in founding, and who was pastor of the Church forty-three years. There is much reason for gratitude in the present state and prospects of the cause.

RECENT DEATHS.

JANE GATE, THE RELICT OF THE LATE REV. T. GATE, OF KEXSOE, BEDS.

This excellent person died at her residence on the 1st of June, 1868, in her 65th year, and was buried on Friday following by the Rev. Mr. Omant, Kimbolton, followed to the grave by her minister and friends. On the following Sabbath her death was improved by the Rev. Mr. Millish of Bedford, from the words, "And their works do follow them."

Mrs. Gate was no ordinary person; few have done what she did for the cause of God and humanity, as her works testify. She was in advance of her age in secular and religious matters, and would have things done worthy of a more enlightened age in the Church and family, and for this reason she felt most acutely when she could not carry out her intention.

Her friends were numerous and attached as the number of their letters shows, and the deep sympathy which they expressed with her in her last illness, and sorrow after her death. She drew around her a large circle of the great and good both from the higher and the humbler walks of life.

She was of a sympathising and confiding nature, and became the rallying point of friendship. And now that she is gone, it is truly gratifying to know how high she stood in the estimation of her friends, as appears from the following extracts from their letters. A lady who knew her for the most part of her life says, "she was one of the very few to whom I could unreservedly go in every trouble, and be sure of affection and sympathy. Her large and warm heart embraced us all, and like her Saviour she had an answer of love always ready." A gentleman of her acquaintance says,—"She was indeed a good woman, one of those simple, warm-hearted Christians whom you instinctively felt that you could trust, and on whose sympathy and help you always might rely."

Her generosity was very great, and, Dorcas like, she fed the hungry and clothed the naked. Her forgiving spirit prompted her speedily to relieve the wants of those who had offended her when they were distressed.

Her disposition was so open and above suspicion, that she was hardly fit to deal with the cunning and designing. Her courage was great, and would rise above difficulty, and bear down opposition. It was her moral, and not physical power, that enabled her years ago to collect for the erection of the school-room and minister's house, and in later years for the reparation of the chapel. Being thanked by a lawyer, on one of her begging excursions for the information she had given him, at his request, respecting an individual who had been in her locality, she handed him her case; the lawyer shook his head, and said that he had nothing to do with such cases. "Remember, sir, your six - and - eightpence" was her instant reply. He confessed himself beaten and handed to her the legal charge. Her spirit was more of a cheerful than a sombre hue, while her piety was deep, like the deep flowing river. She read, sang, and worked for the cause of God, till within a few weeks of her death. Having asked her faithful servant, who was unwilling to leave her alone, to go out on an errand on one occasion, she said, "Let me have my God and my Bible, and I am satisfied."

Many will not soon forget her deep-toned and mellow voice in singing the songs of Zion, and she was heard to say she never closed her eyes at night without repeating the well-known hymn,

"Jesus, lover of my soul,
Let me to Thy bosom fly."

She had set her house in order some time before her death, acquainting her friends with the solemn event, telling her servant what to do in her last hour and after her death. The fear of death had entirely forsaken her in her last illness. She died as she lived, not rapturous, but "calm and serene" as summer's eve. She suffered much for a few days, but was tranquil at last. When told by her minister, "You have spent a useful life, and can look forward to a bright reward," "No reward for me," she said,

"Just as I am, without one plea,
But that Thy blood was shed for me."

On another occasion, looking for the Saviour, and impatient of delay, she

said, "Come, Lord, come quickly." An aged Christian who had visited her not long before had told her "If I shall go to Heaven I shall sing the loudest." "Tell Mrs. Shelford," she said, for that was her name, "if she will sing the loudest I shall sing the soonest;" which was almost prophetically true, for she died first, but was soon followed by her aged friend.

The writer of this imperfect tribute to her memory feels assured that the day of the revelation of all secrets only will bring to light her great usefulness, as he has letters before him which she had received from eminent Christians in America and Australia, dating their first impressions from her instructions in the Sunday and day schools. Many from different parts of England wrote to her to the same effect, and acknowledged the good they had received from her instruction. Yet, perhaps, there was no one more conscious of her imperfections than she was, and less proud of her usefulness, as she would often mourn her sinfulness and unfruitfulness.

May those who knew her and mourn her departure follow her faith, that they may join her in the sinless and deathless land whither she is gone before them.

MRS. RACHEL GREEN.

"The memory of the just is blessed," and it well becomes us, while we shed a tear at the removal of departed friends, also to pay a passing tribute of respect to their moral worth.

The subject of this brief notice was born at Edingthorpe, in the county of Norfolk, and was in early life brought under the power of Divine grace. Accustomed to attend the ministry of the Rev. J. Beard, pastor of the Baptist Church in Worstead, while yet a child she received religious impressions, and became "wise unto salvation."

Our friend was for some time greatly distressed in mind, and it was long ere she could realize peace with God, through Jesus Christ our Lord; but having been enabled to embrace Christ as her Saviour, she felt it her solemn yet delightful duty to follow His example, and was baptized upon a profession of her faith, on Lord's-day, September 1st, 1805.

On her marriage with Mr. Beard (son of her pastor) she removed to Tunbridge, but being unable with comfort to unite with the Baptist Church in that place, she was accustomed to worship at Sevenoaks, to which communion she was afterwards dismissed.

Some years after the death of Mr. Beard she was united in marriage with Mr. Green, a deacon of that Church, and as a deacon's wife, was deeply interested in promoting the peace and prosperity of the cause, filling up her place in a most exemplary manner, and adorning the doctrine of God her Saviour in all things.

About fourteen years since she again became a widow, and removing to Norwich had her membership transferred to her religious home in Worstead, which fellowship she ever greatly loved; but in consequence of the distance from Norwich, sought communion at Gildencroft in that city, under the pastoral care of the Rev. C. H. Hosken. She was a most attentive hearer, much enjoying the preached Word, and often, lest the savour of that Word should be lost by conversation afterwards with friends, she left the chapel to retire home immediately at the close of the service. Seldom was her place vacant at the prayer-meeting or any of the means of grace. She could truly say, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

It was her constant practice to set apart a portion of time daily for meditation upon the Word of God and prayer; this she commenced in early life, retiring twice—and latterly thrice a day for this purpose; no engagements being allowed to interfere with these exercises. Thus, by the systematic reading of the Scriptures, she became well acquainted with every portion of the sacred record. Her delight was in the law of the Lord; and in it she meditated day and night."

Her interest in the Baptist Mission was very deep; from a child she was well acquainted with the history of its rise and progress, being familiar with the names, stations, and work of all our missionaries. The monthly intelligence in the HERALD was looked forward to with anxious expectancy.

Nor was her interest confined to our own Society; she had a hearty sympathy with

all Mission work; perhaps the work of the Lord in Germany was most specially dear to her heart. To the extent of her power she was a most liberal supporter of the cause of Christ, both home and foreign, and ready to lend aid to every good work.

Our sister was untiring in visitation among the poor, by whom she was much loved, and will be greatly missed, while in the Dorcas work her hands were never idle.

She was not a talking Christian, but her exemplary life spoke more eloquently and powerfully than words, and those who mingled with her felt her goodness. She was a living epistle of Christ—an ornament to the Christian profession—and throughout the sixty-three years of her discipleship she was kept without a stain upon her Christian character.

Her last illness was of short duration, and attended with much mercy. The Dorcas work and the rounds of visitation were completed when she was laid aside. The disease made her generally drowsy, so that she suffered no acute pain, and she remarked that "if she had chosen the way of dissolution, it would have been thus." Her mind was tranquil and serene; not a wave of trouble or a fear respecting death crossed her spirit. Just before she breathed her last she said, "My strength is almost gone, but, bless the Lord, I shall have all eternity to praise Him." Thus, without a struggle or a pain, she quietly passed away on the 9th of December last, in the 82nd year of her age.

"So fades a summer cloud away,

So sinks the gale when storms are o'er,

So gently shuts the eye of day,

So dies a wave along the shore."

She was interred on the 14th December, in the burial ground of Worstead Chapel, The pastor, the Rev. W. H. Payne, subsequently preached her funeral sermon from the words chosen by herself, "The Lord is my portion, saith my soul, therefore will I hope in Him."

Correspondence.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—I have read 'in your November number some criticisms upon the Plymouth Brethren, from which I infer that your correspondents know very little about them, or else they have not the happiest manner of dealing with them.

The Plymouth Brethren at least demand respect and Christian-like criticism.

Although I am not accustomed to write articles for publication, yet I think I can indicate their weak points. In the first place, their doctrine of "the Rule of the Holy Ghost" is the dogma which separates them from the communion of all other Christians, and is a barrier against the approach of all other Christians to their communion.

No impartial person can sit out one of their ordinary services without painfully discovering the fallacy of such an assumption. That the Holy Ghost is responsible for all their utterances, and the giving out hymns in the form of "Shall we sing, &c.," is a burlesque upon honouring the Holy Ghost, to say nothing of the accusation cast upon all other Christians in the world, that they are dishonouring the Holy Ghost.

Another offensive feature is their proselyting tendency (the BAPTIST MAGAZINE has it "robbing Churches.") I venture to affirm that three-fourths, if not nine-tenths, of all those assembled in all the rooms I have been acquainted with, are gathered from other men's labours.

No doubt they profess to admit their responsibility to preach the Gospel, but such preaching is almost confined to the small rooms in which they meet, where there is a universal propensity for teaching. This is admitted, I think, by Mr. McIntosh in his January magazine,

where the Brethren are reproached, among other things, for this propensity.

Perhaps another cause for their exclusiveness and peculiarities is to be found in the aristocratic views of their leaders—men like Mr. Darby, Sir Edward Denny, and sundry reverend and titled persons, whose titles of Lord So-and-so, or Captain, Major, &c., are always used.

These Adullamites despise the democracy of Dissent, and, in their false humility, have drawn around them barriers which make them the most exclusive of all sects.

They, by their influence, gather together a few well-meaning pious people, from the Episcopal and other churches, and they continue together, until a rivalry between would-be rulers, or the rebellion of some independent minds, brings fresh ruptures, and divides and scatters the brethren, producing more scandal than all the other sects in England combined have caused during the last quarter of a century.

I need only refer to the shoals of papers on the Newtonian and Bethesda controversies, down to the recent exposures, by Mr. Dorman and Captain Hall, of the priestly rule of Mr. Darby, and his (to say the least) eccentric views in the first, second, and third class sufferings of Christ—the latter being "not atoning."

You have already noticed some of their vagaries and doctrines, revived from the antiquated Antinomians, and others, which are comparatively harmless, and are moreover accompanied with a little more refinement than our ancient friends possessed.

On the whole, I think they may be

treated a little more tenderly than the *Record* is wont to treat them, an example our magazine seems inclined to follow.

They are intelligent men and women, and a kind way of pointing out their mistakes is more likely to relax them from their exclusiveness, and I, for one, feel sure we should all profit by mutual intercourse.

I could mention others besides Mr. Muller, who are equally transparent and loveable, but the greater portion of them, I fear, spend their valuable time speculating on the future, rather than, like Mr. Muller, serving the present generation.

I am, yours respectfully,
A.B.C.

THE PASTOR'S AUGMENTATION FUND AND THE BAPTIST FUND.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

DEAR SIR,—Kindly allow me to correct some statements in reference to the Baptist Fund, made by my esteemed friend, the Rev. C. Williams; and which, if not challenged, may lead to mischievous consequences.

1. Mr. Williams, in his reply to X. B.'s letter, asks, "*Whether when the representatives of the London Particular Baptist Fund offered to attempt to employ their income in the accomplishment of the object we sought, we could do any other than confer with them before taking another step?*" In reference to this statement, I wish to say, and that in the most distinct terms, that the fundees never authorized any one to make such an "offer." I am in a position to state that the subject has never been mooted at the Fund Board.

2. Mr. Williams in his speech at Bristol told his audience that the Baptist Fund, "*like Lady Hewley's Charity, assists ministers and not churches to support their pastors.*" The fact is just the opposite. The grants of the fund are, with the exception—and they are really exceptional—of special gifts, made to churches to enable them to give their pastors a reputable support. The deacons of the churches are corresponded with. Nor is this correspondence a matter of form. In case their report of the amount raised

by the Church and congregation is not considered satisfactory, efforts are made to stimulate them. In many cases good has been effected. For instance, a case has just been dealt with, where a people have been induced to increase the amount of their subscriptions as much as 50 per cent.

3. I am sorry that Mr. Williams should have written as he has written, in the latter part of his letter to Dr. Landels. Can he really think that because the fundees have not the power to vote their trust money to General Baptist churches, that therefore they are precluded from assisting those who hold *that all men are welcome to the Gospel feast?* Are not such honoured teachers as Hinton and Steane, Stovel and Brock, Aldis and Spurgeon, members of the Particular Baptist Body; and have they been backward in pressing home to the consciences of their hearers or readers, the invitations of the Gospel? Why, then, should it be considered inconsistent in such men as Dr. Landels to intimate that perhaps they may join the Particular Baptist Fund?

With best regards,

Yours very truly,

R. GRACE.

15, Lyndhurst Road, S.E.

January 5th, 1869.

THE MISSIONARY HERALD.

AN INDEPENDENT NATIVE CHURCH IN DELHI.

FROM the report of the present year, our readers will have learnt the efforts 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. Of this an interesting illustration appears in the present number of the *HERALD*, in the case of the Marwarri linendraper at Patna. 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 in any manner 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

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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 disgusts 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 Musjid; 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 80 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 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 schoolhouses, 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 12 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 Christians 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."

NEW MISSIONARIES, AND WANT OF FUNDS.

BESIDES the deeply interesting movement at Delhi, other important questions received the attention of the Committee at their recent Quarterly Meeting. The first of these was the financial state of the Society. Nine months of the year have now elapsed, and in the result it is found, that while the expenditure has been considerably less than was anticipated, the receipts have not equalled expectation by at least a THOUSAND POUNDS. Presuming that the three months yet to come will bring in the *same* amount as last year, the expenditure being also the same, the present debt will therefore be increased by £1,000. It is not possible to say, until the accounts of the Auxiliaries are all rendered, *where* this deficiency has taken place; but it is obvious, that unless our friends bestir themselves, the income of the Society, even with a reduced expenditure, will fall short of the Society's needs.

Under such circumstances, it was a painful thing to the Committee to receive several offers of brethren for Missionary service, inasmuch as the state of the funds is such as to preclude the enlargement of the Missionary staff. Already the Missionary band has been much reduced, by death and return, during the last two years. Several of the stations in Bengal and the North West provinces of India, also in Ceylon, China, and Hayti, have vacancies, which the Committee have not deemed it right to fill. It is not for want of brethren ready to go. At the Quarterly Meeting, the offers of not fewer than five gentlemen were laid on the table; two of them from men already acquainted with the language of Hindustan. So far as at present known, all of them are suitable for the work; but the Committee cannot venture to send them forth, without some brighter prospect of their support, than the means at their command will at present justify.

We invite our friends to consider prayerfully and thoughtfully this state of things. Shall the Committee be delayed in the adoption of the plans they contemplate, and be checked in their desire to send the bread of life to the perishing? We would fain hope that in the last three months of the year, the Committee may not only recover the ground that has been lost, but, through the liberality of the Churches, be enabled to bid these brethren go forth on the errand they desire to carry to heathen lands.

PERSECUTION FOR RIGHTEOUSNESS' SAKE.

BY D. P. BROADWAY, OF PATNA.

It has rained all last night, which has made the streets very miry; therefore we can't go out to work this morning; so I shall employ the time in penning you a few lines.

I have given you a short account in my last letter of the baptism of Futteh Chund, the Marwarri linen-draper mentioned in my last report. I was obliged to administer the ordinance to him at Monghir, in consequence of the hostility of his friends provoked against him by his new religious views. It was his intention to have remained there until the existing dissatisfaction, which had increased greatly both at home and abroad by the step he had now taken, had subsided; but his second son's wife took advantage of his absence, and went off with his little daughter, about eight years of age, to Marwar. It will throw more light on the affair if I mention here that Futteh Chund is a widower, and his daughters-in-law keep his house; therefore the child was in their hands, which enabled them to remove her so easily. She was smuggled away amongst some women of the neighbourhood, who were travelling at the same time, and it was managed so carefully that her brothers did not miss her for some time after the party had left. They have, of course, done this with the view of putting her beyond the reach of her father's influence. Futteh Chund hastened over as soon as he received information of the occurrence, which was sent him by his sons without any delay; but the young woman had taken the precaution to travel by rail, and was more than thirty-six hours on her journey before he arrived, so it would have been impossible to have reached her by any effort to have the girl taken and brought back; however, he has informed her by letter that if she does not bring his daughter along with her when she returns to her husband, he will lay the transaction before Government. This is one of the many evils which the widow relation referred to in my former account has caused in the family. It is a painfully sad affair, and I hope he will not have to take harsh measures for the recovery of the child.

HIS CHARACTER.

We are quite satisfied with him, and so are our brethren at Monghir. He seems to be a very unassuming character, ever endeavouring to "hold fast the form of sound words which he has received in faith and love which is in Christ Jesus," and is likely to be useful in imparting the Gospel to his countrymen, for whose spiritual welfare he manifests great concern. I persuaded him to attend to his business as soon as he returned. He attempted it for some days, by helping his eldest son, but whenever he went to the shop people crowded it to such an extent the whole time, to see if any extraordinary change had taken place in his appearance, and to question him respecting his feelings in breaking caste and becoming a Christian, that nothing could be done, so he has been obliged to give up going there. It is necessary that I should state here, that he is the first of his caste, and also the first public character in this place who has embraced Christianity, which accounts for the singular conduct of the inhabitants alluded to above.

PERSECUTION.

I thought it would have worn off after the people had satisfied their curiosity in a few days, but it has not up to this time; in fact, it seems to be increasing. His brethren persecute him still, whenever they have an opportunity; but he receives their attacks meekly, and for every curse they give him he returns them a blessing, which plan will, no doubt, effect a change in his favour eventually, for it has been noticed that it confuses them, and makes them ashamed of their conduct. His daughters-in-law don't wish him to live in the house with them for fear of being discarded by their friends prematurely, and he also thinks it advisable not to wound their prejudices by forcing himself upon them, in case it might destroy the respect they have for Christianity; therefore he has taken a house in the Mission compound, where he intends to remain until affairs take a favourable turn. He spends his time just now in going about preaching. His addresses are very fair, and draws large audiences, which must do an immense amount of good; still it would be well if he could go on with his business as before, and devote some of his leisure time to that purpose, but it does not seem possible at present,

therefore no blame can be attributed to him on that score. I hear the income of his shop has been so considerably reduced through the intrigues of his heathen friends, that it is hardly enough to meet the wants of his family. His sons are making extraordinary efforts to keep the concern going as usual, and I hope they will rally from the difficulties placed in their way in the course of time. These are some of our trials. I feel very sad when I think of them.

THE SONS,

Futteh Chund has two sons, both holding favourable views of Christianity. Their names are Mungul Chund and Chevnarain. The eldest, Mungul Chund, is the one who is mentioned in my last report. He is a very steady, good youth, and intends to join the Church as soon as he finds out his wife's decision in the matter, *i.e.*, regarding herself. I think there will be much greater persecution exercised when he comes forward than there has been in his father's case. It will involve the safety of his wife's caste, as well as her position in the house. She will not be able to attend to affairs as usual, and although she may not say much about it, being disposed to take the same step herself by and by, still her relations are not likely to let the affair pass by quietly. They are sure to take up cudgels and try to cause a stir against us. It might seem strange that I should speak of persecution, and so forth, being carried on under the British rule. I admit that the people both respect and fear Government; yet still, in a city like this they can not only persecute converts, but easily put an end to missionaries too if they wish, without suffering in the least for the crime. I don't see anything great to hinder a lot of determined vile fellows from crowding round a missionary, tripping him off the preaching-stool, and smothering him to death while he is down, by creating a confusion, and then attributing the affair to accident. The authorities could do nothing in such a case. Many uncouth little things of this nature are done in the country which Government cannot control, but as long as the Lord is on our side we have nothing to fear. I shall do my best to induce the young men to be baptized here, publicly in the river just below the Killa Mission House, which is about the centre of the city, that it may be an encouragement to those who are convinced of the truth of Christianity and afraid to embrace it to follow the example.

THE EDUCATIONAL OPERATIONS OF THE JAMAICA BAPTIST UNION.*

At a time when the working of voluntary institutions and efforts in education and religion is so much talked about, it may be well to present our readers with an account of the voluntary educational operations of the Baptist Mission in this island. This mission had scarcely commenced when the teaching of the slaves and others was felt to be of the greatest importance. In 1817, the first regular day school was opened in Falmouth, and others began work about the same time, those in Spanish Town and Kingston included. Before 1840 the work had become so extensive that 45 schools were then in full operation. With the increase of means and opportunities schools under the missionaries multiplied yearly; and the field occupied has long included nearly every parish in the island, the parishes of Clarendon, St. Ann's, St. Catherine's, Trelawny, St. James and Hanover, being best supplied. In a brief statement it is not possible to estimate the importance of the efforts in the past of these schools. However, some of the best school premises in the island have been erected, and masters and mistresses pro-

* From *The Gleaner*.

cured from England have left indications of faithfulness not soon to be effaced. Large sums of money have been expended for schools, teachers, and books—the result of the deep interest in the social emancipation of the people of many in Great Britain and in our own land. From 1820 to the present time, not fewer than 60,000 children have passed through these schools.

At present the educational operations of the Baptist Union comprise—

1. Day Schools at every important station, now 107 schools.
2. A Day School Fund dispensed under certain rules and requirements, on attendance and examinations.
3. A Day School Board to co-operate with schools aided from the fund, and including a system of yearly inspection of schools.
4. A School Book Depository.
5. A Training Institution for Ministers and Teachers.
6. A Sunday School Committee superintending the schools generally.
7. Efforts in private Mission Families, in preparing assistant female teachers and others, and in diffusing books, &c.

With the exception of some individual day schools, these institutions are supported entirely by voluntary contributions.

As to the institution at Calabar, we can only state briefly, that it has been in operation since 1843. It embraces *Three Departments*:—

- 1st. For *Theological Students* designed to become pastors of Baptist Churches.
- 2nd. *Normal School Students*, who may be young men of *any denomination* of Evangelical Christians; and
- 3rd. *Lay Pupils*.

The number of students in the theological department varies from 4 to 7, and in the normal school from 6 to 13. In 1867 there were 6 in the former and 10 in the latter. Industrial occupation in the early morning is regularly attended to. There is also a day school, in which the normal students receive a practical training in the art of teaching, under the direction of the normal school tutor. There is an excellent library, possibly the largest in the island. A depository for the supply of school books and materials is also kept there. Upwards of 60 young men have been admitted to the advantages of the institution. This very valuable educational establishment is supported entirely by voluntary contributions, and is deserving of the cordial and liberal aid of all who desire to see the spiritual and educational interest of the inhabitants of this island promoted.

The Sabbath schools are 66 in number, and contain 767 teachers, and 7,966 scholars. Statistics of these schools are submitted yearly to a secretary.

MISSION WORK IN THE CAMEROONS.

The following extracts from two recent letters from the Rev. R. Smith, present in a vivid manner the difficulties and trials, with the successes, of missionary work among the uncivilized people of the western coast of Africa.

“This has been a month of rain—thorough tropical rain. Day and night it has been descending in torrents; at times confining us to our homes for days. The weather is exceedingly depressing and the country is in a very sad state; no drainage, but swamps and pools of water everywhere; these are left to soak into the earth or to be dried up by the burning rays of the sun.

“A few days since the old meeting-room in this town was beaten down by the heavy wind and rain. It was much decayed and eaten by the white ants. What was good I have had secured for repairs at this station.

“It has been very cheering to us to observe a growing improvement in the attendance, both at the public services and the school. It is but seldom I have to stop and call any person to order during the service, but sometimes it happens so. A few Sabbaths since we had just commenced our afternoon service when a man

came in with a pair of large spectacles on ; he looked very ludicrous, because a black man is scarcely ever seen wearing them in these parts. Several of the congregation commenced laughing ; I requested the man to put them away, he instantly complied with my request, and has not repeated the foolishness since. But, notwithstanding these things, both men, women and children pay much attention. I hope to have the pleasure of baptizing three persons from the inquirers' class next Lord's-day ; one is a youth I have had under my care for several years. Several times he has been threatened with severe punishment by his adopted father, but by God's help, the youth has stood firm. He gives promise of usefulness in the Mission. May the Lord bless the lad ! Oh, how great is our need of a few pious young men, to help us carry on the work of the Lord in and around Dualla ! One of the young women is the wife of one of our members. For two years the husband has been praying for his wife, and now his prayer is answered. I have not a more promising female in the class. It is so pleasing to see husband, wife, and children all clothed and constant in their attendance on the means of grace. The parents and friends of the woman have turned themselves against her ; but what of that, if she enjoys the company of the Saviour ! It was only recently I heard that when the husband was a Christian the townspeople *three times* attempted to burn his house and did not succeed, and therefore resolved to pull it down, and one of the most prominent men in that work is now a convert and member with us. The other female is one of several wives of a man living in the town, and who has made no objection to his wife becoming a Christian. Truly the Lord is with us and interposes on our behalf.

"I have suffered much from a desperate thief ; twice has my salt-meat cask been emptied, leaving me without, both for myself and house children. I have several times loaded my gun, but I should fear to fire, even if I saw the fellow, unless my life was endangered ; he has attempted several persons' lives, and nearly everybody is afraid of him. King Bell has given permission to any person to shoot the man ; but that is very sad. I should most certainly like to capture the fellow, he outmatches all watchmen.

A JOURNEY.

"I started on a journey to Wuri, taking with me J. Wilson. I had purposed leaving him there to itinerate among the people for a few weeks, and, if practicable, to commence a station at that important place. We stayed at a number of villages and preached the Gospel to the people. At some of the places they listened attentively, while at others some of the more powerful men refused to allow the people to stand and listen. On the morning of the second day we came upon a large number of men buying and selling. I thought it would be a good opportunity to make known God's love, but their shouting and confusion was so great that it seemed useless to try and speak to them. Some were exceedingly anxious that we should purchase their dogs, which were offered for 5s. each, and in good condition ; but, not having fallen into such a heathenish state, I declined purchasing their dog-beef. My rowers, being Christian men, had risen above that practice too.

"An elderly female has been attending our services very regularly of late, and, notwithstanding there was much darkness and foolishness with her, she has given us hope of a change of heart ; a few days since she was taken ill and died, and those of our people who were with her say she died a happy death. While I write the townspeople are practising their country foolishness over her death. I thank God for this case, notwithstanding she was saved as by fire.

MISSIONS IN CHINA.

The Foreign Office has issued the annual series of commercial reports from her Britannic Majesty's consuls in China. Among these is one from Mr. Chaloner

Alabaster, Acting Vice-Consul at Chee-foo, and he takes occasion in his report this year to notice the missionary operations in his district. He states that two English societies—the London Missionary Society and the Baptist Missionary Society—are represented, each of them, by an energetic minister at work in the district. He says that these missionaries live away from the town in villages. In its neighbourhood they are not only unmolested, but have, by their moderation, piety, and charity, obtained considerable influence. “The Mandarins,” says the Vice-Consul, “feel no jealousy of their progress, as they make no attempts to interpose between the converts and their natural authorities. The literati feel no apprehension, as they do not direct their efforts against the traditions handed down by the sages and scholars of antiquity; and the common people look up to them with feelings of gratitude for the assistance always readily extended in times of sickness or distress.” The Vice-Consul adds:—“I do not think that the progress of a religion is fairly shown by tables giving the number of nominal Christians, but I am convinced that the Mission work is advancing, as I hear on all sides good reports of the English missionaries. Their schools are filled, and the attendance at the chapels each Sunday appears larger than on that preceding; and so long as they continue devoting their efforts to making their listeners Christians, and not members of religious organizations, I have little doubt that their labours will continue as successful as they have been heretofore.” Roman Catholicism is putting forth every energy to gain control in China. It is known that the Chinese Government has restored to the Jesuits vast amounts of property which were confiscated 200 years ago. The whole empire has been divided into twenty-four Catholic missions, governed by nineteen bishops and five prefects apostolic, of Italian, French, Spanish, and Belgian nationalities. Each bishop has under him not less than four European missionaries, and some of them have upwards of twenty. Each Mission is subdivided into districts, according to the number of European missionaries. The number of Native Christians varies from 2,000 up to 10,000 in each Mission. Twenty-four colleges are maintained, in which natives are taught Latin, philosophy, and theology. Numerous schools and orphanages are also established. The most important college is kept by Germans and Italians near Shanghai, and has three hundred pupils, who are taught trades, painting, drawing, and Chinese literature; and some are sent to Peking to take the degrees. Several printing establishments are in operation, under the direction of missionaries, and works on mathematics and theology are published. Several parts of the Bible have been translated into Chinese, and printed; but always with explanatory notes, and with a dictionary in Latin and Mandarin. The Sisters of Charity have eight establishments, situated at or near to various important centres. In Canton, a cathedral is rapidly approaching completion, which for architectural finish and magnificent proportions will be unrivalled in the empire, and compare favourably with almost any similar structure in the West.

VERNACULAR EDUCATION IN BENGAL.

We have just received a paper on Vernacular Education in Bengal, dated “Calcutta, September 8th, 1868.” It is issued by the Missionary Conference of Calcutta, and is signed, including six of our own brethren, by twenty-four Ministers or Missionaries. It reveals a state of education and morals not creditable to England after the occupation of the country for more than one hundred years.

“The work to be done is of enormous magnitude. The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brutish ignorance. The proportion of the population receiving education in all Government and aided schools, is only one in three hundred and twenty-eight. It is true there are Native schools; and at first sight the existence and number of these

might seem a fact of no small importance. But probably, when they are taken into account, it will be found that *not more than half a million of children are receiving any kind of instruction, out of a population of fully forty millions.* It cannot be safely calculated that more than four per cent. of the population can read with any intelligence.

This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809, the matter was thus referred to by Mr. Dowson, Secretary to the Bengal Government, in a Report on the Police:—"I am sensible that a great deal must be done to eradicate the *seeds* of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community." (Fifth Report on East Indian Affairs, Appendix 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a minute on Police and Criminal Justice, used the following true and weighty words:—"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people, is their gradual intellectual and moral advancement through the slow but certain means of a widely spread popular system of vernacular education."

It is true that no system of merely secular education can cure such deep-seated evils; but, even in Government schools, moral instruction is, or might be, imparted, and could not be without some good results.

Education is necessary to protect the people from oppression. In the important matter of his accounts, the uneducated ryot is utterly defenceless. Detection of forged documents by him is impossible. An ignorant people fall an easy prey to corrupt underlings of the zemindars and the courts, who are always eager for bribes. Moreover, if the people speak truly, even the police and petty officers of Government greatly tyrannize over them.

It is right to state in this connexion that the condition of the Bengali is one of extreme depression; and is such that it can hardly be otherwise. As compared with that of the peasantry in other parts of India, his position is altogether peculiar—in many cases, approaching to serfdom. It is with difficulty he procures at any time the necessaries of life; and his chronic poverty is aggravated by the recurrence from time to time of such calamities as hurricanes, droughts, inundations, and epidemics among men and cattle. Though not naturally destitute of acuteness, he is generally crushed and spiritless under the accumulated evils of his position. Mere education would not remove these; but it would to some extent mitigate them, and it would contribute to that energy and force of character, the want of which is now so deplorable.

Education is necessary for political reasons. The most absurd reports may be spread—indeed, are spread, the most groundless alarms may be raised, so long as the people continue in their present state of darkness. Public order rests upon a slumbering volcano.

A desire for elementary instruction has long characterised certain classes of the people. The existence of about thirty-three thousand indigenous schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

At the same time, it would be unreasonable to expect that the best contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is "the language of good appointments." The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools. But education should be put within the reach of all; and the desire for it will grow. Its growth would be materially quickened by a faithful carrying

out, on the part of Government, of the principle thus expressed by the Secretary of State, in the dispatch of 1859:—

“It has long been the object of the several Governments to raise the qualifications of the public servants even in the lowest appointments; and by recent orders, no person can, without a special report from the appointing officer, be admitted into the service of Government on a salary exceeding six rupees *per mensem*, who is destitute of elementary education.”

There is an impression in some quarters that education naturally and easily descends, “filters downward,” as it has been expressed, from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses of Bengal, unless special efforts are made on their behalf. If even in some parts of England, notwithstanding her ancient system of universities, colleges, and schools, education has not yet “filtered downwards to the masses,” what can be expected in India, with its stupendous system of caste, partitioning off society into *strata* that never intermingle?

The progress that has been made in other parts of India, in the extension of popular education, is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of education?

It is an important fact regarding the present educational system, that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can we withhold the *necessaries* of intellectual life from the many, while we compel them to contribute to the intellectual *luxuries* of the few?

It seems unnecessary to adduce more reasons for the extension of popular education. But an objection that weighs with some may be noticed. It is contended that the people will be unfitted for their position in life, if they are educated. But the experience of many European countries and the United States of America, in which education is felt to be a State necessity, and made compulsory even on the lowest, is a sufficient refutation of the objection now referred to.

The question of the manner in which the expense of an efficient system of popular education can be provided for is confessedly not easy. Probably no method can be proposed against which strong objections will not be raised. But it is unnecessary to enter on any discussion of the question, inasmuch as His Excellency the Governor-General has stated, in his clear and decisive Minute of the 25th of April last, that the necessary funds are to be raised by a cess upon the land.”

MOVEMENTS IN DINAGEPORE.

From the following extract of a letter from our highly valued brother, the Rev. Jno. Page, it will be seen that he is again busily employed in the work he so much loves. It is cause for gratitude to God that his health is so far restored as to enable him thus energetically to renew his labours.

“I have been wandering about the whole month. Hastening down from Darjeeling I met Paul, of Dinagepore, and went to the mela of Alookhari, in the north of that district. There we preached in several large markets. Next we went to Sadhamahal. Here I commenced a Bengali school. Ten Christian children attend, and many more Hindoos and Mahommedans. The teacher is a Hindoo, but he was a long time in one of Mr. Smylie's schools. Paul, I have engaged to be my companion in preaching. He is very zealous and active. We are putting up a school-house, which will do for a chapel also, at Sadhamahal. From Sadhamahal we came on to Dinagepore. The members of the Church were still disunited. They had no regular teacher. The Lord's Supper had been neglected for more than three years. I got the members together. At my suggestion they chose Peter as their pastor, Lazarus and Mark promising to help in the *preaching* part. We had the Lord's Supper last Sunday, and I hope all was set aright *so as to work*

aright. I am now working in the markets in Rungpore, and hope to preach to many thousands ere I go back to the hills."

SAFETY OF MRS. BAUMANN.

It is with great relief and thankfulness to God, that we have received the following extract from a letter addressed to a friend in this country, by the Rev. J. Bird, Wesleyan Missionary of Port-au-Prince, Hayti.

"You will doubtless rejoice to hear that dear Mrs. Baumann is alive and well; we had this news through the American Consul, who resides at Cape Haytien."

Though the sentence is brief, it is very satisfactory. We may add here, that ill-health has compelled the Rev. W. H. Webley to leave his post, and he is now on his way to England, viâ Kingston. He has been very ill, being confined to his bed for three weeks, hovering between life and death. He is better, but not so much as to remove all anxiety. We trust he may be permitted to arrive safely. More than twenty-five years of arduous service, has sorely tried his naturally vigorous constitution.

HOME PROCEEDINGS.

The Rev. J. Parsons has represented the Society in Swansea, Merthyr, and the neighbourhood, the Rev. George Kerry, Hemel Hempstead, Huntingdon, Ramsey, &c., and Shrivensham, and Dr. Underhill, Maidstone, during the past month. We have not heard of other meetings save these. But in February and March they will be very numerous: and we again request our brethren to avail themselves, as far as possible, of local help, as we have so little at our disposal here.

A very interesting conference of pastors and deacons of the churches in the Kent and Sussex Association, was held at Kennington, at the house of Mr. Pledge, near Ashford, on the 21st ult., on the general condition of the Mission. Many letters were read from friends who were prevented, by engagements, from attending. The foreign work, home management, Church and school organization, and kindred topics were freely discussed, and the following resolutions were passed unanimously:—

1. "That this Conference, having heard the statements of the Rev. F. Trestrail on the present position and prospects of the Baptist Missionary Society, and the necessity of augmenting its income in order to sustain and extend its operations, especially in India and China, begs to express its deep sympathy with the Committee, and pledges itself to use its influence to further its objects in the Kent and Sussex Association, by increased contributions, and more complete organization of the churches."

2. "This Conference expresses regret that several extensive districts of country are not represented on the Committee of the Baptist Missionary Society, and would respectfully urge upon the Committee the importance, if possible, of adopting some plan likely to secure this desirable object."

3. "That this Conference tenders its thanks to the Rev. F. Trestrail for the full and detailed account he has given of the operations of the Baptist Missionary Society. The brethren assembled regard such meetings as this as being eminently calculated to promote a cordial feeling between the churches and the Society, and the friendly and informal conversation which has been held between them and Mr. Trestrail, they believe, can only result in good. They beg to assure Mr. Trestrail of their strong regard for him personally, and they earnestly wish both him and his colleague great success in their work."

4. "That the best thanks of this Conference be presented to Mr. Pledge for his kindness in generously entertaining the brethren on the present occasion."

B. C. ETHEREDGE, Chairman.

A. W. HERITAGE, } Secretaries.
Wm. BARKER, }

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us.

MISSIONARY SCENES.

In consequence of the announcement several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Hodder and Stoughton, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such order.

CONTRIBUTIONS

From December 19th, 1868, to January 18th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		£ s. d.			£ s. d.			£ s. d.			
Barlow, Mr. F.	1	1	0	Morley, Miss F., Tuxford, <i>Special</i>	1	0	0	Colney Hatch, for W & O	1	7	6
Barlow, Mr. G.	1	1	0	R. W.	100	0	0	Deptford, Octavius Street, for W & O	1	0	0
Billbrough, Mr. W. H., Upton Farm, near And- over	1	0	0	Wood, Mr. F. J., LL.D. 50	0	0		Drummond Road, Bar- mondsey, for W & O	2	0	0
Chandler, Mr. John	2	10	0	By Mrs. Beal, for Rev. W. H. <i>Webley, Jacmel, Hayti:</i> Friends	1	12	6	Golden Lane, Sun-schl., by Y. M. M. A.	2	7	6
Macdonald, Mr. W.	0	10	6	Job, Mr., Truro	1	0	0	Hackney, Grove Street, for W & O	1	17	6
Morley, Miss F., Tuxford	1	0	0	Job, Mrs., do.	0	10	0	Hackney Road, Provi- dence Chapel	4	5	0
Pitt, Mr. G., Winkfield, Bracknell, Berks	2	2	0	LEGACY.				Do., Shalom Chapel, Sunday-school, by Y. M. M. A.	3	4	0
Shoobridge, Rev. S., Brix- ton	2	2	0	Butcher, the late Mr. Jeremiah, of Norwich, by Mr. F. Fox	45	0	0	Hammer-smith, on acct... 31	6	7	
DONATIONS.				LONDON AND MIDDLESEX.				Hawley Road, for W & O	4	10	0
A Friend, "A Thank Offering," Borough- bridge, by Rev. S. G. Green, B.A., Rawdon	2	0	0	Albany Road, Camber- well, Sunday-school ...	1	0	0	John Street, for China ...	3	0	0
Bible Translation So- ciety, for I.	500	0	0	Alfred Place, Old Kent Road, for W & O	0	17	0	Kingsgate Street, for W & O	3	0	0
C. R.	1	1	0	Arlington, Sunday-schl., by Y. M. M. A.	0	4	0	Notting Hill, Norland Chapel, for W & O	1	10	0
Evans, Mr. Edward, Thorneloe House, per Rev. H. E. Von Stur- mer, Worcester	100	0	0	Arthur Street, Camber- well Gate, Pastor's Bi- ble Class	5	2	3	Regent's Park	7	19	6
Hoby, Rev. J., D.D.	10	10	0	Bloomsbury, on account Do., for China	65	0	10	Do., for W & O	13	14	4
Do., for Serampore Buildings	5	5	0	Camberwell, Denmark Place, on account ...	10	10	0	Spencer Place, Sunday- school, by Y. M. M. A.	5	0	0
				Do., for W & O	8	9	0	Stockwell, Sunday-schl.	0	17	5
								Trinity Chapel, John St., Edgware Road, Sunday- school	3	15	0

£ s. d.		£ s. d.		£ s. d.	
Walthamstow, Wood St., for W & O	8 0 5	DERBYSHIRE.		Milford.....	1 12 0
Walworth Road.....	27 15 0	Birches Lane, South Wingfield, for W & O	0 6 6	Sway.....	0 16 0
Do., for <i>Delhi</i>	3 15 0				81 10 2
BEDFORDSHIRE.		DEVONSHIRE.		Less previously ac- knowledged	20 0 0
Cranfield	0 10 0	Appledore, for W & O ...	0 14 2		11 10 2
Sandy, for W & O	0 11 8	Barnstaple, Boutport St., for W & O	1 7 6	Portsmonth, Portsea, and Gosport Auxiliary:	
Shefford	3 1 4	Bovey Tracey.....	6 18 3	Kent Street	32 5 9
Shefford	3 1 4	Bradninch, for W & O ...	0 15 0	Do., for <i>Rev. J. Smith's</i> <i>N P, Delhi</i>	12 0 0
Do., for W & O	0 10 0	Budleigh Salterton, for W & O	1 0 0	St. Paul's Square	30 11 5
		Cullompton, for W & O ..	0 10 0	Do., Marie la bonne Sunday-school	26 0 0
BERKSHIRE.		Devonport, Hope Chapel, for W & O	2 15 0	Sonthsea, Ebenezer Ch. ...	9 4 0
Abingdon.....	26 7 7	Exeter, Bartholomew St.	6 0 9	Landport, Lake Rd. Ch. ...	17 11 9
Blackwater, for W & O ...	1 10 0	Do., South Street	10 0 0	Do., for T.	0 16 4
Reading, West St. Hall...	4 5 5	Honiton	4 1 4	Do., Herbert Street ...	6 13 4
Do., for W & O	1 4 10	Kingskerswell	0 13 6	Park View Chapel	0 12 6
Wallingford.....	48 7 1	Do., for W & O	0 4 6	Gosport	13 15 10
Do., Warborough	0 16 3	Lifton, for W & O	0 4 6		149 10 11
Do., Roke & Benson	1 7 3	Newton Abbot, East St.	7 10 0	Less expenses and amount acknow- ledged before	147 3 6
Do., for <i>China</i>	1 10 6	Paignton	1 5 0		2 7 5
		Plymouth, George Street, Weekly Offering	15 17 0	Southampton Union of Baptist Churches ...	65 9 4
BUCKINGHAMSHIRE.		Tawstock, for W & O ...	0 5 0	Do., for <i>N P, Ram</i> <i>Canto, Dacca</i>	9 0 0
Gold Hill, for W & O	1 0 0	Teignmouth	4 15 0	Do., Carlton Chapel, for W & O	2 10 8
Gt. Brickhill, for W & O ..	1 10 0	Torquay	70 2 3		
High Wycombe, for W & O	2 4 0	Do., for W & O	4 0 0		
Iringhoe, for W & O	0 10 0	Do., for <i>N P</i>	7 19 5		
Stoney Stratford, for W & O	0 12 0	DORSETSHIRE.		HEREFORDSHIRE.	
Swanbourne, for W & O ..	0 2 8	Dorchester, for W & O ...	1 5 0	Garway, for W & O	0 9 0
Wraysbury, for W & O	0 18 0	Poole.....	13 18 6	Hereford, for W & O	1 12 6
				Ledbury	6 5 0
CAMBRIDGESHIRE.		DURHAM.			
Cambridge, on account...	61 12 8	Sunderland	8 10 0	HERTFORDSHIRE.	
Do., St. Andrew's St., for W & O	6 7 2	West Hartlepool	4 17 0	Buntingford, for <i>N P</i> ...	0 10 0
Carlton	6 17 5	Wolsingham	3 4 0	Hitchin, for W & O	5 11 0
Cottingham, Old Baptist Chapel, for W & O	1 10 0	ESSEX.		New Mill, for W & O ...	2 9 7
Gt. Shelford	4 7 6	Barking, Queen's Road, Sunday-school	1 0 0	HUNTINGDONSHIRE.	
Do., for W & O	1 5 0	Burnham, for W & O ...	0 16 0	Godmanchester, for W & O	0 10 0
Over	2 1 10	Loughton, for W & O ...	4 0 0	Offord	0 8 3
Waterbeach, for W & O ..	0 7 6	Romford, Salem Chapel, for W & O	1 0 0		
	84 9 1	GLOUCESTERSHIRE.		KENT.	
Less Expenses.....	0 5 6	Cheltenham, Salem Chapel, for W & O	7 0 0	Forest Hill	4 1 4
	84 3 7	Chipping Sodbury	5 13 0	Deal, for W & O	1 10 0
		Gosington, Slymbridge, for W & O	0 5 0	Woolwich, Queen Street ..	0 12 0
		Do., for <i>N P</i>	0 13 6		
NORTH-EAST CAMBRIDGESHIRE.		Sydbrook, for W & O ...	0 7 6	LANCASHIRE.	
Barton Mills and Milden- hall	11 11 11	Tetbury, for W & O	0 3 0	Bacup, Irwell Terrace, for W & O	1 6 8
Burwell	8 2 0	Thornbury, for W & O ...	0 10 0	Doals, for W & O	0 7 0
Do. for W & O	1 2 1			Darwen, for W & O	2 0 0
Isleham	8 4 10	HAMPSHIRE.		Do., for <i>N P</i>	1 11 1
Soham	10 2 3	Ashley	1 3 0	Lancaster, for W & O ...	0 17 2
West Row	1 5 0	Beaulieu Rails	4 3 2	Liverpool, Soho Street, for W & O	1 0 0
	40 8 1	Blackfield	1 12 10	Do., Walnut Street, Sunday-school	1 7 0
Less Expenses.....	1 5 0	Blackfield Common	1 2 7	Manchester, on account	100 0 0
	39 3 1	Freshwater, Isle of Wight, for W & O	0 7 3	Mill Hill, for W & O	6 0 0
		Lymington	13 7 10	Oldham, Manchester St., for W & O	1 1 1
CHESHIRE.		Niton, Isle of Wight.....	7 5 0	Padiham, for W & O	1 1 0
Congleton, for W & O ...	0 2 9				
Stockport	0 15 8				
Do., for W & O	1 5 0				
CORNWALL.					
Grampond	2 2 0				
Kedruith	13 7 10				
Do., for W & O	0 10 0				

	£ s. d.		£ s. d.		£ s. d.
Preston, Fishergate St., for W & O	2 7 8	RUTLANDSHIRE.		YORKSHIRE.	
Do., Polo Street, for W & O	0 4 0	Oakham, for W & O	1 0 0	Bradford, Zion Chapel, for W & O	7 14 4
Rochdale, West Street, for W & O	4 10 0	SHROPSHIRE.		Do., Juvenile Society, for Rev. Q. W. Thom- son	19 0 0
LEICESTERSHIRE.		Madeley, for W & O	0 5 5	Eramley	10 0 0
Blaby, for W & O	0 15 6	Shrewsbury	0 10 0	Brearley, Luddenden Foot, for W & O	0 15 0
Leicester, Victoria Road	3 10 0	Do., Claremont Street	3 10 4	Crenhope, for W & O	0 5 0
Do., Thorpe Street, for W & O	0 10 0	Do., Wyle Cop	2 6 2	Farsley, for W & O	2 5 0
Queenborough, for W & O	0 5 6	Do., St. John's Hill, for W & O	1 11 0	Filey	0 10 0
Sheepshed, for W & O ...	0 17 6	Wem, for W & O	0 10 0	Halifax, Pellon Lane	35 3 7
LINCOLNSHIRE.		SOMERSETSHIRE.		Do., for W & O	1 10 0
Grantham, for W & O	0 10 0	Bath	26 0 0	Hebden Bridge	0 10 0
Grimsby, for W & O	1 0 0	Keynsham, for W & O ...	1 5 0	Horsforth	6 1 7
NORFOLK.		Montacute, for W & O ...	1 0 0	Do., for W & O	1 0 0
Norfolk, on account, by Mr. J. J. Colman, Treasurer	15 10 7	Stogumber, for W & O ...	0 11 6	Hull, South Street, for W & O	0 6 0
Aylsham, for W & O	0 10 0	Taunton, Silver Street, for W & O	3 0 0	Keighley, for W & O	0 12 0
Buxton, for W & O	0 16 7	Yeovil, for W & O	3 0 0	Leeds, for Rev. W. Teall's School, Jamaica	5 6 4
Gt. Ellingham, for W & O	0 10 8	STAFFORDSHIRE.		Do., South Parade	66 4 11
Norwich, Society of Uni- ted Collections	35 13 10	Coseley, Providence Chap- pel, for W & O	1 0 0	Lineholme, for W & O ...	0 8 6
Do., St. Mary's, for W & O	16 6 1	Hanley, for W & O	0 19 8	Long Preston, for W & O	0 10 0
Do., St. Clement's, for W & O	2 18 3	Tamworth, for W & O ...	0 10 0	Middlesboro', Bridge St. West, for W & O ...	0 10 0
Do., Gildencroft, for W & O	1 0 0	Do., for China	2 10 0	Do., Albert Street, for W & O	0 18 0
Stallham, for W & O	1 11 2	Wolverhampton, Water- loo Road	2 10 1	Mirfield	7 3 0
Worstead, for W & O	1 15 0	Do., for W & O	1 10 0	Rishworth	1 18 6
Do., for Rev. J. J. Fuller's School, Camerons ...	1 9 1	SUFFOLK.		Do., for N.P.	1 8 0
Yarmouth, Old Baptist Chapel, for W & O	1 8 6	Suffolk, on account, by Mr. S. H. Cowell, Treas- urer	70 0 0	Salterferth, for W & O ...	1 0 0
Do., St. George's Denes, for W & O	2 5 0	Bury St. Edmunds, for W & O	2 8 0	Sutton-in-Craven	20 12 8
NORTHAMPTONSHIRE.		Eye, for W & O	1 2 0	Do., for W & O	1 0 0
Blisworth, for W & O ...	0 17 2	Rattlesden, for W & O ...	1 0 0	York, for W & O	1 0 0
Bugbrook, for W & O ...	0 14 0	Somerleyton	16 1 3	NORTH WALES.	
Bythorne, for W & O ...	0 8 9	Do., for W & O	1 0 0	DENBIGHSHIRE.	
Earls Barton, for W & O	0 11 6	Sutton, near Woodbridge, for W & O	0 2 6	Llangollen, English Church, for W & O	0 7 4
Hackleton, for W & O ...	0 10 0	SUREY.		Llanrhaidr	1 1 0
Northampton	5 0 0	Upper Norwood, for W & O	12 8 6	Wrexham, Chester Street, for W & O	1 10 0
Do., College Street, for W & O	7 10 0	SUSSEX.		SOUTH WALES.	
Northampton, Princess Street, for W & O	1 5 0	Brighton, Bond Street	21 9 4	GLAMORGANSHIRE.	
Pattishall, for W & O ...	0 10 0	Do., do., for W & O ...	1 0 0	Canton, Hope Chapel, Sunday-school	2 0 4
Ringstead, for W & O ...	1 2 0	Forest Row, for W & O ...	0 7 3	Do., for W & O	1 8 8
Thrapston, for W & O ...	0 10 0	WARWICKSHIRE.		Cardiff, Tredegarville ...	23 18 11
West Haddon, Sunday- school, for N.P.	0 16 6	Coventry, St. Michael's, for W & O	1 7 6	Do., for W & O	2 2 0
Weston-by-Weedon, for W & O	0 12 0	Henley-in-Arden, for W & O	0 10 0	Merthyr Tydfil, High St. ...	1 1 0
Wollaston, for W & O ...	0 8 6	Kingsheath	3 9 7	Swansea, Mount Pleasant, for W & O	2 5 0
Woodford, for W & O ...	0 9 0	WILTSHIRE.		MONMOUTHSHIRE.	
NORTHUMBERLAND.		Bradford-on-Avon, Zion Chapel, for W & O ...	1 0 0	Glascod, for W & O ...	0 15 0
Newcastle, Marlborough Crecent, for W & O ..	1 4 4	Chippenham, for W & O ...	1 12 4	Raglan, for W & O	0 10 5
NOTTINGHAMSHIRE.		Corsham, for W & O	0 5 0	PEMBROKESHIRE.	
Collingham, for W & O ...	0 15 3	Damerham	1 7 0	Fynnon	10 16 4
Southwell, for W & O ...	0 10 8	Downton	48 3 6	Narberth	20 4 2
OXFORDSHIRE.		Ridge, for W & O	0 5 0	Pembroke Dock, Bethany Chapel	11 0 9
Banbury, for W & O	1 0 0	Rockbourne	0 10 0	Do., Bush Street, Bethel Chapel	0 16 0
Chipping Norton, for W & O	3 6 0	Trowbridge, for W & O ...	3 0 0	SCOTLAND.	
Thame	2 0 0	Westbury Leigh, for W & O	1 0 0	Carnaveron Alford	2 0 0
Woodstock, for W & O ...	0 15 6	WORCESTERSHIRE.		Hawick, for N.P.	0 6 8
		Pershore	1 0 0		
		Do., for W & O	1 10 0		
		Worcester, for W & O ...	2 0 0		

JAMAICA SPECIAL FUND.

Rev. J. Hoby, D.D. 5 5 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA
WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

LADY PETO, TREASURER.

By Mrs. A. Angus Croll, Hon. Sec.		Miss Anstie, Devizes	13	0	0
C. Nicholson, Esq.	0	10	0	Mrs. Munns, Wokingham—	
Sir John Thwaites, Kt.	1	1	0	Subscriptions and Donations	6
Miss Sykes, Cottingham, near Hull	2	6	0	Rev. Jas. Hoby, D.D.	4
					0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Sunday School Union, for a Parcel of Books, for <i>Rev. J. Clark, Brown's Town, Jamaica.</i>	Sunday School, Westbourne Grove Chapel, per Mr. Rabbeth, for a Parcel of Clothing for <i>Rev. R.</i> <i>Smith, Cameroons.</i>
Ladies' Working Party, Westbourne Grove Chapel, per Miss Dunbar, for a Box of Fancy Articles for <i>Calcutta Zenana Mission.</i>	

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 27; Saker, A., Nov. 10, 27; Smith, R., Nov. 6, 10, 28. SIERRA LEONE, Weeks, G. S., Dec. 27.	GUINGAMP, Bouhon, J. E., Jan. 7. MORLAIX, Jenkins, J., Jan. 12. NORWAY, KRAGEBOE, Hubert G., Dec. 11. SWITZERLAND, LAUSANNE, Vulliez, A., Dec. 14.
AMERICA— OHIO, Carter, C., Nov. 10.	WEST INDIES— BAHAMAS—Inagua, Littlewood, W., Oct. 27. HATTI—Jacmel, Webley, W. H., Nov. 8, 24; Puerto Plate, Murphy F., Oct. 20.
ASIA— CEYLON, Colombo, Waldock, F. D., Nov. 7.	JAMAICA— ANNOTTA BAY, Jones, S., Dec. 7. BLACK RIVER, Holt, S. W., Nov. 6. BROWN'S TOWN, Clark, J., Dec. 8. FALMOUTH, Henderson, G. R., Oct. 28; King- don, J., Dec. 7. GURNEY'S MOUNT, Randall, C. E., Dec. 5. MONTEGO BAY, Dendy, W., Nov. 3; Hender- son, J. E., Nov. 7; Lea, T., Nov. 7. MOBANT BAY, Teal, W., Nov. 23, Dec. 8. MOUNT HERMON, Clarke, J., Dec. 5. RIO BUENO, East, D. J., Nov. 5, 23, Dec. 23. ST. ANN'S BAY, Millard, B., Nov. 7, Dec. 8. SAVANNA LA MAR, Hutchins, M., Oct. 15. SPANISH TOWN, Phillippo, J. M., Sept. 30, Nov. 5, Dec. 4, 23. STEWART TOWN, O'Meally, P., Nov 21; Webb, W. M., Dec. 5.
CHINA—CHEEFOO, Laughton, R. F., Oct. 31, Nov. 4.	TRINIDAD, Law, J., Dec. 9.
INDIA— AGRA, Gregson, J., Oct. 31. ALIPORE, Pearce, G., Nov. 29. BENARES, Etherington, W., Oct. 13. BOMBAY, London, W., Nov. 20. CALCUTTA, Lewis, C. B., Oct. 27, Nov. 2, 9, 17; 23, 30, Dec. 8, 15, 22; Rodway, J. D., Nov. 17, 23; Wenger, J., Oct. 17. DELHI, Smith, J., Nov. 18, Dec. 8, 11. MONGHIR, Parsons, J., Nov. 27, Dec. 5. RANGOON, Luther, R. M., Oct. 12. RUNGPORE, Page, J. C., Nov. 27. SERAMPORE, Anderson, J. H., Oct. 26. SEWRY, Allen, J., Nov. 28.	
EUROPE— FRANCE—ANGERS, Dermid, F. and others, Dec. 7, Jan. 6.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

AS THE CHRONICLE IS NOW SENT TO ALL PASTORS OF BAPTIST CHURCHES,
THE COMMITTEE HOPE THAT THE BRETHREN WILL READ EXTRACTS
FROM IT AT THE MONTHLY MISSIONARY PRAYER-MEETINGS.



FEBRUARY, 1869.

OUR MONTHLY PACKET

POSSESSES more than ordinary interest. The letters—several of which want of space compels us to postpone till next month—are encouraging, as showing the progress which the good work is making at the stations from which they are sent. The communications from England and Ireland exhibit different phases of missionary life, but in both countries God's work is appearing to his servants.

A few miles from Nottingham there is a group of stations, comprising *Arnold*, *Woodborough*, and *Calverton*, among which our evangelist, Mr. Beddow, is labouring diligently and successfully. Mr. Beddow says:—

“The *Arnold* station is still improving in every way. There are better congregations; the interest of the people appears to increase, and the members are more earnest in prayer for the conversion of sinners. Just lately, there is a marked increase in the week-night attendance. Moreover, God has graciously given us conversions. I baptized six persons the other evening, and I expect soon to administer the ordinance again.”

“The *Woodborough* station is in a hopeful state. The willingness of friends here to work with me, and their expressions of kindness towards me, are very encouraging. A Christian brother, who has recently visited this station, and who, some few years back, resided in the village, observed that one very promising feature was the interest which a number of young people seemed to take in the cause. Some of these should join the Church, but they shrink from taking such an important step.”

“The station at *Calverton* is also looking up. There is an increasing congregation. The friends seem attached to me, and willingly co-operate with me in the good work. At each station there is something to cast us

down, but we have much, very much, that is hopeful; therefore, we thank God, and take courage."

Mr. Eccles, of Grange Corner, writes:—

"Tokens for good abound—the Gospel makes way—prejudice is losing its hold upon the people—numbers hear the word gladly,—and, best of all, souls are, now and again, delivered from the power of darkness, and translated into the kingdom of God's dear Son.

"My last baptism was one of deep interest. The candidate is an old man, not only full of years, but frail, and suffering constantly from a complaint in his head. Some argued—and his own unbelief suggested—that, in the state of his health, the immersion would be very injurious. However, in reliance on the Father of mercies, he resolved, at whatever risk, to follow the example of Christ. The ordinance is administered; I have just finished the closing prayer of the service, when he, his heart overflowing with love, and his time-worn features beaming with heavenly radiance, took up the train of petition, pleading with much emotion and power, for grace to help in every time of need—'Gracious Father, have compassion on my *poor old gray head*. Help me to withstand the attack of the scorner. Give me the humility and trustfulness of a little child in following my dear Master. May I never be ashamed of Christ; and save me, oh! save me, from ever bringing shame upon my holy profession!' During the thirty years of my public ministry, I have listened to many prayers, but never was I so moved as on this occasion.

"I now pass from old age to extreme youth. A little girl, only seven years of age, is lying on a sick bed—the sickness has been protracted and severe. During its continuance I was with her regularly. A long, calm sleep comes at length, as a messenger of hope. The sweet little sufferer seems likely to be spared to us a little longer. I saw her shortly after she awoke. Omitting the terms of endearment in which she addressed me, the following was her good confession—partly volunteered, partly in answer to questions by me:—'I am not afraid to die; for Christ died for me. Sin only could make me afraid, and Christ, the Lamb of God, has taken my sin away. I know, indeed, I am a sinner, a great sinner; but the blood of Christ cleanseth from all sin. I am trusting to Him *alone*. I can do nothing to help him in this work. He does not need my help. He *finished*, you know, the work that was given Him to do. All things are now ready, ready. God wants nothing more than what our Saviour has done for us. He is *well pleased* with us for His sake. I should be sorry to leave behind those whom I love; but then, you know, I should be with Jesus! He is the best friend; He is the everlasting friend.' Words feebly indicate the interest attaching to that sick bed. In her youth—her simplicity of love and trust—her patient hope—I saw an illustration of the words: 'Out of the mouth of babes and sucklings thou hast perfected praise.' "

ITINERANT LABOURS IN NEW FIELDS.—Mr. McGowan writes:—

"Since I last wrote you I have paid two visits to *Ballyclare, Ballymore, and Ballybolly*. These visits have been most satisfactory. On both occasions, I spent three days in visiting and preaching the Gospel. Mr. Moore, from Larne, travelled with me. Our work was most laborious. We travelled on an average fourteen miles (English) each day through the country. The meetings at *Ballyclare* were good, but the last meeting

was three times as large as the first, and we felt the Lord's presence in our midst.

"Several believers here are anxiously inquiring into the nature of Christian baptism. But I wish especially to call your attention to *Ballybolly*. It is a country district; and about four miles from *Ballyclare*, there is a village near to it, which we visited, called *Ballynure*, and these would be very good stations for missionary work, making *Ballynure* the central one. At *Ballybolly* I preached in the National school-room. On both occasions the house was filled with anxious hearers. I have never felt, since I came to Ireland, so much of the Lord's gracious presence in the preaching of the Word, as I did at these meetings. The people seemed to be drinking in every word, and were unwilling to leave after a service of two hours and a half. The revival of 1859 has left its mark on *Ballybolly*. The people were exceedingly kind to us, and the "beloved Gaius" who gave us food and shelter, forwarded us nearly to the end of our journey home upon his own car.

"The friends are desirous that I should come often among them, and I have engaged to preach in the school-house on the last Sunday in this month."

BALLYMENA.—Circumstances, which need not be mentioned here, have had, for some time past, a depressing effect on the station at *Ballymena*, but it now seems to be recovering from the painful reverse which it suffered some years since. Mr. Rock, the present missionary, says:—

"Ballymena is not a hopeless case. I have done all in my power, and laboured far beyond my strength, to bring about an improved state of things. The congregation continues to increase, and the Church has nearly doubled its members since I came here, which is but a little more than six months ago."

With respect to outside labours, Mr. Rock speaks still more hopefully:—

"I preach the Gospel periodically at eight out-stations; besides these there are four other places which I visit occasionally. If I could overtake the work, there are double the number of places that I could visit. Last evening, a man came a distance of six miles to ask me to go and preach the Gospel in a school-room. The Lord encourages me not a little. Wherever I go, there are crowded places, and an apparent blessing with the Word."

LARNE.—Mr. Skelly, who has been labouring *pro tem.* at this station during the last few months, has found considerable encouragement in his work. As is the case in Ireland generally, the poverty of the people is very great; but the missionary says that, "so far as money is concerned, they express their willingness, (and I hear them record that they are willing according to their ability, and above their ability) to support the cause of Christ. The progress of the work here will, I believe, compare with any of the stations connected with the Mission. The out-stations are four in number, and are very encouraging. At Islandmagee, we have an average attendance of 200, while at each of the others, it is about 100. There is a desire manifested to hear the Gospel, while some are testifying to the value of the meetings, by their personal consecration to God."

Mr. Hamilton, in a recent note, says:—"I preached twice at *Larne* yesterday, and once in Islandmagee. The station has considerably improved since Mr. S. went there."

Contributions from December 19th, 1868, to January 20th, 1869.

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DURHAM.			mentioned in CHRONICLE for January,		
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Andover—Mr. Bilbrough, Upton			From a brother in Australia, by		
Farm	1 0 0		Mr. J. Taylor	0 9 9	
Jersey, St. Heliers, by Mr. G.				21 5 10	
Seager.....	1 18 0				
Southsea—Mr. R. E. May	1 0 0				
	3 18 0				

We beg to acknowledge, with thanks, a package of Clothing, from Mrs. Risdon, Pershore, for Mr. Eccles.

Mr. Taylor, of Tandragee, wishes us to say that he and his friends “desire to acknowledge, in the warmest possible manner, the receipt of £14 3s. as a free-will offering from the Church at Tubbermore, towards the completion of our Meeting-house; and in return, wish them ‘Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ.’”

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.’s, Lombard-street, London.

BAPTIST MAGAZINE.

MARCH, 1869.

THE SABBATARIAN BAPTISTS IN OLD LONDON.

CRIPPLEGATE, as most persons are aware, derives its name from the cripples who anciently stationed themselves around its entrance for the purpose of soliciting alms. This gate, which in all probability was one of the four original inlets to London, stood upon the Roman Ermine Street, and dated its foundation from a dim antiquity. In the year 1010 the citizens saw its ponderous doors thrown open to admit into London the remains of a martyred king, whose life and fate are commemorated by the Church of Saint Edmund's, Lombard Street. Once upon a time, the neighbourhood of Cripplegate-Without-the-Wall was a formidable bog, that was an eyesore to venturesome strollers, besides being sufficiently unhealthy to prompt various attempts, on the part of the citizens, to improve the surface by drawing off the stagnant pools. But engineering art in the Plantagenet era was scarcely equal to the converting of marsh into dry subsoil; and Moorfields seem to have baffled all endeavours to improve them, by persisting in remaining a bog till the eve of the

Reformation; about which time their watery supremacy was partially conquered by one more determined and expensive effort. Gradually the place assumed the pleasant aspect of a recreation ground; and instead of pestilential pools spreading disease in the summer heat, or giving amusement to sliders and idlers when frozen in winter, the ground was laid out with gravel walks, plots of grass, and beds of herbs, the whole being studded over with trees for shade and ornament. In a more simple age the inhabitants of Cripplegate drew their daily supplies of water from "A well with two buckets;" and a neighbouring spring, the inheritance of a city monastery, gave a name to Monkwell Street. In this ward was likewise situated The "Swan with Two Necks," the ancient rendezvous of the northern carriers. With what spirit our fathers sought to protect life and property, we learn from many a time-stained document, *e.g.*—"There are to watch at Cripplegate, and at several other stands in divers places of this ward every night, a constable, a beadle, and forty watchmen." At a chapel

here, known as the "Hermitage-on-the-Wall," the officers of the Clothworkers' Guild were wont to meet at intervals of three months; and as they, on these occasions, marched to their pews wigged and robed, they imparted to the congregation a hue of civic picturesqueness. Doubtless while engaging in the service, some thoughts intruded into these good traders' minds of the substantial cheer that commonly followed; but be that as it may, the sermon being over, these dous of clothworking piously distributed tweldepence each to twenty-four old men and women; and at Michaelmas their gift was supplemented by "A frieze gown, a lockram shift, and a pair of winter shoes." Such quaint customs retain their freshness of interest long after the buildings to which they were attached have passed away. Both time and space would fail us, however, were we even to enumerate the events of interest, and the list of historical personages, associated with this ancient parish and its noble sanctuary. The names of Milton, Cromwell, and a host of others, who were celebrated in divinity, politics, and literature, readily suggest themselves. Nevertheless, from these we are constrained to turn aside as we make way for the court of old appropriated to that "indifferent good building" styled Curriers' Hall. The reason of our visitation being, that the place was intimately connected with a denomination, now probably extinct in the metropolis—the Sabbatarian Baptists.

It will not come within our present design to account in any way for the peculiar notions these people professed in regard to the Sabbath; but, as in past times, their ranks included some very eminent names, a few reminiscences may not prove altogether uninteresting. In the matter of the Sabbath only did they

differ from the orthodox Baptists; and through one portion of the last century the doors of the chapel at Devonshire Square opened each Saturday morning to admit their congregation. The founder of this particular society was Francis Bampffield, in whose lifetime the people made use of Pinner's Hall, but afterwards removed to Cripplegate; he is yet remembered as one of the most zealous and efficient of those confessors who, during the iniquitous ascendancy of the Stuarts, testified unto death.

Bampffield belonged to a highly respectable family in the county of Devonshire. At the age of sixteen he proceeded to Oxford, and on completing his education at that university, he was presented with a prebend at Exeter, and afterwards with a country living, which he resigned in favour of Sherborne,* in Dorsetshire, where, with an ardour rarely surpassed, he fulfilled the duties of his situation. His efficiency is partly accounted for by the fact, that from his earliest childhood he had been preparing for the labour he was engaged in. His first rural charge

* This old town, which is one hundred and twenty-one miles distant from the Metropolis, was called by the Saxons Seiraburn—a name which signifies a *clear spring*, and which old English writers spell in a variety of ways. The surrounding country was formerly the territory of the West Saxons, and constituted the immense diocese of Winchester. When the See was ultimately divided, Sherborne was made the seat of episcopal rule, and here the King created Aldhelm the first bishop. Even this last-named diocese included six counties, and extended to the land's end. After the conquest the bishops removed their head quarters to Old Sarum. In Saxon times Sherborne boasted of an important monastery, which at the Dissolution was set down as being worth £700 a year. The Normans erected a castle in the town; but after standing for six hundred years, this stronghold was stormed and demolished by Cromwell.

yielded him a stipend of a hundred pounds a-year; but, possessing private means which were nearly equivalent to that amount, he distributed his entire salary in charity. In his self chosen sphere he continued till the general secession of 1662. According to Crosby, it is doubtful if Bampfield ever finally relinquished his allegiance to Charles the First; for, says the Baptist historian, he "was zealous against Oliver's usurpation, and the Parliament war." Even if it was so, the government he had the unhappiness to live under was too eagerly pursuing passing pleasures to heed the sufferings of former friends, many of whom, apparently on account of having been friends, were the more relentlessly persecuted for Nonconformity.

When the disputes first broke out between the King and the Parliament, Bampfield sided with the Royalists; and he harboured some conscientious scruples about paying such taxes as were imposed by the Commons. To Richard Baxter, it is supposed, the odium belongs of having diverted the pastor's sympathies into the channel of Parliamentary politics. As it occasionally happens under similar circumstances, the convert went far beyond what his preceptor would have sanctioned; for on joining the Puritan party he subscribed the Covenant—a procedure which Baxter never tolerated. At Sherborne, Bampfield laboured on with indefatigable zeal: and although two centuries have rolled by since those troublous days, many readers will be interested, and even concerned to learn, that the evangelist's chief opponents were "Quakering witches," whom he appears to have successfully resisted. Indeed that inestimable authority, Anthony Wood, testifies, "He (Bampfield) carried on the trade among the factious people till the Act of

Uniformity cast him out. He was not permitted after this to pursue his course in Sherborne without tasting the discipline of the county gaol. For the then heinous crime of conducting family worship after the Puritan order, he was seized and summarily imprisoned; but the superior offence of "Praying and preaching" in public entailed a confinement of eight years at Dorchester,* where his presence proved a lasting blessing to many of his fellow-prisoners. In 1675 he was allowed his liberty; and, nothing daunted by a severe experience, he immediately engaged in itinerant preaching: while passing through Dorchester in that capacity, he was again arrested, and confined for eighteen weeks at Salisbury; and from that city he sent forth his little work, "The Free Prisoner." On leaving Salisbury he retired to London; and, as the persecuting laws were somewhat less rigorously enforced, he gathered a Church at Pinners' Hall in 1676.

But the troubles springing from the civil magistrate were not lessened by a removal to London; for in that city Bampfield was imprisoned during

* Among the State Papers there is a letter which Bampfield addressed to the king, of the supposed date of 1664. While denying several false reports respecting himself, the author testifies to his good affection and peacefulness during the late civil commotions. He avows an abhorrence of war and sedition, and also his aversion to opposing such as are set up in authority. As regarded his personal comfort, he confesses a willingness, if need be, to bear pain for conscience' sake; because, by unheeding that faithful monitor, he should entail a heavier punishment than mere human inflictions; and on that account he could not relinquish preaching the Gospel. He points out to Charles what inestimable advantages a king possesses for benefiting others; and adjures him to make the Bible his standard of government. By many of his contemporaries Bampfield was mistaken for a Quaker.—*Vide State Papers, Domestic Series, Charles II.*, vol. xcix.

the last year of his life. What character the pastor bore during these latter years of usefulness in the Metropolis, we are enabled to learn from the testimony of both enemies and friends. As concerned ecclesiastical government, he was notoriously given to change; and this fickle-mindedness supplied Wood with an opportunity of venting those sneers which, as an historian, seem to have constituted a part of his nature. Wood was dumfounded at this instance of a Gentile preaching sermons and worshipping God in public on Saturdays; and so Bampffield is designated "Almost a complete Jew," and so "enthusiastical and canting that he did almost craze and distract many of his disciples by his amazing and frightful discourses." While not attempting to excuse the harsh judgment of his enemies, it may yet be conceded that, in many respects, Bampffield was a sanguine enthusiast; but this admission will in no measure excuse the hard treatment he endured. He seems to have regarded with a disapproving eye all systems of human learning; he objected to tolerate any science other than the Bible supplied; and he stoutly maintained that scriptural knowledge alone was sufficient for all temporal and eternal purposes. He manifested a general dissatisfaction with terrestrial affairs; he even wished that our Roman characters could be superseded by the Hebrew alphabet. His survey of education afforded him still less comfort; for youth were taught to reverence "Enthusiastic phantasms, humane (human) magistralties, self-weaved ratiocinations, forced extractions, indulged sensations, and unwitting scepticisms."

The various events of Bampffield's diversified life strikingly reveal the roughness of those times, and of the pastor's way in particular, besides

fairly illustrating what was too often the experience of a dissenting minister in the reign of Charles the Second. Thus we will now particularly refer to Saturday, February the 17th, 1682, the place being that sanctorium of Nonconformity, Pinners' Hall. The congregation is not a large one; but every member of it is genuine, as is sure to be the case in days of dangerous trial. The pastor who occupies the pulpit is an old man now, and in addition to the furrows of time, he discovers some honourable scars of hard service. Suddenly, and without warning, a company of armed men enter the room, the leader of whom exclaims, "I have a warrant from the Lord Mayor to disturb your meeting." "I," replied Bampffield, "have a warrant from Christ, who is Lord Maximus, to go on." This brave or defiant mien availed him nothing. He was ruthlessly pulled from his desk; and, with six of his auditors, arraigned at the bar of that impersonation of justice and patron of feasting, the Lord Mayor, who, with undissembled pleasure, fined the culprits £10 each. But other strange events were destined to characterize that memorable Saturday. A short space brought round the time for afternoon meeting, which none of these veterans intended relinquishing on account of their preceding experience. This service, however, was also speedily interrupted by the representatives of civic justice; and a scene ensued which, perhaps, was scarcely preceded in the history of Pinners' Hall. The occupants of the pews warmly remonstrated with the official intruders, until the latter, with abashed faces and apologetic tones, excused their performance of duties that necessity alone compelled them to fulfil.

Although again arrested, Bampffield was immediately dismissed.

He now openly proceeded to his own house, and there conducted a service which the law forbade him to hold in the Pinmakers' Hall. On the morning of the following Saturday, the 24th of February, the pastor and people were again molested, the former being then dragged from the pulpit, even while in the act of prayer. Bible in hand, he was led captive through the City streets, and testified to the spectators, that for Christ's sake he willingly surrendered his liberty. According to their predilections, the citizens expressed their sympathy or otherwise. "A Christian Jew," exclaimed one party; while others as readily replied "A martyr; see how he walks with his Bible in his hand." The Lord Mayor committed him to gaol, and ultimately he was sentenced to be imprisoned during life, for refusing to swear allegiance to the King; although it is not difficult to discover that his principal crime was Nonconformity. On hearing this judgment pronounced against him, Bampfield essayed to speak on behalf of himself and brethren; but the only reply he evoked was "Away with them." We have only to follow the old confessor to Newgate, for there the dismal tragedy of his suffering was ended in February, 1683, at the age of seventy years. In those days the Dissenters possessed a graveyard in the vicinity of Aldersgate; and thither, in the wintry morning, were conveyed the remains of Francis Bampfield, the ceremony of interment being attended, says Wood, by "A very great company of factions and schismatical people." *

Edward Stennett was in all respects a superior man to Francis

Bampfield, whom he succeeded in or about 1686. It is a matter for regret that the materials at disposal for making a sketch of his life are too scanty to do the subject justice; the allusions to him, in the memoir of his son Joseph, being the principal source whence the facts have to be drawn. Edward was probably the first of his family to profess the tenets of the Baptists, or even of Nonconformity; for on the breaking out of civil war, those principles prompted him to espouse the cause of the Parliament — a procedure which estranged him from his nearest relations. Besides some sorrow of heart, the course pursued brought him a large amount of temporal difficulty; but the latter he overcame by entering on the practice of physic, while discharging the functions of a Dissenting preacher. He succeeded in the medical profession beyond what might have been expected; indeed, he amassed sufficient means to start his children handsomely in life.

At the time of the Restoration, Stennett bravely shared the common trouble; and, in his turn, suffered imprisonment for conscience' sake. He resided at Wallingford, his home being in some apartments of the castle of that town, then existing entire. As this baronial stronghold was connected with one of the most remarkable and interesting events of our pastor's life, we may venture on a short digression, to say a few words concerning it.

The Parliamentary borough of Wallingford is situated about fifty miles from London; and that the place was anciently of some importance, is testified by the Roman ramparts which may yet be traced, and by the Roman coins occasionally discovered. In the year 1006 the town fell a prey to Danish invaders. About half a century later the castle

* Calendars of State Papers, Dom. Series, Charles II.; Crosby's History of the English Baptists; Calamy's Account and Continuation; Wilson's History of the Dissenting Churches; Athenæ Oxonienses, &c.

was inhabited by Wigod the Saxon, who, when the prestige of his race declined, after the battle of Hastings, conformed to misfortune by entertaining the victorious William when on his march to London in 1066. An officer of the Norman army wedded Wigod's daughter; and when this son-in-law inherited the castle, he superseded the old pile by another more in accordance with the tastes of his countrymen. Amid the quarrels of hostile parties which characterized succeeding centuries, the weather-beaten walls and towers went through some hard service, now resisting and anon succumbing to the fury of maddened assailants. The middle of the sixteenth century saw the castle in a state of decay; but the whole was speedily restored, and placed at the disposal of the Royalists, from whom it was wrested by Fairfax in 1646, to be utterly demolished in succeeding years.

At the Restoration, as just stated, Edward Stennett was residing in the castle at Wallingford. Among the privileges attached to this place—a remnant of feudal times—was this; no civil functionary lower in rank than a Lord Chief Justice could grant a warrant of search, no matter how great the emergency. To take full advantage of this auspicious fact, Stennett resolved, that in spite of squire and parson, he would metamorphose the ancient hall of kings and barons into a Nonconformist conventicle; for such a praiseworthy innovation could be effected with impunity if only ordinary caution were exercised to exclude such undesirable society as common reformers. For a length of time the consummation of the project supplied an apt illustration to the proverb that "An Englishman's house is his castle;" but the smooth progress of events gave unspeakable annoyance to those brave gentlemen whose too

liberal scheme of ethics embraced the rustic joviality of the May-pole and village ale-house. The resident magistrate cast many malicious glances at the proud gates of Wallingford castle; and his ire was stirred by the remembrance that not by his puny authority could these venerable towers be humbled. Vainly were divers endeavours made, either by pretence or stratagem, to get an emissary admitted; for the Dissenters' keenness in scenting interlopers was worthy of, and as provoking as, their general mien and teaching. The Nonconformists, in fact, had literally encamped themselves in the very midst of the enemy's territory; and their citadel wore a front as boldly defiant as those ramparts of mud described by Foster, which could neither be stormed by surprise, nor battered down by persevering force. But with "the merry monarch" gracing the throne, and willing hands to support a different order of things, it could not be borne that this centre of religious influence should continue to flourish. The squire and parson alluded to therefore convened a conference, and debated certain grievances, but those of Wallingford in particular: and ultimately resolving to honour the maxim, "All is fair in love and war," they determined to effect by questionable measures what a fair and open procedure refused to accomplish. The arts resorted to were suggested by the purest knavery. Witnesses were to be hired who, for a certain consideration, would supply the wanting testimony. The parson, it is true, had openly expressed his friendship for Edward Stennett, because this latter had ably served him in his professional capacity without accepting fees: but then Dissent had to be repressed, if necessary, by the sacrifice of both principle and gratitude. The witnesses were duly marshalled, each having his appointed

task; and as success appeared not improbable, Stennett took due precautions to thwart the conspiracy. His opponents were in high spirits. The assizes came off at Newbury, and even the presiding judge seems to have been a confederate; but on the morning when the case should have been heard, some curious disasters totally discomfited the plotters. A son of the judge, and an Oxford student, who was to have taken a share in the perjury, opportunely absconded with some strolling players. Both by his presence and by his lying testimony the parson had designed helping on the prosecution; but death suddenly disconcerted his plans. Sickness cut down one of the witnesses, and accident prostrated another; till at length there was but one of any importance left, and on him therefore the dearest hopes of the party were fastened. This man was a gardener, whom the Stennetts had employed, and by them he had been very considerably treated; but they had never ventured on admitting him to the hall at the hour of divine service. By bribes and drink, the better nature of this man was for the time overcome; yet, either prompted by superstitious fear in consequence of the strange turn events had taken, or by remorse for his ingratitude, he disappointed his employers at the critical moment; for, instead of testifying against his master, he expressed penitence for his individual wickedness. When he walked into court on the day of trial, our physician found the course completely clear, and the proceedings against him were immediately quashed.

After the death of Francis Bamp-

field, Edward Stennett undertook the pastorate at Pinner's Hall, although he still resided at Wallingford, and only preached in London at stated periods. He was peculiarly happy in his family; for his sons and only daughter no less exemplified the Christian graces than those intellectual accomplishments which rendered them the charm of cultivated circles. Benjamin and Joseph both entered the dissenting ministry. Jehudah succeeded his father in the practice of physic; but honoured his Jewish name by publishing a grammar of the Hebrew language at the age of nineteen. Miss Stennett discovered an aptness for learning equally worthy of her family; and her knowledge of the ancient tongues was such as those of her sex only rarely achieve. The favoured sire of this amiable galaxy only just survived the triumph of liberty by the accession of William the Third in 1689. His remains and those of his lady are resting in the town so closely connected with his life and labours.*

G. H. P.

* "Here lies an holy and an happy pair;
As once in grace, they now in glory
share;
They dar'd to suffer, but they fear'd to
sin;
And meekly bore the cross, the crown
to win;
So liv'd, as not to be afraid to die;
So dy'd as heirs of immortality.
Reader attend: though dead, they
speak to thee;
Tread the same path, the same
thine end shall be."

—*Vide Epitaph on Edward and Mary Stennett, in Wallingford Churchyard.*

PRAYER AND THE PHILOSOPHERS.

(Concluded from Page 96.)

MUCH of the error regarding the impossibility of answer to prayer springs from the prior error that "laws" of nature are impressed by God, and are the expression of the Divine will, the manifestation and the only manifestation of His working. If this were so, of course our prayers that God would interfere with the existing state of things would be petitions for the alteration or suspension of law; and Dr. Tyndall so takes it, imagining that Christians would pray for an "alteration of the laws of hydraulic pressure," and stating that prayer for rain cannot be answered, because the presence or absence of rain "depends on immutable laws of gaseous pressure." Mr. Cheery asks us what a Herschel or a Faraday can think, when they hear the heads of the Church imploring God to alter the laws by which His wisdom has seen fit to govern the universe, and to send them that sort of weather which they in their ignorance deem necessary to man? We should be disposed to reply that we do not petition for an alteration of law, and that philosophers would not be likely to think we did; but we are checked by the example of Tyndall above. Combe, again, declares that Cromwell and the men of his age were misled by great errors in theology because they believed God to administer the affairs of men by direct exercise of special power, and not by means of a regular order of causes and effects. It appears then that some men of science

regard the regular action of the elements as resulting from laws imposed upon them by God in the beginning; and consider that if He interfered with the machine of the universe now that it is working, His only possible action would be in the way of altering or suspending those laws. Mentally viewing the chaos that would ensue on a suspension of the law of cohesion, for example, they correctly say that any such proceeding would be a destruction of the very solder of the universe.

But answer to prayer does not involve any such suspension of law, whatever the petitioner may think, if indeed he thinks of that part of the question at all. The so-called "laws" of nature are necessary results of the motion of matter in space; granted the existence of moving matter, and the non-existence of the "laws" is as inconceivable as the non-existence of space itself. If God made space, He may have made the laws of motion; if space exists necessarily, then the moment matter is set moving in space the "laws" *must* come into operation. The sphere of possible working, for God and man, is in influencing the combinations, and the working requires the existence of the laws of nature as a condition. That intelligent beings can effect their purposes in this sphere—by intervention *among* the laws, by playing off one law against another, and, without abrogating or changing any, causing results to fall out which else would not have fallen out—is proved by

our own action every day. We can, if we like, alter the course of a brook, or cause water to freeze in the summer time, or make it go off in steam while the air is at freezing temperature; but while it is water, we cannot take away its power of wetting—that would be as much a contradiction as it would be to deprive a square of its angles, and leave it still a square. If asked to do this, we reply that it is impossible—we cannot alter the laws of nature: but this does not hinder us granting the request of a man who begs to be pulled out of a canal, or of a thirsty child who cries for drink. It is just the same with the Deity. His action is all on the same platform as our own—if asked to deprive water of its wetness, or alter any law of nature, He does not do it—it cannot be done—it involves a contradiction. But this does not prevent Him from saving the shipwrecked who cry to Him, or sending bread to the hungry. Unless such action on His part can be shown to involve a contradiction, it is unphilosophical to deny its possibility.

And here, by the way, we seem to have the key to an old puzzle. Among the ancients it was believed that God himself is a servant of necessity. The Greek Zeus was controlled by the immutable principles of fate, and Homer makes him lament his condition in not being able to withstand the decree that his beloved Sarpedon should be slain by the son of Menætius. The teaching of the moderns on the reign of necessary causes, and the inability of God to depart from an order of things which He has established, has a similar aspect. Nearly all old beliefs, myths, and fables, rest on a substratum of fact; and the fact here is that the laws of nature are absolutely immutable—the material with which the Creator works is such and such,

and imposes restrictions or limitations of action to a certain extent. Some courses of action which might be proposed in words would be found impossible of realization—conditions must be bowed to, just as we must be content to accept it as eternal truth and fact that twice three are six, and two right angles are exactly equal to all the angles of any triangle whatever. Yet, on a true view, God is uncontrolled and omnipotent, for He can do all things in their nature possible, that is to say, all which do not involve a contradiction.

The subject has been obscured again by bringing into it the question of freewill. Dr. Tyndall allows that the theory of the *Pall Mall Gazette* shows answer to prayer to be abstractedly possible if the human will is entirely free and uncontrolled by its antecedents. He seems, however, to hint that volition is a result of causes, and in its turn a cause of results, and so forms part of the chain of phenomena, every link of which, being developed from the previous link, must necessarily be such as it is. In that case, he says, we have made out no analogy which justifies us in concluding that prayer to a free deity is likely to lead to His spontaneous interference. Now, we are not obliged to determine the question of the freedom of the will, but only to assume, what we are justified in assuming, that all wills are essentially alike, that the human will resembles the Divine. This is only saying that will is will; and then, by whatever sort of volition or power we determine to give our child bread, and succeed in doing as we determine, by the same sort can deity send us a rich harvest when we ask and He pleases.

We are further told that though it is abstractedly possible that God should answer prayer, yet as a matter of fact He does not. In pre-

vaccination days prayer did not stay the ravages of the small-pox; nor would it have prevented the Bradford catastrophe, though a whole nation had joined in the supplication. "A good-natured man grants my request when I ask him for a share of his umbrella; and I can, in imagination, expand this fact to the infinite, and ask Omnipotence to ward off the rain from my paddock. That He *may* do so is conceivable, but experience renders it unbelievable." Dr. Pusey, on the other hand, writing during the continuance of the cattle plague, says, "In former visitations it was observed commonly how the cholera lessened from the day of the public humiliation. When we dreaded famine from long-continued drought, on the morning of our prayers the heaven over our head was as brass; the clear, burning sky showed no token of change; men looked with awe at its unmitigated clearness. In the evening was the cloud like a man's hand; the relief was come." And he assures us in a foot-note that the statement is literally correct. Tyn-dall's answer would doubtless be that the cloud was formed through the operation of natural causes, that it had its causative antecedents, which again had theirs; that it would have come that evening in any case, and was a mere coincidence. As the same might be alleged regarding every asserted answer to prayer, and so far as the first part of the statement goes might even be proved, it may be well to show that there is nothing in the objection after all.

If it can be shown that, on the supposition that God answers prayer, the result of His intervention would be a natural event with a natural antecedent, it will be owned that the natural character of an occurrence is no proof that God has not

brought it about in answer to prayer. After what has been said, a few words and a simple illustration ought to suffice. What we *ask* for is some natural occurrence, not "the suspension of the laws of hydraulic pressure," which cannot be, but perhaps the fall of a shower of rain, which does often occur. It is quite true that this fall of rain "depends upon laws of gaseous pressure," and may be traced back to its antecedents; but this is also the case with all events resulting from the intervention of *human* wills. Jehu prayed the eunuchs to throw Jezebel out of window, and the prayer was answered. As the body descended a philosopher might have remarked that the line of its motion was a parabolic curve, and the velocity of descent constantly accelerated—16 feet in the first second, 48 feet in the next, and so on, in obedience to the law of gravity. The curvature of the line would indicate that, besides gravity, there was a projectile force, which, if it were traced to the muscles of the eunuchs' arms, would by no means bring one to the end of the inquiry. The motion of the muscles resulted from heat, liberated by the oxidation of the muscles themselves, and previously stored up in the arm through the food taken into the stomach. The food grew in the shape of sheep and corn, which were dependent on grass and rain and sunshine, and so on, backward, *ad infinitum*. The philosopher points to this chain of necessary causes, and denies that Jezebel fell to earth through any response to Jehu's petition—it was a mere coincidence. With the eyes of the body we cannot see how the volition of the eunuch intervenes, so diverting the forces and controlling the natural combinations that Jehu gets what he sought. But we learn from the case that when the Supreme will in-

tervenes the current of successively dependent events will remain unbroken, though new-directed.

We further perplex ourselves with the thought that God, being perfect in wisdom, in foreknowledge, &c., it must be impossible to induce Him to alter His plans—any change would imply imperfection. It is curious to notice that just as in controversy we are liable to set up men of straw to show our prowess in knocking them down, so, in regard to God and His ways, we erect walls of adamant and then run our heads against them. The *Spectator* of August 1st, 1868,* beautifully illustrated the truth that impassibility, far from being a divine attribute, is the poorest of human incapacities. Change of purpose and of action is not mutability, but only change of principle. To-day's determination to spare a repentant city is perfectly consistent with yesterday's intention to destroy it in its wickedness: wickedness and repentance are not the same thing, and do not call for the same action. Why may it not be God's principle to give us what we earnestly ask for, if there be no reason against it?

It is often pointed out that the petitions of two praying men may be inconsistent with one another; and again, that the rain which one desires for his roots may damage another's unhooused corn. Further, we are too ignorant to know what is good for ourselves and the world: "If Paul Cullen and the Bishop of London had had their way with the weather, they would have ruined the world. Scientific men have stated that had the usual hot summer weather immediately succeeded the drenching rain (of 1860) the consequences might have been disastrous." On these accounts, it is urged that if

* Art., "The Susceptibility of the Sun."

we pray at all it should be solely for those blessings and against those troubles which go deep enough to affect conscientiously the moral and spiritual life. There is sufficient reason, no doubt, for modesty and submissiveness: we make our requests, and Goodness may either grant or deny them; but no case is made out why we should not pray for bread when ourselves and our families are starving.

One point only requires a few more words. The philosophers have called attention to the fact that we do not pray to have eclipses averted or the courses of the planets altered, and at the same time have shown us that the apparently smaller and less regular phenomena, where we do ask for intervention, are, as much as the larger, under the reign of law. They are right in saying that to suspend the law of cohesion in a raindrop, could it be done, would be qualitatively the same thing as abolishing gravitation and leaving the worlds to crash together. They are not right in asserting that because these laws are immutable there can be no intervention; for though we should apply heat and dissipate the raindrop into vapour, the earth will not lose its balance; and though Uranus should drag the November meteors into our system (as he did) gravitation would get over the disturbance. Still, there is the fact that we do not pray for more frequent transits of Venus, useful as the transits are, because we believe they would not occur; and we do pray for showers of rain, and believe they are likely to fall more frequently in consequence. Why is this? It is the strongest *primâ facie* case against us, and if we can now justify our course, all is done.

Is it, as Tyndall asserts, because in the one case the antecedent is perfectly clear, and so we expect

the consequent, and in the other is vague or disguised, deceiving us into the belief that the consequent is less certain? Is it, which is Pusey's view, because where the phenomena observe regular periods, it is a token of God's will that they should be and continue such as they are? Neither view is satisfactory. God *can* as well do the greater thing (if it be really greater) as the less; while to do the less is as truly an intervention as to do the greater—an act qualitatively the same. We have to consider that things are so related and connected, that whatever is done will have its necessary concomitants, which may or may not be desirable. A more frequent transit of Venus can only take place through a more rapid revolution of the planet, or a mutually adapted alteration of its motion with the motion of the earth. A quicker revolution of Venus means shorter seasons on that planet, which means again an interference with the whole of its animal and vegetable existences, if it has any. The accelerated motion of one planet would, through mutual gravitation, perceptibly affect all the planets of the system, especially those nearest to it. We have certainly small idea that such important modifications in the solar system would be granted in answer to either individual or national prayer. Keeping the case in mind, let us take another in a lower department. We should be slow to believe that the destruction of an army or navy, or the removal of an epidemic, would be granted in answer to one man's request; but we more readily allow the possibility that national prayer might result in the destruction of

an armada or the cessation of cattle plague. On a still lower platform, we find ourselves believing that individual prayer for food and raiment, light and guidance, may bring its answer. The reason of all this evidently is, that we have some sense of our own comparative non-importance and of the rights of others, and some feeling that what God will do is likely to be in proportion to the necessity that can be made out. Bread may be given to us individually because we need it, and it may come without affecting others to their hurt. This would not be the case with rain, or the cessation of an epidemic, or any other matter of national concern: we must make out a case that they are for the national good, before we can hope to be heard. If, through the necessary connection of things, they materially concern other nations also, the prayers of England will not suffice to bring them. A case of this sort would be a prayer that God would alter the course of the Gulf Stream. On the same principle eclipses will not be averted, nor the transits of Venus increased in frequency, either in answer to individual request, or national prayer, or a world's supplications, for such changes concern more worlds than one. Let it be shown that such a change would benefit all the worlds concerned, and let the inhabitants of all those worlds make request for the alteration, and the thing *would* be done. If it would not, Tyndall is right, that nothing is ever done in answer to prayer.

GEORGE ST. CLAIR.

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A SERMON FOR LITTLE FOLKS, ON GOD'S CARE FOR ORPHANS.

“When my father and my mother forsake me, then the Lord will take me up.”—
Psalm xxvii. 10.

SOME parts of God's Holy Book are for parents, but here we have a few easy words for children. They sound like the words of a child, don't they? What use can you make of them? A little boy says, “I can read them.” And so he can. I dare say you could, too, without having to spell one word. Suppose you do so.—“When my father and my mother forsake me, then the Lord will take me up.”

But now, I want you to do something more than this. For boys and girls may read a verse which is meant for them, but it doesn't make them much wiser, if, as soon as the Bible is closed, they forget all about it. Perhaps a little girl is saying: “Ah! but I can learn the text and repeat it; that is what you wish us to do, isn't it?” It is well to be able to repeat these beautiful words, but I should like you to make better use of them than that. I want you to feel, when you speak them, that they are your own words. God is so pleased to listen to a little child who does so. Can you thus say, “When my father and my mother forsake me, then the Lord will take me up”?

This is the language of a child who has a father and mother. “But,” you say, “I cannot feel that my father or my mother will ever ‘forsake’ me. I have heard of a cruel mother forsaking her little one, but *my* mother is too kind to do that.” I have no doubt she is.

Parents, however, may leave their children, not because they cease to love them, but because they cease to live here. A great many fathers and mothers have had thus to “forsake,” that is, to leave their little boys and girls. They are gone, never to return. Their children, whom they loved so well, are poor orphans. Don't you feel for them? I am sure you do. And then, you may soon be like them. We don't know how soon. And that is why I should like you to be able to say, “When my father and my mother forsake me, then the Lord will take me up.”

It isn't every child who can say this, as I want you to say it. Some children who have a father and a mother cannot do so. For, they never think about God, never ask Him to take care of them. You know your parents, of course, and love them, but do you know the Lord who is spoken of in the text? He is so kind to children who trust in Him. You may be a little child, but you can say, “My father and my mother;” and I want you to be able to say, “My Lord and my God,” for if you know Him, and His great love, you will be sure to use, as your own, these words of humble hope and child-like trust, “When my father and my mother forsake me, then the Lord will take me up.”

A child may not remember his father and mother. Perhaps they died when he was too young to know them. But he has been taken care

of ever since; he has been fed, and clothed, and taught. Who has done all this? Who has given him food, and clothes, and education, and a happy home? Do you say, "Kind friends"? Well, but there is one Friend who found all the others. Who is He? The Lord. "He is a father of the fatherless." If a child cannot tell us anything about his parents, he should not forget ONE who has been so kind to him: and when speaking of days to come, he should be able to say, "The Lord will take me up." He will still care for me, a poor, helpless orphan.

I think I can see a dear child who is looking very sad. As soon as he had read the text, he tried to cover his face with his book. Some rude children might turn to laugh at him, but I am sure you wouldn't do so;—not if you were told why he is holding the book so close to his eyes. It is to hide his tears. Why does he weep? A little while ago he followed his beloved father to the grave. Poor boy! I don't know whether he would be able to attend to anything you could say to him. But stay. What does he say to you? Listen. "I have no father; and my poor mother is a widow; O, what shall I do!" If, now, I could get close to him and whisper in his ear, I would tell him just what the GOOD LORD wishes him to feel and to say. You know what it is; and *you* may tell him if you like:—"When my father and my mother forsake me, then the Lord will take me up."

What blessed words are these! They have comforted the heart of many a poor orphan. When he might have been still looking down into a father or a mother's grave, they have helped him to look up. There may have been tears in his eyes, but there has been hope in his heart, and prayer on his lips; and

he has had such trust in God as to say, "He will care for me; I can believe His Word, 'When my father and my mother forsake me, then the Lord will take me up.'"

This is quite a child's text, isn't it? The thought, feeling, and faith, as well as the words—nay, everything in it, is for a child. What it speaks about should be thought of by you and by every little boy and girl.

Of what do we read here?

I. A child's best friends.

You know who they are. A little child can say, "My father and my mother." Nobody cares for you as they do. If you were sick, or blind, or a cripple, or even a poor little idiot, they would love you quite as much, if not more, for all that.

A child may be ignorant, forgetful, unruly, but his parents will have more patience with him than anybody else. Some people wouldn't be troubled with such a child. No, not for a day; or, if they were obliged to take care of him, he would feel when returning to his father and mother as, perhaps, he had never felt before, that they were his best friends. But suppose a child is attentive to his lessons; suppose he gets to the first place in his class, and wins the highest prize at school. Other people may not care much about it. But his parents do. It makes them happy; and the boy may see in their smiles and tears how much they love him.

Sometimes rich people are very kind to poor children, but none of you would like to leave your parents to live with them. No; you would rather stay with your father and mother, although they may be poor. Why?—because they love you.

There is a charming story in the Bible of an Egyptian princess who was very kind to a beautiful little boy whom she found on the banks of a great river. When she saw the

child he wept, and she had compassion on him, and did everything that a great lady could do for a poor, helpless babe. But the little one had a better friend than the good princess. I dare say you know who it was. "The child's mother." Yes: trusting in God she preserved the life of her infant beauty by hiding him in an ark or small boat of bulrushes, among the reeds of the Nile. But for his parents, especially his mother, Moses would have perished in infancy with other poor children, in obedience to the King of Egypt, who had commanded that every little Hebrew boy should be "cast into the river."

But what now made the mother of this child, though poor, a better friend to him than the richest lady in the land could be? A little girl says, "Love." And so it was. The kindness of the Princess was great, but the mother's was loving-kindness.

There is, too, another story in the Bible that I should like to talk to you about. Everybody who reads it may see what a friend a father is.

You have heard of good David, who was a king, and you know that he had a disobedient son, Absalom. This young prince soon became very wicked, and was ready to fight against his own father. His chosen companions were deceitful and cruel men, who sought to take the good king's life, that they might secure the crown for his rebellious son. This, as you may suppose, was a sore trouble to David. He wept, and covered his head, and went barefoot, as was the custom for people who were in great distress. But he trusted in God. And when his foes were many, and he was in great danger, and didn't know what to do, he prayed. This is a part of one of his prayers:—"Of thy mercy cut off mine enemies, and destroy all them that afflict my soul." When speak-

ing, too, of these rebels, of whom Absalom was one, he says, "Ye shall be slain, all of you." That was what they deserved; but it would have been very dreadful, wouldn't it? Well, thus David talked, and prayed too, as a king; but what did he do as a father? I will tell you. When the people were going to war with his enemies, he commanded their chief-captains, Joab and Abishai Ittai, saying; "Deal gently, for my sake, with the young man, even with Absalom." He didn't want, you see, his son to be slain, although he had been so wicked, and had done him so much harm.

When, however, the tidings came, as they did one day, that a great battle had been fought, that the king's servants had gained the victory, and that Absalom was dead, many of the people were glad, but David wept such tears as none but a noble-hearted and loving father could shed. And I will tell you what he said. He covered his face and cried with a loud voice, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

If asked who was that disobedient son's best friend, any little boy or girl would say, "his father." Yes: not only is a mother a better friend to her child than a princess, but a father is better to his son than a king.

Your parents were the first to love you, and they would be the last to cast you off. I need not say how you should behave to them. You know all about that. But I am afraid that there are some little children, and big ones too, who very often forget that God says, "Honour thy father and thy mother." And again, "Children, obey your parents." Boys and girls cannot think of what they are doing when they are rude or disobedient to their best friends.

If you look again at the text, you will see that it speaks of something else that I want to talk to you about.

II. A child's greatest trouble.

I think you know what it is. The loss of his parents. "When my father and my mother forsake me."

Some children are so young when their parents die, that they do not, at first, understand their loss. A little girl on the day of her mother's burial asked whether "dear mama" would come back in the evening; but her brothers and sisters knew that their mother was dead and buried, and they said, with sobs, "Mama is gone and will never come to see us again; she will never nurse 'little sister' any more." Alas, what tears were shed! what sorrow filled those young hearts! It was a big trouble for little folks.

Children's troubles may sometimes appear to grown-up people to be very small, but it is not so with this. No: the loss of father or mother is felt by everybody to be a great one. Even a king, when speaking of his sorrow, says, "I bowed down heavily, as one that mourneth for his mother."

Children's troubles, too, are said to be soon over. It may be so with some of them. A toy is broken and tears are shed; but then, the plaything can be mended, or a new one can be bought, and so the old one and the tears are easily forgotten. But it isn't so with the trouble of which I am now speaking. No. When a child's parents are dead and buried, he doesn't soon forget that. A little girl whose mother died some years ago has often to turn aside and weep when she hears another child say, "My mother." Other wounds may be healed in a little while, but not this. If you boys and girls were to lose your parents you would very likely find

it so, and I dare say you would think of your loss quite as much when you were joyful, as it would be possible for you to do when in sorrow. Only think of it. What must it be to have no father and mother to please and to make happy!

I should like to repeat to you the words of a great man. But before I do so let me tell you that he was once a poor boy, living in a small town in Germany. His parents, though not rich, were able to send him to a good school, where he soon became known as a diligent scholar. One day, however, his father died; and his mother, a poor widow, was not able to provide her son, Jean Paul, with food and clothing. Notwithstanding this he attended as diligently as ever to his lessons, and in a little while he became a teacher, and in a few years an author and a poet. He was devotedly attached to his mother, but he felt deeply the loss of his father. And when many years had passed away, and he had become a great man—wishing, perhaps, that he had had both his parents by his side to see his success, and to share his joy,—he wrote what I hope you will try to remember, and it may be that some of you will understand it better by and by:—"O thou who hast a father and a mother, thank God for it in the day when thy soul is full of joyful tears, and needs a bosom wherein to shed them."

When you see "the mourners go about the streets," and you know that a poor school-fellow has lost a father or a mother, does it make you thankful for your parents? Or does it lead you to think, some day my father may be taken away; soon I may have to follow my "dear mother" to the grave? Some children have had such thoughts, and perhaps you have. We may hope, however, that the day is far off when

this great trouble shall be yours. But there is even a better hope for you than this. You would like to know what that is. Well, you may read of it in the text.

III. A child's brightest hope.

"Then the Lord will take me up."

What a blessing for a child to have such a hope. I should like it to be yours. Just think now of what the Lord is able to do. He is so much stronger than a father whose strength fails, for the Bible says, that "in the Lord Jehovah is everlasting strength." He is more gentle, too, than a loving mother can be. A little child whom He takes care of is sure to be "as one whom his mother comforteth." And then He is the "Living God." Parents will die, but He ever liveth. Surely, fatherless and motherless ones may hope in Him.

But you ask, "Will He who is so great take any notice of poor orphans?" He will. If you doubt it, read His Word. What does He say to grown-up people? "Ye shall not afflict any fatherless child" (Exodus xxii. 22). What does He say to fathers and mothers who feel that they must soon die? "Leave thy fatherless children, I will preserve them" (Jer. xlix. 11). And then to all such little ones who trust in Him, He says, "I will never leave thee nor forsake thee" (Heb. xiii. 5). This brightest of all hopes then may be had by every one of these children, even in the darkest day of a child's life. "When my father and my mother forsake me, then the Lord will take me up."

When a child loses his parents he is cast down, but the Lord will lift him up. He is "the helper of the fatherless" (Psalm x. 14).

When a child is left without father and mother he will feel as though he were cast off, but the Lord will take him up, or gather him. For "He

shall gather the lambs with His arm." As a kind shepherd carries in his arms the poor little helpless lambs, so surely will the Lord take up poor orphans who cry to Him. "In Him the fatherless findeth mercy" (Hosea xiv. 3).

A little boy was very ignorant when his parents died. He had often said his prayers, and yet he didn't know how to pray, but his father and mother had not been dead very long before he could pray as he had never prayed when they were living. Who taught him? The Lord. He takes up a poor ignorant child. He teaches him and makes him wise and good.

A little girl was very poor when her father and mother died. She was afraid that she shouldn't have any clothes to wear nor any food to eat. I think you would like to hear what Jesus said to this little orphan. Listen. "Your heavenly Father knoweth that ye have need of all these things." Poor child! All these things had to be borrowed for her or she would have been naked and hungry. What good friend did this? The Lord. He took her up and found her food and clothing. How did He do this? People whose hearts He had filled with His love lent Him what He wanted for her. "He that hath pity upon the poor lendeth unto the Lord." I can almost fancy that I hear some of you who have parents saying, "Couldn't we lend something to the Lord for poor orphans?" To be sure you could. If every little boy and girl in England who has a *father and mother* would present a thank-offering to the Lord for these precious gifts of His, how many poor children who have lost their parents could be clothed and fed and taught.

Well, there is only one thing more that I have to say to you to-day. A

child must not suppose that the Lord does not watch over him now, and that He only begins to do so when a father or a mother is taken away. No. He thinks of you now. He has given you kind parents to love. He will not cast you off, but bless you, guide you, and save you; and at last, He will take you up to heaven to meet your dear father and mother, but above all to see your Saviour's face, and to praise His name for evermore.

But, can a little child have such

a bright hope? Yes. This hope is yours if you love the Lord. Do you love Him? You love your parents very much, but you must love Him quite as much, and more. For He says: "He that loveth father or mother more than me is not worthy of me."

Come now, I want you all to pray this short prayer: "O Lord, fill our hearts with love to Thee, and grant that a child's brightest hope may be ours, for Jesus' sake." Amen.

D.

HAGAR.

THE name is suggestive—it means a fugitive or wanderer; and she who bore the name was so called, either because of her flight from her master's house, or because, being an Egyptian, she was a stranger in the land of Palestine. The word is the same in its root with the term *Hegira*, so well known in the history of Mohammedanism. About the year A.D. 622, Mohammed escaped as a fugitive from Mecca to Medina, which flight is known in history by its Arabic word, *Hegira*; and from which the Turks commence their chronological reckoning; the Jews dating from the Creation of man, and the Christians from the time of the incarnation of man's divine Redeemer.

The references in Scripture to Hagar's personal history are not numerous. She is first mentioned in Genesis xvi. 1, where we learn that she was an Egyptian by birth, and being a slave, became as such, "the legal concubine" of the Patriarch Abraham. As the mother of

Ishmael, she is the ancestress of many of the Arabs, with whose strange history all are more or less familiar.

The 12th verse of the same chapter contains this remarkable prediction concerning Ishmael, which after the lapse of nearly 4,000 years, is true of many of his descendants:—"He will be a wild man, his hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren." How true are the words as a description of many of the Arabian tribes! They are "wild" men, or, as it is in the Hebrew, "wild ass" men, for just as the wild ass of the desert was fierce and untameable, so the Arabs seem ever to have been. Egyptians and Persians, Greeks and Romans, tried in vain to subdue them. They are as fierce and lawless now as when they plundered the cattle of Job thirty centuries ago. It is also foretold of Ishmael that "his hand will be against every man,

and every man's hand against him." Such are multitudes of the Arabs now. They despise the cities of men and every kind of settled occupation. Commerce is slavery to them, and the cultivation of the soil not much better. Fragile tents are their only homes, swift steeds are their choice treasures; upon these they scour the desert. And woe to the wealthy traveller whom they overtake. They still "dwell in the presence of their brethren." They were in Arabia when Joshua took possession of Canaan; Solomon found them there; they were there when the Roman soldiers conquered Palestine, and when the Crusaders struggled for the recovery of the Holy Sepulchre.

"The Overland Route" has made the descendants of the crusaders familiar with the descendants of Ishmael, and many a valuable corroboration of the truth of Patriarchal history may be vividly seen in Arab tents. Hagar is mentioned only once in the New Testament—Galatians iv. 22-31.

It appears that the word Hagar (Agar) has two meanings in Arabic, signifying a fugitive, and a mountain. This latter meaning has been adopted by St. Paul, making Hagar a symbol of Mount Sinai, that is, of spiritual bondage and woe. The Scriptures are silent concerning the place of Hagar's death, but the Mohammedans, naturally enough, many of them being Arabians, have invented traditions concerning her decease. By them she is stated to have died at Mecca, and the well Zemzem, in the sacred enclosure of the temple of Mecca, is pointed out as the well which was miraculously formed for Ishmael in the wilderness.

The memory of Hagar is inseparably associated with the utterance of that simple but very important portion of the inspired Scriptures, "Thou God seest me." Let us look

at the words, and notice a few of the facts suggested by them.

Do we believe 'the declaration? Then what a subject for *frequent and devout thought* they suggest! "God" exists. "Thou God." The Divinity is therefore a person, a distinct existence; not "the mere projection of our own thoughts," not mere poetry, not the rhetorical personification of power and law; but a distinct person. "And she called the name of *Jehovah*, who spoke to her, *Thou God seest me.*" By the use of the former name Hagar declares her belief in the eternity of the divine existence, and by the latter her belief in the vastness of his power; *Jehovah* meaning literally, "we shall live," and *El* (Arabic, *Allah*) generally translated God, meaning, the *Strong Being*. The Eternally Strong One, exists, and He beholds all things which exist.

"Thou God seest me." "The eyes of the Lord are in every place beholding the evil and the good." The ancient philosopher tells us the same undefiled truth when he says, concerning God, "His centre is everywhere, His circumference nowhere." What a subject for constant and devout contemplation are the existence and attributes of God! Who can lack materials for thought in the presence of such facts? When walking through a forest we naturally think of the towering trees which surround us. When on the sea shore we naturally gaze upon the sublime ocean of waters; but God is greater than these, much nearer to us than these—he is closer to us than our bodies are to our souls. "In Him we live, move, and have our being." What Hagar said in the Arabian desert might be truthfully said by every creature in every world—"Thou God seest me."

This truth should prove a *strong stimulus to prayer*.

Some of the ancient Pagans held the notion that their gods could not always listen to prayer, because sometimes they were otherwise engaged. Homer represents Thetis as not being able to pray for twelve days on behalf of her sorrowful son, because the god had gone to a feast in Ethiopia :—

“ The sire of gods and all the ethereal
train,
On the warm limits of the farthest
main,
Now mix with mortals, nor disdain to
grace
The feasts of Ethiopia’s blameless race ;
Twelve days the powers indulge the
genial rite,
Returning with the twelfth revolving
light :
Then will I mount the brazen dome, and
move
The high tribunal of immortal Jove.”

The language of Elijah to the priests of Baal, on Mount Carmel, will be remembered by our readers as another illustration of this pagan folly, “ They called on the name of Baal from morning even until noon.” And Elijah mocked them and said, “ Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.” But our God is at all times near to us, and at all times “ the hearer of prayer.”

“ Where’er we seek Him He is found,
And every place is holy ground.”

Isaac worshipped the Lord as he walked in the fields, Ezekiel worshipped at the “ river-side,” Peter on the house-tops, and Nathanael under the fig-tree. Appointed places and set times of prayer are good and needful ; but we can “ pray always ” to an ever present God. Everywhere we can be “ closeted with Deity ; ” everywhere we can “ hold commerce with the skies ; ” everywhere we can realize that grand privilege—“ Fel-

lowship with the Father, and with His Son, the Lord Jesus Christ.”

What a *strong persuasive* to *purity* should the fact of God’s perpetual presence prove ! We may be said to live a threefold life. We live in action, in words, and in thoughts ; and it would be hard to decide which is the most important life of the three. The Latins tell us that *virtus in actione consistit*—virtue is in action ; but the inspired Scriptures say, “ By thy words thou shalt be justified, and by thy words thou shalt be condemned.” They also assure us that “ As a man *thinketh* in his heart, so is he.” A safe practical conclusion is that “ thought, word, and deed ” should be well looked to ; and how can they better receive guardianship and guidance than under the recognition of the solemn fact, “ Thou, God, seest me ” ? By Him “ actions are weighed ; ” “ There is not a word of my tongue, but, lo ! O Lord, Thou knowest it altogether.” “ He searcheth the hearts and trieth the reins of the children of men.” Would that we could remember the fact that every spot is filled with the presence of an infinitely Holy Being ! Do well, brother ! speak well—think well ; for “ the place on which thou standest is holy ground.”

The undoubted presence of God should *console and strengthen us in sorrow*. It was thus with Hagar. She was a fugitive from her master’s house ; she was weary from her solitary journey ; her strength began to fail, and she laid herself down in great distress, perhaps despair. But the Lord soon made His presence and providence manifest to her ; and then it was that she gratefully said, “ Thou God seest me.” So it always is ! The Lord sees His people in their sorrows ; He sympathizes with them, and is infinitely strong to deliver them from their trials, or sustain them under the burden. “ Like as

a father pitieth his children, so the Lord pitieth them that fear Him.' Therefore, if He keep them in the fire, it is that the gold may be purified; if He use the pruning-knife, it is to increase the usefulness of the tree; if He use the hammer and the chisel, it is that the marble may be well carved and made fit to adorn the temple above. The words of Hagar are a *pledge* and foretaste of *heavenly joy*. The Christian can not only say, "Thou God seest me," but also, "I see God." Before they reach heaven, true Christians possess a portion of the benediction which their Master promised, when he said, "Blessed are the pure in heart, for they shall see God."

Purity of heart so cleanses and strengthens a man's spiritual vision, that he can "see God" everywhere — "in Nature, Providence, and

Grace;" but we must wait till we reach heaven in order to see God as we wish. There we shall "see Him as He is;" there we shall "behold the King in His beauty;" there we shall gaze upon Him "with unveiled vision." At present we catch, comparatively speaking, but a few beams of the brightness of His presence; "clouds and darkness" are often "round about Him;" "His paths are in the seas, and His footsteps in the deep waters;" He is often a "God that hideth Himself;" but in heaven we shall emphatically and eternally "see God."

"O sacred hour! O blest abode!
I shall be near and like my God;
And sense and sin no more control
The sacred pleasures of the soul."

We "shall dwell in His presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore."

JOHN NEWTON COFFIN.

CHAPTER IV.

LAUNCESTON AND PLYMOUTH.

IN the neighbourhood of Launceston there are about three small village Churches styling themselves Baptists, and three Independents, and about an equal number of purely missionary stations. These formed the definite sphere of Mr. Coffin's weekly ministrations, in conjunction with the village preachers issuing from the Congregational Church at Launceston, and some others. Although Mr. Coffin was simply as one of the small band of preachers, yet, in the natural course of things, he was considered as the director and

arbiter of this village work. He usually preached about five times every week, and was ever on the watch, both in the town and neighbourhood, for opportunities of religious usefulness. He was a constant "supply" for the Wesleyans, when at a loss, and his aid was much resorted to for anniversary and occasional services. His time was fully employed in the best and highest duties.

Mr. Coffin was distinguished for the power by which he could impress the plainest public service in the rudest place, amidst rough people, with earnestness, solemnity, and fervour. His deportment was the reverse of conventional; but it was

equally removed from the startling or the trivial. It was simply the acting as in the presence of the Unseen. He felt himself to be overshadowed and surrounded by the realities of which he spake. Never was the atmosphere of eternal things more naturally and truly made to suffuse the places and things of time.

Another characteristic which he displayed was cheerfulness. He appeared always to *enjoy* his faith and his work. This added greatly to his conversational attractiveness, and to the fervour of his prayers. He had a hope constantly vivid, a faith ever present, a charity embracing all things. He could sympathize with the student or the mechanic, the artist or the labourer, and always boldly led the conversation to the need of the soul and the claims of Christ.

In the year 1842 he entered on a course of controversy with the respected incumbent of St. Mary Magdalene, Launceston, on the teaching of the Church Catechism respecting baptism. This was conducted in the pages of a local publication called the "Christian Reader." Mr. Coffin felt that the assumption with which this publication started,—that all persons baptized into the national Church were members of Christ,—was not only untrue, but fatally erroneous; he simply brought the assertion to the test of Scripture, and pronounced its unsoundness and its danger. The courtesy and Christian spirit of his attack were acknowledged; his opponent says, "happy shall I be if, with such an example of courtesy before me, the same gentle yet earnest tone of writing be enlisted also on our side." The controversy was continued during several months, with the usual effect of diffusing light around, but leaving the actual combatants in the same attitude as before.

In the year 1844 Mr. Coffin pre-

pared for the press and published, the correspondence of the Rev. John Newton with his parents. This consisted of sixty-six letters, and was well received. The scope of the publication, and the habit of thought which characterized the compiler, may be gathered from the concluding paragraph of his preface:—

"If this little volume shall be permitted to counteract some of the evils which are amongst us;—if error shall in any measure be exposed and checked, by its contrast with the simple evangelical statements found in the writings of John Newton;—if the way of a sinner's salvation through faith in the blood and righteousness of Christ, without the deeds of the law, or works, or ordinances, shall more clearly appear to be the mind of God;—if Christians shall *feel*, that in the midst of a jarring world, and alas! a divided Church, that their hearts burn with a holier love to Jesus; and if they, as his disciples, shall see more than they have done, the immense importance of separating indeed from the spirit of the world, but of more closely uniting with one another; and, lastly, if the Bible shall be more esteemed as the fountain of all heavenly truth, and the source of all authority, before which individuals and churches are alike called to bow;—if to this sacred book, broken hearts and contrite spirits shall be directed, as the means in the hand of the Holy Ghost, for instructing, consoling, and making wise unto salvation,—then, good will have been accomplished, and God shall have all the glory."

For practical insight into the workings of a Christian's daily life, for vigorous common sense and manly evangelical sentiment, these letters will ever constitute a magazine of useful material. For the mercy which had enabled him to accomplish this work, he records his thankfulness, saying, "Surely God is love." The book reached a second edition, and Mr. Coffin was greatly cheered by the approbation conveyed in the letters of old friends throughout the kingdom.

About this time our friend threw himself with uncommon vigour into

the controversy raised by the grand action of the Presbyterians of the North in founding the Free Church of Scotland. He knew many of the illustrious men who, in May, 1843, in the Assembly Hall in Edinburgh, threw down the gauntlet before the Court, and left Holyrood for ever. He was wont to dilate on the moral dignity of the procession led by Chalmers down the valley to the new Hall, a repudiation of the State in favour of the authority of Christ alone. He was thankful that it had occurred in his day, and devoted much time, in correspondence and intercourse, to prepare a way for the deputations which, immediately after the movement, personally visited all the English Churches to explain and vindicate the great transaction. The earnest, forcible, truly evangelical preaching of the northern visitors did much at this period to deepen the power and illustrate the character of true religion.

Mr. Coffin continued to reside at Launceston until July, 1846. He then removed to Plymouth, and devoted his active and earnest labours to the service of his heavenly Master, chiefly in connection with the Church of which he was a member, preaching stately on the Lord's-day afternoons, and frequently on other occasions; rendering efficient help to his beloved friend and pastor, Mr. S. Nicholson, in the work of the ministry, and conversing with inquirers who were asking the way to Zion. He associated himself also very actively with the leading benevolent institutions of the town, in the religious instruction of the inmates of the Hospital, Female Penitentiary, and Bethel Union, and also in the Committee of the Town Mission—in all of which he received repeated tokens of the approval and benediction of his divine Master.

Mr. Nicholson was not only pen-

sive, but rather inclined to depression. Like many ministers, he needed judicious encouragement. The aspect of the irreligious world, the want of success in certain directions, the disappointments incident to a pastor's work, the want of sight to supplement his faith; a disposition, whilst bowing before infinite wisdom and love, yet to peer into recesses of Divine procedure;—all rendered it peculiarly desirable that a man of full pulsed evangelism, robust thought, and genial temper should be associated with him as helper. More than one such were given him, some happily still surviving, but no one, perhaps, had so much guiding, cheering power, as Mr. Coffin, in this respect; the friendship of these two was a delightful fact, realized almost daily.

The Education controversy occurred. Our friend was, as usual, at the post of observation. He writes:—

“I am one with you on the Education Scheme. It is *bad in principle*, “*all religions alike say they—we'll pay you all, and surely that is liberality.*” I think, too that Government *might* provide a *secular* education, but “*Church*” influence will yet prevent that.”

On the 5th November, 1848, he thus writes of his labours:—

“Thank God for all His mercies to me, at home and abroad, in public and in private. May the Word which I have preached and taught multiply, through the grace of the Spirit, the number of faithful disciples, and in my own soul may it abide for ever to sanctify and comfort me. If I have helped any on their way to Zion, blessed God and Saviour, I wonder and adore, and give thanks. Not I, but the grace of God which was with me.”

“30th December, 1849. — Sabbath.—I have had some pleasure in my work today. God be praised! What shall 1850 bring with it? Only let me be in the spirit of Moses when he asked for the Divine presence, and nothing shall come amiss. Let me see Thy glory, O God, in the face of Jesus Christ, more and more, and I shall be happy! Let me be patient, useful and believing, full of faith and of

the Holy Spirit, and I shall grow in meetness for Thy heavenly kingdom. May we wait in faith until our change come."

Mr. Coffin still visited Bude.

Although abundant in labours, yet he now perceived that his physical strength was declining.

He writes:—

"I think I can say I am as *willing* to labour as ever, but for some time have felt not so equal to my work. I bless God that He has now for a long season permitted me to do a little for Him; and as He weakens my strength, or lays me aside, I still can look for a continuance of His grace. I have had some solemn seasons here. Last Sabbath I was obliged to preach twice. Next Lord's-day morning I preach in an Association Chapel at Poundstrok to some of my old hearers, &c. I have several come to my family prayer and exposition, among them an 'Oxford man.' I preach to-night also. The Bible class is promising. Last night between thirty and forty attended."

At the end of one book of his diary he writes:—

"7th November, 1852.—I have lived to finish this book. May God give me a sanctified use of these records of mercies and trials. I trust I can say, now is my salvation nearer than when I begun it."

His hearty sympathy for the religious welfare of his friends was always shown in the tone of his letters.

"Let us devote to Him all our energies, that *this year* may be more fruitful of all that is holy and useful. May the Bible and prayer and spiritual converse be more familiar things with us, and depend upon it we shall *grow* in knowledge and grace. I give you for a text for the year, *Heb. xii.*, verses 1 and 2."

"1st January, 1854.—Sabbath.—At home. Severity of weather. I asked for an increase of grace, and renewed afflictions were sent; I trust as answers. Four months confined to my house in a darkened room, health and strength failed me, and I suffered much. But I had many mercies. Yes, indeed, I say, 'Ebenezer,' who is a God like unto Thee? Lord, forgive the past; now let me enjoy the indwelling, Sanctifier and Comforter, and for the future be my guide and shield and Rock even unto death. Lord, send me help from

the Sanctuary, and let this year find me growing in self-abasement, self-renunciation, self-distrust, for in my flesh dwelleth no good thing. But oh! reveal Thyself, and raise me to intimate communion with Thee and all Thy saints by Thy Spirit!

'A bleeding Saviour seen by faith,
A sense of pard'ning love,
A hope that triumphs over death,
Giving joys like those above.'

So said dear old John Newton, and so, through grace, say I."

"1st January, 1855.—'Ebenezer.' Into Thy hands, O Lord, I give myself for all the future! Be Thou my sun, and shield, and hiding-place."

"24th June, 1855.—Removed my residence. Here let the presence of God be sought and found. Nothing less than this I ask. May I find Him in all my mercies, and use them for His glory. May I constantly remember my pilgrim state and live for eternity."

"24th August, 1855.—63rd birthday.—Lord, help me to bear fruit in old age."

"31st December.—The review of 1855 should humble me and fill me with gratitude to God for His patience and love. May all that yet remains to me of life be most emphatically His, and by His grace and Spirit let there be a continual and patient waiting for the coming of our Lord from heaven."

"16th March, 1856.—Sabbath.—Detained at home by cold and rain. Lord, give to me and to all Thy people nearness of access to Thee by the Spirit. On the 13th my much valued friend and pastor, Samuel Nicholson, took his flight from earth, after full manifestations of the grace and faith that were in him and abounded. What a Sabbath is he enjoying! Lord, help us to follow him as he followed Christ, and visit me daily with the light of Thy countenance, that I may in Thy own good time see Thee as Thou art, and mingle with the spirits of just men made perfect. How much I owe under God to the teachings of that dear servant of the Gospel! May the proofs of it be more evident each day that I live. Amen! Let me trim my lamp, and look off from a passing world!"

"4th January, 1867.—Permitted to see another year and its first Sabbath. Text to-day very important, Daniel xii. 13. May I indeed work and wait now in the hope of future rest, for the end shall come. Lord Jesus! help me to be faithful to Thee unto death, and then bestow the crown of life. Amen!"

"2nd January, 1858.—Midst changing scenes and dying friends, Lord, be Thou my light and my salvation. I bless Thee for the past; I confess my guilt and folly; I apply to the blood of Jesus, and I desire to wait for His appearing. Dwell in me by Thy Spirit."

"January, 1859.—Oh, for larger faith and warmer affections, that I may serve and suffer as a growing Christian, for what remains to me of time? As new discoveries are made of my own imperfections and sins, let there be more watchfulness and prayer, lest I enter into temptations; and may grace keep me unto eternal life. Lord, help me to die daily, that I may live for ever!"

He thus writes, himself conscious of decay, respecting the removal of his beloved friend and pastor:—

"4, Eton Place, 14th March.

"Dear Mr. Nicholson left us for the spirits of the just made perfect yesterday, about four, I believe. The cold wind keeps me in, so that I do not know much more yet. He was considered dying on Sunday, but rallied a little, and commented on Romans viii., as it was read to him at night. He suffered a good deal on Wednesday, but expressed a cheerful desire to bear all the Lord should lay on him. It is a heavy loss to his family and the Church; but God, who so graciously supplied him in all the journey to the close, can meet our every want, and give a richer blessing. Excuse haste. I have just written to Messrs. Jones and Horton about the funeral service; dear Mr. N. telling me, on the 1st, that he wished them and myself to conduct it. He chose the hymns and read the last with calm animation. Blessed are the dead who die in the Lord."

We resume the extracts from his journal.

"6th February, 1860.—Thus far through mercy in another year. What a dying world I live in. John Angel James and Richard Knill, men of God, gone to their rest after their labours. My age and growing infirmities call on me forcibly to wait all my appointed days. Jesus help me!"

"10th June, 1860.—Sabbath.—Lord, in mercy bless the word spoken in the penitentiary this afternoon. I want to feel and realize more of the life in Christ, and eternal things generally. Spirit of grace and truth, work in me mightily.

"My journal is a record of forty years.

My whole family passed away. Teach me, O God, how to live, and then how to die."

"October, 1860.—Went to Bude 22nd August, returned 26th September, thankful, I hope, for many mercies. May the Lord bless my visit to others by His own Word preached and spoken. In revisiting both London and Bude, I had pressed upon me that the world passeth away. I looked with peculiar feelings on places familiar to early days, and did not forget, I trust, how God had rescued, and since had led and protected me, so that I have not altogether turned again to folly. I went to well-known streets and looked on houses where I had once lived, but their inhabitants are now in eternity. I am glad to find that Mr. Newton did, and felt and desired as I do (Letter I. Aged Pilgrim's Triumph). Yes; I feel with him 'how faintly I am affected by such reviews.' Lord, deepen the work and my gratitude."

"7th July, 1861.—I intend, God willing, to start for London and Scotland tomorrow. May a gracious God attend my steps and keep me in all my ways. May my health be improved—my soul refreshed. May I be useful to others, and be brought back to praise the Lord. Let my eye be up unto Him so that I may fear no evil. The Lord receive me."

"18th August, 1861.—Sabbath.—I humbly desire to praise God for His mercies; and that my prayers for His protection in my late journey have been indeed abundantly answered. May my intercourse with friends and relations, and any service in which I was allowed to engage, prove a blessing to our souls. May mercies, and trials, and growing infirmities have their right effect, and prepare me for a nobler state of existence. Lord, pardon all my sins."

"20th August, 1861.—Aged sixty-nine this day. May the Lord keep me faithful, constant, watchful, prayerful to the end, and then bestow the crown of life.—Amen."

This is the last record in the diary from which the foregoing extracts have been made. The end for which he looked so prayerfully was not far distant. Unable to bear exposure to the night air, he continued diligently to employ his days in devoted labours at the penitentiary and the hospital in religious exercises and in spiritual converse with the inmates, as he had been

accustomed to do for many years until the beginning of November, when the Heavenly Master sent His messenger to call him to Himself. His illness was not long. His mind was clear and calm amidst the pains of the decaying tenement. His hope was unwavering, knowing "whom he had believed."

Mr. Page, Mr. Nicholson's successor in the pastorate of George Street, visited him shortly before his death. He referred with much pleasure to the Lord's dealings with him in the course of his life, and evidently derived strength and encouragement from the past, to contemplate the possibilities of the future.

"After all I have experienced of His faithfulness and love," he said, "It would be sinful to doubt now." He referred to a conversation which, said he, "I had with dear Samuel Nicholson a short time before his death, in which he spoke of Christ as the guardian of souls."

"At my last interview with him," Mr. Page says, "On the Friday evening before his death (for he was too ill to see me after that day) he was very weak, and I thought it unadvisable to lead him into much conversation. I knelt down and prayed with him. On bidding him farewell, the thought seemed to occur to him that possibly he might not see me again; and making considerable effort, he said slowly and very seriously, 'I do not hide from myself the probability that this affliction will end in death. I feel that death is a solemn and awful thing, especially when I think of it as the penalty of sin. But I have no fear of it. My hope is in Christ, and I can rest in Him.' On my remarking how safely he might rest there, and what exceeding great and precious promises were given, upon which he might confidently rely. 'Yes,' he replied, 'and not only on the promises, but when I look to the work of redemption as a whole, as a great plan which God Himself devised, and which He is carrying out for His own glory, I feel that no part of it can fail, and that no soul that is interested in it can perish.'"

It is thus evident that his great sustaining thought was that of "a

covenant ordered in all things, and sure;" his last sentences expressed unshaken confidence in the matchless excellencies of his great Surety. He resigned his spirit into the hands of his Redeemer on the 11th November, 1861.

The Church in George Street Chapel, Plymouth, unanimously adopted the following resolution at their Church meeting, 17th November:—

"That in the death of our beloved brother, John Newton Coffin, this Church records, with profound resignation to the Divine will, the removal of one of its most devoted and useful servants; highly esteemed amongst us for more than a quarter of a century in the ministry of the Gospel, in wise counsel, and in the testimony which he bore to the efficacy of Divine grace, by a life of consecrated labour and consistent example. The catholicity of his Christianity endeared him to a large circle of friends of all denominations."

There are some men who live in their recorded works, and others who live in their unrecorded works; the latter is the case with Mr. Coffin. He made a large impression for good on the current society by which he was surrounded. The impression has not taken any form whereby it can be now notably distinguished on earth, but it has originated impulses and imparted qualities which will be again recognisable amidst the imperishable things of the eternal state, "*to the praise of the glory of His grace wherein He hath made us accepted in the Beloved.*"

Mr. Coffin's laurels will be gathered, not from the public arena, but from the homes of invalided farmers or peasants, of consumptive villagers, depressed criminals, and dejected invalids.

In the light of the resurrection they will rank as equal prizes with the heaven-bestowed garland earned in more famous fields.

Finis Coronat Opus!
S. R. PATTISON.

SUNDAY SCHOOLS.

WE have been favoured with a copy of two letters from Mr. Thos. Raikes, the brother of Mr. R. Raikes, the founder of Sunday Schools, to Mr. Charles Grant, the supporter of the Serampore Mission in the Court of Directors, with a detail of the first efforts made to establish those institutions, which we think may prove interesting to many of our readers :

“22nd Feb., 1786.

“One thing I must mention, which, amidst the depravity of the times, hath arisen and given some hope of amendment of our common people, and that because it had its beginning from one of my own family—I mean the Sunday Schools, instituted for the purpose of giving instruction in reading and the common principles of our duty to God and man, to the lowest order of the people. My brother Robert, of Gloucester, being very much struck with the miserable and vicious state of the poor in that city, and with seeing the neglected state of their children, who were left almost every day, and particularly on Sundays, wallowing in dirt, idleness, and vice about the streets, was possessed with an idea of getting some poor women to take twenty or more of these children into their several houses to teach them to read, and to instruct them in the Church catechism, and to give them such information from the Scriptures as they were able, and for which he allowed the women each one shilling a day. When the children understood a little of their duty, they were to be taken to church in the afternoon. My brother very soon found great encouragement in this work by discovering a visible change

in the manners of the children thus put to school. Many of them turned out clever in their way, and learnt a whole chapter of the New Testament by heart, and the parents soon found such an alteration in the behaviour of the young ones, that they came requesting others to be admitted. The scheme has flourished so much, and made such an alteration in the manners of the poor in Gloucester, that it has spread much over the country, having been made known at Manchester, Leeds, and other manufacturing places, by my brother's letters; it hath spread prodigiously over the kingdom, as you may observe from the public papers. My brother, in Gloucester, hath had great merit in carrying his plan on, for he has found no assistance in money from any in his own place, nor any co-operation except from one private clergyman there. The schools are now set up so generally over the country as to become really a national object, and to give some hopes of reformation among our lowest class of people. I wish I could add any such omens as to the better sort, but on that subject I see little to hope and much to apprehend of their going from bad to worse.”

“4th July, 1787.

“My brother was at Windsor about a fortnight ago, and both the King and Queen came to him after chapel service and spoke with him on the subject of Sunday Schools, expressing how much the country was obliged to him for the scheme, and for his zealous exertions in the cause.”

SHORT NOTES.

ROMAN CATHOLIC STATISTICS.—The new Roman Catholic Directory, published under the sanction of Archbishop Manning, furnishes us with an accurate view of the condition of this community in England. A century ago the list of peers contained only 14;—8 in England and 6 in Ireland; the number is now increased to 30. There are, moreover, 50 baronets who profess this creed, and 38 members of the House of Commons, all of whom, with one exception, represent Irish constituencies. During the past year there have been 63 Romish priests ordained in England, 56 belonging to the regular, and only 7 to the secular clergy. The total number of Roman Catholic priests in England and Wales is given at 1,489; and the churches, chapels, and mission stations at 1,122. The monasteries amount to 67; the nunneries to 214. In Scotland there are 4 bishops, with 201 clergy and 207 chapels, and mission stations; 18 convents and 2 colleges.

The principle of religious toleration, now firmly rooted in this country, affords legitimate scope for the expansion of Roman Catholicism, of which no other sect has any right to complain. But the rapid increase of a Roman Catholic aristocracy has begun to create serious reflections among the members of the periodical press, who mould public opinion and guide its progress. The accumulation of great territorial possessions, through successive generations, in the hands of single individuals, is the creature of English law, not

altogether in accord with natural equity, and justified only by the supposed exigencies of our constitutional system. The ground on which the principle of a hereditary peerage based on primogeniture rests is, the importance of giving to our institutions the conservative stability of a titled and opulent aristocracy which shall move and act within the sphere of national sentiments and sympathies. As a nation, we have the settled conviction that Protestantism is the element and bulwark of our civil and religious liberties, while the tendency of Roman Catholicism is inimical to both. The general spread of Popery in this country would inflict on us the despotism of Rome, which is considered by Roman Catholics the model of governments. The question is, therefore, coming up, whether the privilege of primogeniture accorded by special legislation to a hereditary peerage was intended to foster the growth of a Popish nobility and to place all the advantages of its position and influence at the absolute disposal of a hierarchy governed by the Pope; whether, in fact, it is compatible with the interests of Protestant England that an institution which allows all this wealth and power to be employed in undermining those principles which the nation considers essential to its welfare and dignity, ought to be perpetuated. In this age of fearless inquiry, when our most venerable institutions are passing through the ordeal of a most uncompromising scrutiny, nothing will be found more

effectually to weaken the argument for primogeniture than secessions which carry over three hundred thousand pounds a year, and the influence of a county, to Rome.

RELIGIOUS INSTRUCTION IN THE GAOLS.—A very discreditable scene was recently enacted at the Middlesex Quarter Sessions. By a late Act the magistrates are authorized to entertain and to remunerate Roman Catholic chaplains to attend the prisoners of their creed. The chaplains of the Established Church receive handsome allowances, but when the question of payment to the Roman Catholic priests came before the sessions, it was rejected with contumely. This decision was passed at a larger gathering of magistrates than is usually seen in the court. It is very much to be deplored. It bears an impress of bigotry, unworthy of the age we live in, and of the national principles we profess. Either disendow the clerical staff of the gaols altogether, or let the services of all the clergy who are engaged be equally and equitably requited, and from the same public source. The Roman Catholic convicts stand in as much need of religious instruction as those who profess to belong to the Church of England, and it is a scandal to refuse compensation to their spiritual guides from a simple hatred of their creed. The opprobrium will, it is to be hoped, be removed by a legislative enactment.

To turn from this dark display of illiberality to the sunny side of the case. The number of prisoners entered in the books as members of the Church of England exceeds 3,000; the Roman Catholics amount to 2,000; while the entire number belonging to all classes of Dissenters amounted to only 45. This is a most honourable testimony to the value of Dissenting ministrations.

One of the weekly papers of London recently ventured the remark that "the Congregational and Presbyterian principles did not work well for the people at large." The Baptists, though not named, would doubtless be included in the same category; but the returns before us afford a pregnant proof of the inaccuracy of this assertion. If the labours of the Dissenting ministers are thus found to fill the chapels rather than the gaols, who will deny that they work not only well, but admirably, for the people at large? Under this aspect of the question, the multiplication of Nonconformist churches would be a blessing of no ordinary value to the country. It would indefinitely abridge the labours of the criminal courts, and enable the State to dispense with half the gaols in the metropolis.

EXTEMPORE PREACHING is the vital element of Dissent. A prosy bishop in lawn sleeves, mumbling a written sermon, sends his audience to sleep, while a Nonconformist minister, without a tithe of his Latin and Greek, keeps his congregation alive, and sends his hearers home with something to remember and ponder over. The Roman Catholics have too much wisdom to allow a priest to read his discourse. Even the priest who is selected to preach before the Pope and Cardinals on All Souls day, in Latin, is obliged to deliver his sermon extempore. None of the great Puritan divines of the seventeenth century ever dreamt of taking a manuscript sermon into their pulpits. The practice came into vogue after they were expelled from the establishment; but even Charles the Second, the merry monarch, in his celebrated letter to one of the universities, fixed a stigma on this soporiferous practice. It doubtless requires less effort to read a sermon

than to preach one, and it is reported that some Dissenting ministers are lapsing into this idle habit. It is to be hoped that the report is not authentic, but if there be any foundation for it, we would venture to say, What doest thou here, Elijah; off to the Establishment and buy a sermon at any of the shops indicated in the following advertisements, copied from recent journals:—

ORIGINAL MANUSCRIPT SERMONS.—Three sermons on Fasting, with illustrations from the Fathers; seven sermons on the Penitential Psalms; and five sermons on the meaning of the Four Colours and Gold in Vestments, at 2s. 6d. each.—Apply to A. B. C., Sandal Magna, near Wakefield.

SERMONS, plain, striking, and original, confidentially supplied. Terms, 13s. 6d. per quarter. Single MS., for any Sunday, fifteen stamps. Address Rev. M. A., 12, John-street, Bristol.

LENTEN SERMONS now ready. Specimen MS., post free, fifteen stamps. Address Rev. M. A., 16, Edgware-road, London.

PAROCHIAL SERMONS.—Sound, practical, and original. Edited by an M.A. of Oxford. Strictly confined and confidentially supplied to the clergy. 13s. 6d. per quarter. Specimen MS., 1s. 7d. Address M. S. S., 57, Regent's Park-road, N.W.

LIFE IN THE NUNNERIES.—The Court of Queen's Bench was engaged last month in the longest suit ever brought under its cognizance, and though the issue was immaterial as to its individual results, it created a profound sensation throughout the country by the disclosure, it gave of the mode of life in the nunneries. The action was brought by Miss Saurin, a nun, against the female Superior of the convent of our Lady of Mercy at Hull, for a long series of oppressions. The following epitome of the evidence, which has appeared in a leading journal, gives a very accurate picture of the hardships to which women are exposed in these institutions:—"It appears to be the essence of the conventual

system, as here revealed to eyes profane, that life should be deprived of all strength and substance by being broken into the smallest fragments, and time itself destroyed by a succession of trifles. So it is a question, how much was the principle of the institution, and how much the imported abuse. Sister Scholastica—the religious name of the nun—had to be up at three in the morning, and immediately adjust her movements by a minute distribution, which, besides the usual services, meditations, teachings, and so forth, included sweeping the schools and passages on her knees, with a hand brush. If the poor lady complained that the broom was worn out, or filthily with scullery use, that was a sin to be confessed and atoned for. So also if she sat down and rested herself on a bench during a long, weary schooling; if she could not eat mutton, especially when fat and lukewarm; if she did not relish the broth, or swallow the mouldy bread; if a biscuit was found in her drawer; if she cut up one "tunic" to mend the rest of the half dozen; if she used a pennyworth of calico lying about, and, for the occasion, a pair of scissors lying within reach; if she exchanged a single word with a passing sister during the hours of silence; if she read something too fast, or rang a bell three minutes too late; if she wrote to her brother, mother, father, or uncle, or wanted to do so; if she wished to hear from them, or to open their letters when they came; if she wished, in a word, to have a thought of her own, or a moment's liberty of action, it was a sin—sin pardonable, if public amends were made, with suitable acts of contrition, such as licking the floor—sin unpardonable, if not covered by these penances."

In England, the Roman Catholics have persuaded 10,000 women to

enter the nunneries, in which human nature is exposed to these inflictions. In no Roman Catholic country on the Continent would these conventual establishments be allowed to exist without the supervision of the officers of the State; it is only in England that all those constitutional safeguards, which protect other institutions from abuse, are suspended in the case of these asylums, and they are left under the absolute and despotic control of the Roman Catholic hierarchy. As far, therefore, as the Superiors, male and female, are concerned, England is the paradise of nunneries; but, if a tenth of Miss Saurin's statement be substantiated, it must be the purgatory of the inmates. It is a significant, perhaps also a humiliating fact, that at the time when the conventual system in Austria and in Italy has received a fatal blow through the active energies of Government, urged on and supported by an enlightened public opinion, in England it is in full bloom, and acquiring fresh vigour every day. What may be the effect of this disclosure of the mode of existence in these "abodes of celestial tranquillity and devotional retirement," it is difficult to forecast. Ritualism naturally kindles a feeling of sickly sentimentality in the girls who flock to its altars, and thus becomes the nursery of the convents. But, after all, if the public good alone were concerned, may not these nunneries be considered in one sense a benefit, when they lock up these silly women within their walls, and thus prevent the diffusion of the noxious notions they have imbibed?

That these acts of oppression do not form an exceptional case, confined to the convent of our Lady of Mercy at Hull, is rendered apparent by a statement which has recently appeared in the Belgian papers. A nun, belonging to one of the first families in

Louvain, was consigned by the Lady Superior to a damp, unhealthy, underground cell. Through a narrow opening which admitted the light, she contrived to attract the notice of a workman, through whom she procured writing materials, and conveyed a letter to her brother. He repaired immediately to the convent, and requested to see her, but was informed that she was in a state of religious retirement, and was not visible. A few hours after he returned to the convent, followed by an officer of police, and made the same request, and received the same answer. The police officer was then introduced, who insisted on proceeding to the cell, which, to a man in authority, could not be refused, and there they found the incarcerated nun. On further inquiry, several others were discovered in the same condition of "religious retirement," and they all gladly availed themselves of the opportunity of escaping from this abode of happiness, and rejoining their friends.

THE SENIOR WRANGLERSHIP has again been carried off by a Nonconformist; not in the present instance by a Baptist, but by a son of Abraham. Mr. Hartog distanced all his competitors at the last examination, and won the blue ribbon of Cambridge. But though he has earned the highest academic distinction, he cannot obtain University honours because he is not a member of the United Church of England and Ireland. This refusal is one of the most odious forms assumed by ecclesiastical ascendancy in this liberal age of the world. Common sense and equity revolt from the decision that the man who has obtained the highest prize of scholarship should be denied the reward attached to this triumph in the great national universities, because he does not

swear to the Thirty-nine Articles. On the Continent, where it used to be the fashion to pay homage to our free and liberal institutions, this invidious and unjust distinction appears incredible. But there is every prospect that the present year will wipe out this opprobrium. Sir John Coleridge, now Solicitor-General, on the 23rd of last month moved for leave to bring in a bill "to abolish

certain tests in reference to the Universities of Oxford and Cambridge." The measure will be supported by the whole weight of the Ministry, and backed by a majority of more than a hundred. It may be expected that every effort will be made to defeat it in the Upper House, but a majority of three figures has a magical influence in that assembly.

Reviews.

The Revelation of Law in Scripture; considered with respect to its own nature and to its relative place in successive Dispensations. The Third Series of the Cunningham Lectures. By PATRICK FAIRBAIRN, D.D., Author of "Typology of Scripture," &c. T. and T. Clark.

LAW is a proverbially dry subject, treatises on which are not likely to be very widely read, whether they relate to human or divine, moral or ceremonial law. The founder of a lectureship is a benefactor to his own and succeeding generations, as thereby the publication of works on important, if not popular subjects is secured, in which works truth is not likely to be sacrificed for the sake of profit. We congratulate the trustees of the Cunningham Lectures both on the author and subject of the present series. The subject is of the highest importance and but little understood—one on which the greatest dogmatism is often displayed in connection with the greatest ignorance. This volume will therefore be hailed by theologians as a careful dissertation on the law of God, even by those who may take exception to a large portion of its contents. There are few men better fitted to write on this subject than Dr. Fairbairn. For

many a year he has been a student of Biblical literature, and can bring to his task that amount of research and learning which is seldom surpassed. Everything from his pen must be thoughtful and judicious; and, when not convincing, suggestive. The recent phases of theological thought and the tendencies of the age impart additional importance to these lectures. One of their recommendations is their affirmative character: to establish what the author deems truth, rather than to attack and refute error, is evidently his aim throughout. The ascendancy of law in the natural and in the moral religious sphere; the current theories of law; the relation of man to moral law; the times of preparation for the revelation of law; the form and substance of the law, its essential characteristics, and the relation of one part of its contents to another; the position and calling of Israel under the law; its economical aspects and bearings; its relation to the mission and work of Christ; its relation to the Christian Church; and the re-introduction of ceremonialism, are the points discussed in these lectures. There are three valuable supplementary dissertations on the double form of the Pentateuch and the questions to which it has given rise, the historical element in

revelation, and the question whether a spirit of revenge is countenanced in the writings of the Old Testament. There is also an exposition of the most important passages on the law in Paul's Epistles. The subject may therefore fairly be said to be exhausted in this volume. It is hardly necessary to declare that throughout it is thoroughly evangelical. The grand doctrine of the atonement of Christ, of His death for sin as the transgression of the law, is nobly brought out and established, in opposition to the theories of Robertson, Bushnell, and Young. In the seventh lecture, for instance, after showing the relation of the law to the mission and work of Christ, in whom it found its perfect fulfilment, Dr. Fairbairn thus concludes:—

“In the great conflict of life, in the grand struggle which is proceeding in our own bosoms and the world around us, between sin and righteousness, the consciousness of guilt and the desire of salvation, it is not in such a mystified, impalpable Gospel, as those fine-spun theories present to us, that any effective aid is to be found. We must have a solid foundation for our feet to stand on, a sure and living ground for our confidence before God. And this we can find only in the old Church view of the sufferings and death of Christ as a satisfaction to God's justice for the offence done by our sin to His violated law. *Satisfaction*, I say emphatically, to *God's justice*—which some, even evangelical writers, seem disposed to stumble at; they would say, satisfaction to God's honour, indeed, but by no means to God's justice. What, then, I would ask, is God's honour, apart from God's justice? His honour can be nothing but the reflex action or display of His moral attributes; and in the exercise of these attributes the fundamental and controlling element is justice. Every one of them is conditioned; love itself is conditioned by the demands of justice; and to provide scope for the operation of love in justifying the ungodly consistently with those demands, is the very ground and reason of the atonement—its ground and reason primarily in the mind of God, and because there, then also in its living image, the human conscience, which instinctively regards punishment as the recoil of the eternal law of right against the transgressor, and cannot attain to solid peace

but through a medium of valid expiation. So much so, indeed, that wherever the true expiation is unknown, or but partially understood, it ever goes about to provide expiations of its own.

“Thus has the law been established—most signally established by that very feature of the Gospel which specially distinguished it from the law, its display of the redeeming love of God in Christ. ‘Just law indeed,’ to use the words of Milton—

‘Just law indeed, but more exceeding
love,
For we by rightful doom remediless,
Were lost in death, till He that dwelt
alone,
High throned in secret bliss, for us frail
dust
Emptied His glory, even to nakedness;
And that great covenant, which we still
transgress,
Entirely satisfied;
And the full wrath beside
Of vengeful justice bore for our excess.’

Yes; hold fast by this broadly marked distinction, yet mutual interconnection, between the law and the Gospel; contemplate the law, or the justice which it reveals and demands, as finding satisfaction in the atoning work of Christ; and this work again, by reason of that very satisfaction, securing an eternal reign of peace and blessing in the kingdom of God; and then, perhaps, you will not be indisposed to say of law, as thus magnified and in turn magnifying and blessing, with one of the profoundest of our old divines, that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage—the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of peace and joy.”—(Pp. 250-252.)

In the lecture on the relation of the law to the Christian Church, a point which has always been fertile in interest and controversy, the author sums up in the following paragraph what he thinks the Church is entitled to hold respecting the still abiding use of the law:—

“(1.) Though not by any means the sole, it is the formal authoritative teacher of the eternal distinctions between right and wrong in conduct; the special instru-

ment, therefore, for keeping alive in men's souls a sense of duty. Nothing has yet occurred in the history of mankind which can, with any show of reason, be said to supersede this use of the moral law. The theorists of human progression, who conceive such landmarks to be no longer needed, who fancy the world has outgrown them, are never long in meeting with what is well fitted to rebuke their groundless satisfaction;—in the disputes, for example, among themselves as to what oftentimes should be deemed virtuous conduct—in the spread of those philosophic systems, of the materialistic or pantheistic school, which would sap the very foundations of piety, and unsettle the distinctions between good and evil—or, after a coarser fashion, in the atrocities which are ever and anon bursting forth in society, and even finding their unscrupulous apologizers. There is, we know, a condition of righteousness for which the law is not ordained; but it is clear as day, that not only not the world at large, but not even the most Christian nation in the world, has as yet approached such a condition. (2.) The law, as the measure of moral excellence and commanded duty, provides what is needed to work conviction of shortcomings and sins—by looking steadfastly into which men may come to be sensible of the deep corruption of their natures, their personal inability to rectify the evil, their guilt and danger, so that they may betake for refuge to where alone it can be found—in the blood and spirit of Christ. The experience of the apostle must be ever repeating itself anew:—‘I have not known sin but by the law. Through the law I am dead to the law, that I might live unto God!’ Thus we come to the practical knowledge of our case; and ‘to know ourselves diseased is half a cure.’ (3.) Finally, the imperfections too commonly cleaving to the work of grace in the redeemed, call for a certain coercive influence of law even for them. If it has not the function to discharge for such which it once had, it still has a function, there being so little of that perfect love which casteth out fear, and fear being needed to awe, where love has failed to inspire and animate. So, even St. Paul, replenished as he was with the life-giving spirit, found it necessary at times to place the severe alternative before him: ‘If I preach the Gospel willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed to me; yea, woe is me if I preach not the Gospel.’ He even

delighted to think of himself as in a peculiar sense the servant, the bondman of God or Christ. And for believers, generally, the two are thus mingled together, ‘Let us have grace, whereby we may serve God acceptably with reverence and Godly fear; for our God is a consuming fire.’—Pp. 289-291.

The closing lecture on the “Re-introduction of Ceremonialism” is very valuable. It traces the rise and progress of Ritualism in the Church of Christ, and shows how there was imposed upon it, by gradual and successive innovations, a legalism more exacting than Judaism, and in fundamental variance with the true spirit of the Gospel. The wide circulation of this lecture, somewhat altered, might, at the present time, do good service.

It is interesting from time to time to notice how completely our views of Baptism are adopted by Pædobaptist writers when treating on the leading subjects of Theology or Christianity, especially on regeneration or ceremonialism; and how essential such adoption of our views is to the completeness and strength of their arguments. An illustration is found in this volume:—

“Such certainly is the relation in which the two (*viz.*, Baptism and the Lord's Supper) stand to each other in the command of Christ and the ministry of His immediate representatives, ‘Go and teach all nations, baptizing them,’ etc.; ‘He that believeth and is baptized shall be saved.’ Not, therefore, baptized in order to believing, but believing in order to be baptized; so that ideally or doctrinally considered, baptism presupposes faith, and sets the divine seal on its blessings and prospects. And so we never find the evangelists and apostles thrusting baptismal services into the foreground, as if through such ministration they expected the vital change to be produced, but first preaching the Gospel, and then, when this had come with power to the heart, recognizing and confirming the result by the administration of the ordinance. So did Peter, for example, on the day of Pentecost; he made proclamation of the truth concerning Christ and His salvation; and only when this appeared to have wrought with convincing power and energy on the people, he pressed the

matter homo by urging them to 'repent, and be baptized, every one, in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost.' It was a call to see that they had everything involved in a sound conversion for the kind of repentance spoken of in the *Metanoia*—the change of mind which has its root in faith, and implies a spiritual acquaintance with Christ and the things of His salvation. At a later period, Peter justifies himself for receiving through baptism the household of Cornelius, on the ground that they had 'heard of the Gospel and believed,' or, as he again puts it, that 'God purified their hearts by faith.' Such was the process also with the Ethiopian eunuch, with Lydia, with the jailer at Philippi; so that baptism was administered by the Apostles, not for the purpose of *creating* a relation between the individual and Christ, but of *accrediting* and *completing* a relationship already formed. And if baptism also is said to save, and is especially associated with the work of regeneration—as it undoubtedly is—it can only be because baptism is viewed, in the case of the adult believer, as the proper consummation and embodiment of faith's acting in the reception of Christ. For, constituting in such a case the solemn response of a believing soul and a purged conscience to the Gospel call, it fully represents the whole process, marks, by a significant action, the passing of the boundary-line between nature and grace, and a formal entrance on the state and privileges of the redeemed. But apart from this spiritual change, presupposed and implied, nothing is effected by the outward ministration; and to be regenerated in the language of Scripture and the estimation of the Apostles, is not to find admission merely into the Christian Church; it is to become a new creature, and enjoy that witness of the spirit which is the pledge and foretaste of eternal life. What is said of regeneration, is equally said of faith in Christ (John iii. 18—36; 2 Cor. v. 17, &c.)—Pp. 265, 266.

The Road to Rome, viâ Oxford; or Ritualism identical with Romanism.
By the Rev. J. A. WYLIE, LL.D.,
author of "The Papacy," "Rome and Civil Liberty," etc. S. W. Partridge & Co.

THE design of this volume is to show the complete identity existent between Ritualism and Romanism. The writer

endeavours to prove, and with some measure of success, that the two dogmas on which Popery is based—viz., Apostolical succession and Baptismal regeneration—are the fundamental tenets of Ritualism; that both Romanism and Ritualism substitute an infallible Church for the Bible; that both set up a theocracy of priests; and that, with regard to the worship of images and saints, the mass, and vestments, they are nearly one in theory and practice. In short, that Romanism and Ritualism are not two systems, but one, and therefore Ritualism has opened a road to Rome, viâ Oxford.

The Pastor's Wife. A Memoir of Mrs. Sherman, of Surrey Chapel, by her Husband. Thirteenth Thousand. S. W. Partridge & Co.

WE read this book with much pleasure on its first publication about twenty years ago, and thought it calculated to do much good. We are glad to find that it has reached its thirteenth thousand, and welcome this new edition, hoping it may incite many to self-denying and useful efforts to benefit their fellow-creatures, and win souls to Christ.

Sermons. By the Rev. JOHN KER, Glasgow. Second edition. Edinburgh: Edmonston & Douglas. 1869.

THE majority of our readers are probably unacquainted with the name of Mr. Ker, and we are therefore glad of the opportunity to introduce it to them. He is a minister of the United Presbyterian Church in Glasgow, and enjoys the reputation of being one of the most eloquent and earnest preachers in Scotland—a reputation which (to judge from this volume) is most highly deserved. Now that he has appeared as an author, he will soon be known by the Christian public of England, and wherever he is known he is sure to be revered and loved.

Nobler and more invigorating discourses than these we do not remember to have seen, and are sure there will generally be accorded to them a very high place in the literature of the pulpit.

They contain no novelties of doctrine nor sentimental dissatisfaction with the old truths. At the same time they have a strongly marked individuality, and exhibit a freshness both in substance and in form which is perfectly charming. The more we read them the more does the conviction grow on us that they are the product of a truth-loving and manly mind, and that they could have been written only by one who has stood face to face with the great and soul-stirring problems of life, and found their true answers in the Gospel of Christ. Although he makes no ostentatious display of learning, Mr. Ker is a man of scholarly attainments, familiar with the intellectual achievements of the past, and taking his part in the scientific and theological activities of the present. His sermons are eminently thoughtful and suggestive, and are reasoned out with all the accuracy of a trained logician. Occupied as the author mainly is with the loftier aspects of Christian truth, he pierces to its very heart, and unfolds its application to the manifold wants of our age with the power of one who thoroughly understands the character and condition of his fellow-men. We have been equally delighted with the style of the sermons, abounding, as it does, in chaste, felicitous expressions, and in forcible illustration. It gives proof of a poetic insight, a cultured imagination, and a mastery of language by no means common. Not unfrequently it rises to an eloquence which we cannot describe as other than intense, and which, in spoken address, must have produced a striking effect. There is, moreover, a strain of unsubdued tenderness, a refinement of feeling, and a loftiness of aspiration which no literary power could rival.

We observe from a statement in the preface, that we are indebted for this volume to the author's enforced seclusion from pastoral work. It must be a consolation to him to know that whilst he can seldom minister to his congregation by "the living voice," he can, through the press, render such effectual service to the Church of Christ at large. His sermons are adapted to every variety of human character and experi-

ence, and will no doubt find an entrance into circles where sermons generally are not read. The disciples of "modern thought and culture" will listen to Mr. Ker's teaching with respect, and many such will, we trust, be led through his instrumentality to see in Christ and His Gospel "the power of God and the wisdom of God."

The Mystery of Suffering, and other Discourses. By E. DE PRESSENSÉ, D. D., author of "Jesus Christ: His Times, Life, and Work." Hodder & Stoughton.

IN these discourses, the mystery of suffering is solved in the only way in which it can be solved satisfactorily. Not by under estimating its extent, or asserting that an irremediable curse rests upon the human family—not by regarding it as a *beneficent necessity*, a condition of progress for men, nor as an atonement for our faults, *expiating and repairing* them—a notion becoming increasingly popular, although without the slightest Scriptural foundation—but, by tracing it to sin, or the transgression of God's law, which brought death or suffering into this world; and that because God willed that death and suffering should be the consequence of sin. In the fall of man, and the wickedness of the human race, the only solution of human misery can be found. A God who loves us punishes our sins; a God who is indignant at sin smites the sinner. God is not the easy indulgent God the world has fashioned for itself. But at the same time this God hath carried our sorrows, borne our iniquities, and opened up to us a world in which sin and death and sorrow shall be no more; and for which the penitent, by faith in a crucified Saviour, is through suffering prepared. The Cross of Christ and the atonement thereon made sheds the only true light on the darkness and suffering of this world.

These discourses, from the pen of Dr. de Pressensé, well known to us by his exposition of the "Life and Times of Jesus Christ," are full of thought and vigour, and will find a response in every Christian heart.

The Limits of Philosophical Enquiry.

An Address delivered to the members of the Edinburgh Philosophical Institution, Nov. 6, 1868, by WILLIAM, LORD ARCHBISHOP OF YORK. Edinburgh: Edmonston and Douglas.

DR. THOMSON, the Archbishop of York, is certainly one of the foremost of evangelical thinkers. He has long been favourably known to the philosophical world by his "Outline of the Laws of Thought," which is widely used as a text-book of logic, and has acquired the reputation of being the most masterly work of its class. To the theological world he is as favourably known by his sermons on the "Atoning Work of Christ," his essay on the same subject in the "Aids to Faith," and by various articles in Smith's "Dictionary of the Bible." He is a man of varied and extensive reading, keen culture, and liberal principles. The present address is exactly what we should have expected from such a man. It is an examination of "Positivism," the principles of which it seems to us successfully to refute. The discussion is necessarily confined within somewhat narrow limits; but it goes thoroughly to the root of the matter and sets our thoughts on the right track. No one who masters the substance of this address need fear the proud and confident dogmatism of the followers of Comte. Dr. Thomson shows the inconsistency of their system with itself, its inadequacy to account for the actual existence of the material universe, and its violation of the laws of our moral nature. In his own summary: "We have seen that this order of things had a cause, that the harmonies and purposes of creation are not fortuitous, and that the conscience and the will are the interpreters to us of a law higher than this world."

He bids us take courage, because positivism, however strange, is not new:—

"The first great period of Greek philosophy ended in flat positivism. The human spirit, impelled towards the highest things by that same secret spring which forces the natural world to make progress upwards, escaped from that darkness where there seemed nothing to know,

and nothing binding on it to do, and no God to believe, and no power to distinguish true and false. Between Protagoras and the German materialists, who have revived the part of Protagoras with the scenery and dresses, newer and more elaborate, came Plato and Aristotle, came Christianity itself, came boundless faith and great discoveries. And men again worshipped God and knew the right; and their faith in their power to know this world, and their certainty of the glory of another, was again strong, and sufficient and undoubting. As the night departed, so may the night again depart. Because one kind of inquiry is obscure and difficult, and another easy and precise, the mind will not always be content with the easy. This positive system which leaves out so much is not an improved organon for reading the secrets of the world; it is rather a fit of prostration and lassitude that has followed more than once upon periods of unusual controversy."

The lecture concludes thus:—

"Philosophy, whilst she is teaching morals and religion, will soon come to a point where the teaching ends; and she will confess that in order to know duty, a life of duty must be lived; and in order to know God, the soul must learn to love Him. She will send her scholars to seek in revelation and practical obedience the higher culture that she only can commence. But with eternity all round us, with the mystery of ignorance and vice and misery on every hand, with the mystery of the soul which can obey God, which is tenacious beyond all things else of its religious creed, even of a wrong creed, and yet is so niggardly of its obedience; with the mystery of the hope of immortality, with the mysteries of sorrow and affection, we cannot think that sensation can comprehend our all. Nay, amidst all that is so awful in our life and so great, we look upon our complete philosopher sitting in his storehouse of sensations, and still discoursing glibly of his own greatness, with a touch of kindly pity; as we think of the children playing in the nursery when death is in the house. We know in part. It is far better so. The perfect knowledge shall be kept back from us all through this lower life and given us only in another state when self-conceit shall be purged away; and with perfect love and perfect self-submission the perfect knowledge may be safely added, 'Now we see through a glass darkly, but then face to face.'"

After Office Hours: a brief statement of a year's work in Golden Lane, Barbican, London, E.C., &c. London: Printed on the Golden Lane Mission Press.

OUR friend Mr. Orsman has published in this pamphlet the outlines of his work for 1868, together with the cash accounts connected with his numerous philanthropic agencies. We do not hesitate to affirm that of all the benevolent operations conducted in the metropolis there is none of similar dimensions more useful than those which are connected with the Golden Lane Mission. Mr. Orsman holds an appointment in the General Post Office, and devotes all his leisure hours to the superintendence of this agency. He receives no payment for his own services, and indeed often has to struggle against an adverse balance in his accounts. He has acquired surprising influence over the most untractable of all the classes of city Arabs—the costermongers. A Christian Church has been formed under Mr. Orsman's superintendence, which contains about a hundred members, not one of whom rejoices in a social status above that of the street trader. Not only are Sabbath services conducted with order and attended by many hundreds, but that at a great sacrifice; for on Sunday a tremendous trade is driven in the precincts of Golden Lane, and as much money is often taken on that morning as in all the rest of the week put together.

Crossing sweepers, gutter searchers, bone pickers, dust-bin hunters, cigar light sellers, and sorters of warehouse clearings, are among the aristocracy of Mr. Orsman's congregation. But they have souls, and the Gospel plainly and lovingly proclaimed becomes the power of God to their salvation; and not a few of the members of this Church are actively employed in efforts for the welfare of their more benighted companions.

"They know and feel that to be Christians they must be different to what they are. 'Can't be religious, sir, nohow,' remarked one man, who had been entreated to give his heart to the Saviour,

'can't lot the "barrer" (barrow) be lazy on Sundays.' Sunday-trading, they nearly all admit, to be the barrier against a religious life. And when one of them becomes convinced of sin, he immediately gives up Sunday work. 'It's of no use,' he will say in his simple way, 'Jesus won't let me.' 'Don't work on Sundays now, sir,' said an honest costermonger, as he looked up cheerfully: 'a good day for trade, I know; but I likes to trade with heavon on Sunday, and larn a little about my soul, then.' One of the most devoted of our voluntary helpers was a coster, before his conversion, but with a noble self-sacrifice he disposed of his barrow and now earns a precarious living as a bricklayer's labourer."

"The ignorance of these poor people is lamentable. Invite them to a place of worship and they will stare at you with stupid wonder. 'Why, sir, you know it's nothing in my line; it don't do for the likes on us, yer know.' One incorrigible man said to us on one occasion, 'Well, sir, I ain't an eddicated person, but I knows wots wot, and I knows that God never meant costermongers to be religious; why, don't yer see it couldn't be done.' Another, who mistook us for a new city missionary, said, 'Why, I have heerd as how you only get a quid a week for goin' wising, reading, and such loike; now why don't yer turn yer hand to a barrer and speckerlate a bit; not as tho' there ain't no many in the streets, still I can turn over three quid in good times. Lor bless yer, I don't want yer sitation, I wouldn't ave it at no price; why I should 'ave to say to my old moke (donkey), "sling yer hook," put all my cowcumpers out to winegar, and send the missus and the babbies to the work'us, telling 'em to pray for me.' After an experience of six years, we can honestly say that these people heartily appreciate the labours of any devoted man or woman whose duty is not measured by any consideration of £ s. d."

In addition to the Sunday services, the Mission includes a Bible woman, who in the nine last months of 1868 visited 6,000 families, besides conducting a sewing class and a prayer meeting. The Free Ragged Schools are open daily, with an average attendance of 185.

"There are four paid monitors, one of whom, when he first attended the school, was untractable. Like a wild, young

street Arab, he had the mischievous notion of acquiring knowledge by standing on his head, turning somersaults, and a variety of other foolish acrobatic feats, to the dismay of the teacher and the delight of his school-mates. He is now the best lad in the school, and though wretchedly poor and frequently ailing, he always wears a cheerful countenance."

The evening class for free instruction in reading and writing has an attendance of 72. The Sunday-school averages 165. There are four senior classes for Biblical study, the attendance weekly is 125.

"The youths that attend bear excellent characters in their daily life. The foreman of a large factory where some of them work, informed us that 'they are the best lads in the yard.' A short time ago they associated with the dregs of society, spending their evenings in the penny gaff or a low concert room, and their Sundays were devoted to boating on the river, or gambling and larking in the streets. The means by which their lives have become changed often partakes of the romantic, and we regret that want of space prevents the insertion of some interesting particulars. They are always ready to assist each other. We learned a few days ago, that in order to keep a lad from trading in the streets on Sunday, they have made up the loss he would otherwise have sustained, by a weekly subscription out of their small earnings."

Prayer-meetings are held six times a week, and "never thinly attended." Religious services are conducted in six tramps' kitchens; fifteen districts are occupied by as many distributors of tracts; temperance societies, Bands of Hope, a boys' drum and fife band, penny bank, Bible and Pure Literature Society, and clothing societies, are other specimens of the wide-spread activities of Mr. Orsman and his helpers. 10,428 dinners were given during the year to destitute children; 321 little ones and 200 adults were taken to Victoria Park for a summer excursion; 300 of the deserving poor sat down to dine on Christmas-day, and 400 were invited to tea. "One poor woman was obliged to have a good cry before she could eat her dinner."

The whole of the expenses for keeping this manifold machinery at work in 1868 amounted to £201 8s. The "Bishop" of Golden Lane, for such is the title which has been conferred on Mr. Orsman, tells us in his report that the tenure of his present place of meeting is uncertain, as the owners are endeavouring to sell the property. £1,200 would secure him the freehold of an eligible site close at hand, or the lease for 99 years may be had at £50 per annum.

But the current year commenced with a debt of £28; and, unless friends can be found prepared to help, it is certain that these important missionary operations must be curtailed.

Mr. Orsman's address is 153, Downham Road, London, N.; and we shall be glad if this record of his work prompts any of our readers to make further inquiries, and to exert themselves for its more efficient support.

The Four Evangelists, with the distinctive characteristics of their Gospels.
By EDWARD A. THOMSON, Minister of Free St. Stephen's. Edinburgh: T. and T. Clark:

THE fourfold diversity of the Gospels must be felt by every reader of the New Testament. They present us with four distinct photographs of Jesus, which are all of them true, but which cannot be gathered into one photograph. At the same time complete harmony pervades the writings of the four evangelists, both in what they do and in what they do not relate in common. In this interesting volume the distinctive characteristics of each Gospel are pointed out, and the aspect in which Christ is regarded in each, viz., in Matthew as a King whose Church is a kingdom; in Mark as the servant of God, whose life was one of active labour; in Luke as the Son of Man, and the whole narrative illustrates Christ's complete humanity; and in John as the Son of God and the Messiah, Saviour of the world. What can be gathered respecting the evangelists themselves is also stated.

Wanderings in France and Switzerland. By Rev. J. FERGUSON, M.A., Glasgow. London: Elliot Stock, 62, Paternoster Row.

A MINISTERIAL holiday in France and Switzerland, as we can testify from pleasant experience, is very delightful, and if the purse will admit of it, its extension into Italy is still better. But such a thoroughly-beaten path affords little opportunity of furnishing information that is new to intelligent readers. Mr. Ferguson's notes of his tours will probably be acceptable to his personal friends, but there is not much that will commend his book to the public at large.

Margaret, the Pearl of Navarre. A narrative compiled from authentic sources. Edinburgh: W. Oliphant & Co. London: Hamilton, Adams, & Co.

THE grace of God has not often been conspicuously displayed in earthly palaces—rarely has it shone forth as in the history of this noble princess. "My sister Margaret," said Francis I., "is the only woman I ever knew who had every virtue, every grace, without one mixture of vice; and yet she is never wearisome or insipid as you good people are apt to be." This charming biography is published anonymously, but it betrays the hand of a ready writer.

The Christian Patriarch. The life of Mr. Robert Gate, with some notices of early Methodism in the Penrith Circuit. By GEORGE G. S. THOMAS. London: Elliot Stock, 62, Paternoster Row.

A VERY excellent memoir of a very admirable man, who was not, as the author says, "endowed with any uncommon gifts either of nature or of providence, being possessed of but average abilities, and having had during the greater part of his life to work hard for his living; yet he accomplished a vast amount of good, and his life is placed before the Christian public—not as something beyond their reach merely to be admired, but for imitation."

Historical Sketch of the Baptist Church at Weston-by-Weedon. By the Rev. J. LEA, pastor of the Church. Northampton: Taylor & Son, Gold Street.

WE are thankful to Mr. Lea for this interesting compilation from the Church records at Weston of the oldest Particular Baptist Church in the county of Northampton.

There should be in some public depository a collection of all such denominational histories. It is a reproach to us that we have not a library worthy of the body to which we belong.

Pictures from Palestine; or, Fireside Travels in the Holy Land. By H. L. L., author of "Hymns from the Land of Luther." London: T. Nelson & Sons.

THIS is a very loving, skilful effort to enlist the attention of the young to Bible truths by means of that descriptive teaching of which they are so fond.

The King's Daughters; or Words for Work to Educated Women. By ANNIE HARWOOD. London: Hodder & Stoughton, 27, Paternoster Row.

THOUGHTFUL, cultivated Christian women will find some invaluable counsels in this book. The writer's object is to bring out to the utmost extent the faculty of usefulness, which Christian women so largely possess.

Bright Examples. Short Sketches of Christian Life. Dublin Tract Depository, 10, D'Olier Street, Dublin. London: 9, Paternoster Row.

JOHN NEWTON, Robert Murray M'Cheyne, Henry Martyn, David Bramer, Felix Neff, and John James Weitbrecht, are the men whose lives supply the bright examples. It would be difficult to find a cluster of stars in the modern Church more brilliant. This is an excellent little book to give to young Christians.

Stems and Twigs; or, Sermon Framework. Being the notes of Two Hundred Sermons. London: R. D. Dickinson, 92, Farringdon Street.

THIS is a valley of dry bones; nothing but the breath of the Lord could clothe them with flesh and sinews, and skin and life.

Introduction to the Study of the English Bible. By W. CARPENTER. London: Partridge & Co., Paternoster Row.

WE have previously noticed parts of this work. In its complete form, it consists of three handy volumes, which will render valuable assistance to the young biblical student.

Intelligence.

MINISTERIAL CHANGES.

Mr. S. B. Rees, Haverfordwest Baptist College, has accepted the pastorate of the Baptist Church, Evenjobb.

Mr. John Parrish, student of Llangollen College, has accepted the pastorate of the churches at Llanfachreth and Llanddeusant, Anglesea.

Mr. W. Corden Jones, of the Pastors' College, London, formerly of Ventnor, Isle of Wight, has accepted the invitation of the Baptist Church meeting in East Street Chapel, Newton Abbot, Devon.

PONTYPOOL COLLEGE.—Six students of this college, during last Christmas vacation, have received invitations to the pastorates of the following churches:—Mr. Morgan James, to Penuel Comaes, Pembrokeshire; Mr. J. Morgan, to the churches at Llanelian and Colwyn; Mr. Thomas Jones, to Wyle Cop, Shrewsbury; Mr. L. Llewelyn, to Maudlin Street, Bristol; Mr. W. Morris, to Bethel, Aberant, Aberdare; Mr. J. C. Powell, to Seewen, Neath.

The Rev. A. J. Hamilton, late of Brackley, Northamptonshire, has accepted the unanimous invitation of the Church at Aylsham.

Mr. J. Hart, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the Baptist Church, Stantonbury, Bucks.

Mr. Wm. Parnes, from Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the Baptist Church, Tamworth.

Mr. J. Jack, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Ledbury, Herefordshire.

Rev. W. Hedge has been obliged, by age and infirmities, to resign the pastorate of the Baptist Church at Helmdon and Culworth, Northamptonshire, after nearly twenty years' labour there. He intends to reside still at Helmdon. He is succeeded by the Rev. Thomas Haydon, late of Desborough.

Mr. Wilkins from the Metropolitan College has commenced his pastoral labours at Hockliffe-road Baptist Chapel, Leighton Buzzard.

The Rev. Thomas G. Swindill, of Bristol College, has accepted the unanimous invitation of the Victoria-street Church, Windsor.

MISCELLANEOUS.

POTTER'S BAR.—The chapel erected for the Baptist congregation at Potter's Bar, on the site of the old chapel, was opened on the 14th January. James Harvey, Esq. (who has already given £50), and A. Angus Croll, Esq., have each generously promised a donation of £50, on condition that the whole sum required be raised soon after the day of opening. Immediate assistance is, therefore, necessary, in order to secure these two donations. The collections at the opening service and the meeting which followed it amounted to more than £100. The service was

commenced at three o'clock in the afternoon, the dedicatory prayer and reading being by the Rev. T. G. Atkinson, of Colney Hatch. The Rev. W. Brock, jun., of Hampstead, preached an appropriate sermon. A tea-meeting followed the sermon, and a public meeting was held at six o'clock, when James Harvey, Esq., treasurer to the London Association of Baptist Churches, occupied the chair. Addresses were given by various ministers and friends, and a communion cup was presented to the Rev. Richard Ware for the use of the Church, from a lady well known to the congregation. The cost of the building is about £950, towards which sum £520 has been received. There is, therefore, a sum of £430 to be raised.

ADDRESS TO THE HON. AND REV. W. B. NOEL.

On Wednesday, January 13th, the following Address was presented to the Hon. and Rev. B. W. Noel, on behalf of the Baptist Union, by Rev. Dr. Gotch, Chairman; Rev. J. H. Millard, Secretary; Dr. Angus, and Dr. Underhill.

A very large number of signatures would have been appended to the Address, but it was deemed better to limit the signatures to official representatives of denominational societies.

To the Hon. and Rev. B. W. Noel, M.A.

Honoured and Beloved Brother,—As your stated ministry at John-street terminates nearly at this close of your chairmanship of the Baptist Union, we cannot, in justice to our own feelings, permit the twofold retirement to take place without expressing to you our warm affection and respect.

We look back on your relinquishment, on the ground of conscientious conviction and in behalf of evangelical truth and holy Christian fellowship, of the position you held in the Established Church with an admiration which is shared by thousands who differ from us on many questions, an admiration which has been deepened by the unflinching consistency and power with which you have maintained the principles you then avowed.

We recall with thankfulness and a deep sense of obligation, the important services you have so freely rendered to the Churches and societies of the religious body with which since that time you have

been united, as well as to other bodies who, we rejoice to believe, are seeking to honour the same Lord.

Nor shall we ever forget the Christian courtesy and simplicity, the loving and fervent spirit of self-consecration, with which you have lived and laboured amongst us, acting ever as “an example of believers in word, in conversation, in charity, in spirit, in faith, in purity.” Though your connection with the Church, of which for eighteen years you have been pastor, is now about to close, we trust that God may be pleased long to spare you to us. We shall still count upon your much-valued co-operation, and we assure you that whatever sympathy and help your strength may enable you to give will ever be most welcome and grateful to us all.

Signed on behalf of the Baptist Union—J. P. Mursell, Chairman Union, 1864; Jos. Angus, D.D., Chairman Union, 1865; John Aldis, Chairman Union, 1866; F. W. Gotch, LL.D., Chairman Union, 1868; J. H. Hinton, M.A., late Sec. of Union; Edward Steane, D.D., Sec. of Union; J. H. Millard, B.A., Sec. of Union; George Lowe, F.R.S., late Treasurer of Union; Wm. Brock, D.D., late President of Baptist Association; W. Landels, D.D., President of Baptist Association; C. H. Spurgeon, Vice-President of Baptist Association; James Harvey, Treasurer of Baptist Association; W. G. Lewis, Sec. of Baptist Association, Joseph Tritton, Treasurer of Baptist Missionary Society; S. M. Peto, late Treasurer of Baptist Missionary Society; Fred. Trestail, Sec. of Baptist Missionary Society; E. B. Underhill, LL.B., Sec. of Baptist Missionary Society; S. R. Pattison, Solicitor Baptist Missionary Society; W. L. Smith, Treasurer Baptist Fund; Robert Lush, Treasurer Baptist Fund; J. J. Smith, Treasurer Baptist Fund; G. B. Woolley, Treasurer Home and Foreign Mission; C. Kirtland, Sec. Home and Irish Mission; James Benham, Treasurer Building Fund; A. T. Bowser, Sec. Building Fund; C. Woollacott, late Sec. Building Fund; W. H. Watson, Solicitor Building Fund; J. C. Pike, Sec. General Baptist Missionary Society; E. S. Robinson, Treasurer Bristol College; N. Haycroft, M.A. Sec. Bristol College; Jas. Acworth, LL.D., late President Rawdon; T. G. Green, B.A., President Rawdon; Thos. Aked, late Treasurer Rawdon; W. Stead, Treasurer Rawdon; J. B. Chown, Sec. Rawdon; B. Davies, LL.D. Chairman Baptist Board; G. T. Kemp, late Treasurer Stepney College; Jos. Gurney, Treasurer College,

Rogont's Park; G. Thomas, D.D., Pontypool; S. Price, Sec. Pontypool; Thos. Davies, D.D., Haverfordwest; Thos. Burditt, late Tutor, Haverfordwest; G. H. Rouse, M.A., LL.B., Tutor, Haverfordwest; John Pritchard, D.D., Llangollen; H. Jones, M.A., Tutor, Llangollen; W. Underwood, D.D., Chilwell; J. W. Marshall, Treasurer, Chilwell; J. A. Spurgeon, Vice-President College, Metropolitan Tabernacle; H. Dowson, President, Bury; B. Evans, D.D., Tutor, Bury; Sam. Manning.

RECENT DEATHS.

MR. THOMAS REST FLINT, OF MARGATE.

VITAL religion does not run in the blood. Few things are more common than the spectacle of children wholly refusing or neglecting to walk in the steps of their godly forefathers; while, on the other hand, many of the most earnest believers have been obliged to confess that they owed none of the influence which made them such to either the example or the precepts of those who gave them birth. Still it must be acknowledged that in other cases religion seems to have passed on from one generation to another, and to have been handed down as an heirloom from father to son. Such in a very eminent degree has been the history of the family of which the subject of this notice was a beloved and cherished member. Not only was it his privilege to be born of a pious ancestry, but of an ancestry for several generations identified with our denominational principles and polity. In different parts of this Magazine notices may be found of several members of the Flint family who occupied important positions in the Baptist body in former years. His father, the Rev. Thomas Flint, was an able and eminent Baptist minister, who, after fulfilling one or two previous pastorates with distinguished success, died as pastor of the Baptist Church in Weymouth on Lord's-day, October 31, 1819, in the very zenith of his powers, being only in the forty-third year of his age. His mother was the daughter of the once well known and widely celebrated Rev. Benjamin Francis, a native of the Principality, but for many years pastor of the Baptist Church at Horsley, and the author of many hymns in the Welsh language, which are still very popular amongst his countrymen, and of several in English which used to have a place in our own

selection; but which, we suspect, more by inadvertence than design, have been left out of the volume of "Psalms and Hymns" now so largely used by our churches. Thus the confluence of two streams of ancestral influence went to constitute the character of our departed friend, seconded by that religious instruction and training, which are the greatest privilege and blessing of a pious home.

Although the father was removed at so early an age, he left behind him a large family of children, Thomas Rest being the second son. He was born April 9th, 1805, at Horsley, and after receiving a suitable education, was apprenticed to Mr. Harvey, an ironmonger, and a member of his father's church at Weymouth. Mr. Harvey died soon afterwards, and the business was continued in the hands of his widow. An attachment sprang up between the eldest daughter and Mr. Flint, which at length issued in a union always regarded by him as one of the greatest comforts and blessings of his life, and which remained unbroken till that mysterious providence which transferred him to a higher sphere, and left her here a little longer to mourn a loss that can never be repaired on earth. He was yet quite a youth when he became decided for Christ, and was baptized at Weymouth, September 30th, 1824, by the now venerable Dr. Hoby, and from the first took an active part in the Sunday-school, and in otherwise endeavouring to serve the great and gracious Master to whom he felt that he owed everything. It is said that on one occasion, being in the habit of showing strangers to their pews on Sundays, a young man of good family, who had previously been connected with the Church, but had recently fallen into a course of dissipation, coming into the chapel, called out rudely, and loud enough for many to hear, "Come, brother Flint, show me a seat;" when Mr. Flint, complying with the request, replied in tones almost as audible, "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

But the greatest, and by far the most important part of our friend's life was destined to be spent in Margate, where he commenced business as an ironmonger in the market-place in February, 1828. Here his brother, Mr. John Berry Flint, joined him in 1831, and their partnership continued for a space of nearly twenty years, when the latter retired from the business, leaving it in the hands of our departed friend. On first settling in Margate the brothers did not feel that they could unite themselves with the Baptist Church in that town, and

cordially devote their energies to the promotion of its interests. The sentiments emanating from the pulpit they felt to be of a narrow and too exclusive order, while an element of hyper-Calvinism in the Church rendered the scene uncongenial to their sympathies. They therefore connected themselves with the Church at St. Peter's, more than two miles distant, where the late Mr. Cramp was pastor; and for some time it was their custom to walk over there for worship and labour every Lord's-day. Subsequently, however, healthier sentiments gaining the ascendancy in Margate, they conceived it to be their duty to identify themselves with the cause there, and thus commenced a connexion extending over the best and most useful period of their lives. They had not long entered the fellowship in Margate before their services were sought in the deacon's office. To which they were both elected on the 29th September, 1836.

It has been given to but few private Christians to be introduced to a field of such extensive usefulness as that which was thrown open to our brother in Margate. Not only was he one of the deacons of the Church, but for many years acted as precentor to the congregation, in which capacity his portly form and radiant and friendly countenance were well known, not merely to his fellow townsmen, but to thousands of summer visitors as well. He became at an early period also superintendent of the Sunday-school, where his genial temper and sympathizing disposition endeared him alike to teachers and children; where of all other places perhaps he felt most at home, and where he will be long and severely missed by those who had worked with him without a jar, in some instances for a long series of years. It must have appeared to many a remarkable circumstance that one who was favoured with no children of his own possessed nevertheless so great a love for children, was so kind, forbearing and patient towards them, drew them to him with so strong an attachment, and exerted over them so powerful an influence. And it was most touching during his last illness to witness the tears shed on account of it by these little ones, to see how eager they were to attend prayer meetings for his recovery; and when all was over, to come into contact with their deep and tender grief. They all had, and they felt it, not so much an official as a personal and kind friend in him, and as such they could go to him with any trouble while he lived, and as such they lamented and sorrowed for him when he died. There must be something

true and good and noble about the nature that can call forth feelings like these from the unsophisticated hearts of children; and that man has not lived in vain whose memory is embalmed in such affections, and who must continue to exert a hallowed influence over them long after he has been withdrawn from their sight and hearing. To the teachers he became endeared by a still more intelligent appreciation of his worth. Ever ready with his counsel and his sympathy, they all knew that they could carry their perplexities and discouragements to him, in full confidence of obtaining whatever help he could afford. Hence the utmost harmony pervaded the school under his auspices; and the long period of his connexion with it will be looked back to as a kind of golden era for many a year yet to come.

In his official capacity in the Church, Mr. Flint always leaned to the side of leniency and forbearance. If any rendered themselves obnoxious to censure, it was a real trouble to him. Few things grieved him more than the unfaithfulness of any of the members; and he would plead hard against the removal of any name from the Church book. Indeed, whatever infirmity of character may have been detected in him, this was the side on which it was apt to display itself; his nature being almost entirely free from every approach to the severe or the harsh. Employing as he did a large number of hands in his business, something of the nature of personal friendship sprung up between him and them. To his apprentices and young men in the shop he was unvaryingly considerate and almost paternal; and it is to be feared that his kindness got in some instances abused. On the whole, however, for him, as well as for them, it bore very different fruits. Those who witnessed it will never forget with what gentleness and tenderness and assiduity strong men watched over him in his dreadful illness, ministering to him with a patience and affection generally only credited to the gentle sex. Were the relations of capital and labour more generally maintained on such a footing as this, we should hear less of the dislocations of society, and nothing of the selfishness which goes so far towards dividing class from class.

It had long been the custom of Mr. Flint and his brothers, three of whom have for some years been residents in Margate, to meet, together with other members of the family residing at a distance, at each other's houses in turn at Christmas, in order to keep up the family bond by which they were united, and to

strengthen those ties of affection which in their case have ever been cherished with more than ordinary care. The first meeting of this kind for the season took place at the house of the youngest brother, Mr. Fenner L. Flint, on Christmas eve, 1867. Little did they think when they all came together that Tuesday, the 24th of December, that they were thus meeting for the last time! Yet so it was. They had dined with their usual comfort and light-heartedness, and none had been brighter or happier than Mr. Thomas himself. The shades of evening had closed upon them, and the rooms were lighted up for the night; when, begging to be excused for a short time, Mr. Thomas left them to go down to his house of business, to see that all was right there, and intending to return to tea. On his way, however (a distance of not many hundred yards), he slipped, or stumbled and fell, sustaining a severe injury to the cap of the right knee. Utterly unable to rise, he was soon discovered there, and with as little delay as possible, taken home and got to bed. Surgical assistance was at once secured, and every hope held out that, great though the hurt was, the case was not a serious one, but that after a few weeks he would be restored to his usual health. It must be confessed, however, that some of his friends had very serious apprehensions from the first. He was a bad subject for such an accident as this; was very stout for one thing, and had always been of the most active habits, seldom in bed after five o'clock in the morning, and had known next to nothing of illness or suffering all his life. There were, moreover, symptoms of brain disturbance which showed that the constitution had received a severe shock. This went on for about a fortnight, when the case assumed so menacing an aspect, that a thorough medical examination became imperative. The result was the discovery of a wound, caused by the pressure of the instrument to which the injured limb was attached, in the thick part of the thigh, and which was already almost in a state of gangrene. The consternation of all around him may be easily conceived. The probability was that he had only a few hours to live; and his medical attendants themselves could scarcely hold out any hope. The most energetic measures were resorted to, and it seemed a hand-to-hand encounter with death. At length, however, better symptoms appeared; disease for the time had been mastered, and a short respite was accorded to our suffering friend.

But what a season of hope and fear was thus ushered in! Sometimes the indica-

tions were so favourable that the least sanguine ventured to hope: at others, they were so threatening that the most hopeful were driven to despair. The injured knee soon healed and became well; but after a while a bad wound appeared in the one ankle, and, not long after, in the other; so that it became evident that great, if not irreparable injury had been sustained by the constitution generally. For a time he could not walk any more than an infant. Then he began to go about a little on crutches, and with the aid of one or two of his men. A few times he was able to appear in the house of God, but never to take his old place at the desk again. This state of things continued till late in the autumn of last year, when a great change for the worse began to appear, and his friends saw too clearly that they had to prepare their minds for the issue which they had dreaded from the first. His system had been injured to an extent which admitted of no reparation. Palliatives might relieve pain, or keep the last enemy at bay for a little while; but the progress of disease was steady and irresistible, and it was evident to all experienced observers that the end was not far off.

During, however, the whole of his long and trying illness he manifested great patience and entire submission to the will of God, expressing his deep gratitude for everything that was done for him, and his regret for the trouble he gave to those about him. He himself entertained the hope of recovery till the Saturday previous to his death, when, in consequence of partial paralysis having nearly taken away the use of his left side, it was with great difficulty he was got into bed. Finding that he could not be dressed as usual on Sunday morning, but was obliged to remain where he lay, his mind became deeply impressed with the solemnity of his situation. He now, for the first time, ventured to converse with Mrs. Flint on the probability of the fatal termination of his sufferings. He desired her to read to him the 51st, 27th, and 86th Psalms, after which he prayed most earnestly for himself and her. The next day he expressed a strong wish to see his pastor, particularly desiring Mrs. Flint to tell him the opinion which the doctor had given as to the improbability of his surviving long; and from that time his mind seemed to be wholly occupied with the things of another world. Never will that pastor be able to forget his conversation on the occasion in question. "Oh, my dear sir," said the sufferer, what a glorious world is that to which we are going! I have often thought that if it

were to occupy our minds more fully, we should be altogether unfitted for the duties of this life. It will indeed be a glorious rest." Then he spoke of the cross in terms which indicated that he saw a glory in it such as he had never discovered before. "What a wonderful manifestation," he exclaimed, "of the love of God to poor sinners have we in the death of Christ on Calvary," and much more, which cannot be recalled now, to the same effect. On being asked if he had any doubts or fears, he said, "I feel I am on the Rock, which is Christ, and I know He will not deceive me." On the words being repeated to him, "Fear not; for I have redeemed thee," he said, with great emphasis, "I will be thy deliverer; I am thy God." He often repeated the lines,—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus, and my all."

On being asked by another friend how he felt in the prospect of eternity, he said, "I am a guilty sinner, but looking for mercy to the cross of Christ; and if I perish, I know I shall be the first to perish thus." Shortly before he lost the use of his speech, he repeated the verse—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Mid flaming worlds, in these arrayed,
With joy shall I lift up my head."

Fearing that he could speak no longer, Mrs. Flint said, "This is the heaven I long to know," when he finished the verse, and, with much exertion, added—

"And wave my palm, and wear my crown,
And with the elders cast it down."

On another occasion, when asked, Are you happy? "Oh, yes;" was his answer. "Is Jesus with you?" "Yes; he will not deceive me." On Tuesday evening, finding that his medical attendant thought him sinking rapidly, and that probably he had only a few hours to live, his men (who, as mentioned before, had been most assiduous in their attendance on him all through his sufferings) wishing to take their last farewell of him, came into his room, when he summoned up all the strength he could, and said to them, "You see, my men, this is what we all must come to—a *dying bed*; but Jesus can make a *dying bed*

"Feel soft as downy pillows are."

Then, to the youngest—a youth whom he regarded with much interest—he said, call-

ing him by name, "Never forsake Christ, and then He will never forsake you." As long as he could speak, he was fond of repeating—

"Yet a season, and we know
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven."

When the power of speech was taken from him, he frequently raised his right hand, as if in prayer, and to give expression to the joy and peace which he felt. And when the inevitable moment came, he merely turned his head from one side to the other, and thus passed away without a sigh, on the morning of December 3rd, 1868. In his death there were no raptures, but all was calm trust in the Saviour and His finished work. His end was *peace*, and for those who witnessed it death must be stripped of many of the attributes which made it terrible before. If for him the final transit was not a translation, it was at least an undreading walk through the valley of the shadow of death, and then a tranquil passage through those dark waters which divide us poor mortals from the sunshine beyond.

Nothing could be farther from the intention of this brief record than an attempt to portray our departed friend as a faultless character. A keen eye might, no doubt, have detected in him many weaknesses and many flaws. But these have all died with him and been buried in his grave; and as infinite Love will not raise them up at the last day, but bring him forth as he is now, without a fault before the throne of God, so we have no heart to raise them here; but are rather moved to thank God for what he was, and to ask Him for grace to enable us to tread in the footsteps of His servant, so far as that servant trod in the footsteps of Christ.

His removal awakened deep regret throughout the town, where he had lived so long and been so generally respected; and his funeral, which took place on the following Wednesday, was very largely attended, many shops being entirely, and others partially, closed for the occasion. The funeral service was conducted in the chapel by his pastor, Mr. Drew, the greater part of the building being entirely filled by a most sympathetic and deeply-moved congregation; and he was followed to his last earthly resting-place, in St. John's Cemetery, not only by the members of his own family, but also by the teachers of Zion Chapel Sunday-school, as well as by those of the school over which he had watched so many years, and by a large number of

old neighbours and friends. On the following Lord's-day evening the event was sought to be improved by the same minister, the text having been in a singular manner suggested by the deceased himself. On almost the only occasion of his mind wandering at the close of his illness, he told Mrs. Flint that he was going to preach at Mr. Spurgeon's Tabernacle, and being asked from what text, he replied—"Prepare to meet thy God." This was regarded as a suitable admonition for so solemn a service, and it was hoped that many would receive it as a message from the dying bed of their friend. The chapel was crowded in every part, and feelings of great seriousness evidently pervaded the whole assembly. May the Lord enforce the lessons of the occasion, so as to render them a saving blessing to many souls!

REV. JOHN GIBBS.

JOHN GIBBS was born at Swerford, in Oxfordshire, in 1819. From early youth he evinced a serious and thoughtful disposition, and always appeared to be influenced by religious impressions, with a bent of mind toward the work of the ministry. He preached his first sermon at the age of eighteen, and continued to supply vacant pulpits from that time, though he did not give up his business until he entered the London City Mission in 1848. He was employed by that society for upwards of eight years, five of which were spent at the Chelsea Hospital, where his work was much blessed. He was greatly beloved by the pensioners, and on leaving them he was presented with a copy of Barnes' Notes in 18 vols., as a mark of their esteem, while on his finally retiring from the City Mission, he received a copy of M. Henry's Commentary, as a further token of the respect in which he was held. He next went to Millwall under the auspices of the Home Missionary Society, where God still more manifestly crowned his labours with His blessing. The Church there had for a long time been in a most languishing state, but under Mr. Gibbs' ministry it soon revived, old members returned and new ones were added, many of whom were in the days of youth. It was with the deepest regret, both of pastor and people, that he left this sphere of labour; but the London stations were given up by the Home Mission Society, and though invited to others in the country, he accepted a unanimous call from the Church worshipping in Salem Chapel, Romford. Here again God signally owned his work, his first sermon being blessed to the conver-

sion of four persons, while during the first year of his ministry sixty were added to the Church. After six years of hard labour and much affliction both personal and relative, Mr. Gibbs received a very unanimous invitation from the Church at Eye, in Suffolk, to which place he removed in October, 1865. It soon became evident that his preaching told upon the people, for many who had never attended before became regular hearers of the Word, which was blessed to many souls. During his three years labour in that place forty-one were introduced to the fellowship of the Church, thirty-six by baptism. He had not been long at Eye before his mind became strongly impressed with the desirableness of erecting a new chapel, suited to the wants and comforts of the people, and at the commencement of the year 1868, he brought the matter forward at a meeting of the members and supporters of the cause, when plans were adopted and the project started. This object he diligently and arduously pursued, and with such success, that he speedily obtained a goodly proportion of the sum required; his applications for aid being met with the kind and ready response of all classes and denominations in the town and neighbourhood. He was destined, however, to meet with a disappointment of his hopes and prospects in connection with the new sanctuary, for while it was in course of erection our brother's health began to fail, so much so that in the August of the same year he was obliged entirely to relinquish preaching; from that time he continued to decline, until on Friday, December the 11th, his spirit passed from earth to heaven. During his painful and lingering affliction, which was borne with Christian patience and submission, he manifested a calm unwavering trust in Jesus as his Redeemer, and was greatly cheered by the promises of his faithful Lord. About an hour before his death he expressed to one of his deacons who called to see him, a desire that if it were the will of God, that might be his last day on earth. This wish was granted, and he now rests from his labours in the presence of God. Mr. Gibbs was a man of strong convictions, and combined with much gentleness and kindness of disposition, an accompanying zealous adherence to truth. His ministry was marked by much thoughtfulness, fervour, and fidelity, while his private character was that of the consistent Christian. In a word, it may be said of him, to the glory of the Master he served, he lived respected and has died lamented, leaving this testimony behind him, "that he pleased God."

MRS. ELIZABETH VEALL

Was born at Grantham, in the county of Lincoln. Although her father was excellent in morals, she does not appear to have had any particular religious training. Early in life she came to Boston, in the above county, to be with an aunt. Her aunt being an attendant at Salem Baptist Chapel in that town, led to her attendance there. She profited much under the ministry of the late Rev. Thomas Thonger, who seems to have been her spiritual father. She at length had an interview with him, seeking admission into the Church. He encouraged her, and sought to strengthen her for relating her experience before a Members' Meeting. It was a great trial, to meet the friends in judgment, as it were, upon her religious state. She was questioned rather severely by a few of those assembled, when her minister threw his shield over her, and she was immediately received for baptism. It was bitter cold weather, but she persevered, and was baptized on the 15th of February, 1818. Having become a member of a Christian Church, she was very careful to maintain good works. Her attention to the Sabbath-school was most exemplary. Her sacrifices of time and money gave cheering evidence of the reality of her profession. On Sunday the 2nd of April, 1826, she married. But domestic duties did not interrupt her indefatigable labours for the cause of Christ. On the day of her marriage she was present in the school, and in the sanctuary, and never was absent unless through absolute necessity. During more than forty years she had frequent and various afflictions. Her Christian fortitude had much to do with the success of her medical treatment, or she had doubtless succumbed to the power of disease in one of her severe visitations, prior to the appearance of the dreadful malady which was the cause of her death. She often talked of her decease, and made preparation, even to laying aside the attire in which she would wish to be buried. On the Sabbath morning she would rise earlier than on any other, for the Lord's-day was the best day of the week to her. She stimulated her husband in the pursuit of the best things; and when Zion drooped, and was in trouble, she mingled her tears with his, and prayed and laboured earnestly for better days. When all devolved on her in household duties, she might still frequently be seen visiting the sick and poor, and, with her collecting-box

in hand, engaged in obtaining money for the support of her dear Saviour's cause. It was a sad stroke when the complaint made its appearance about two years ago, which proved fatal to her existence on earth. It is thought she did not regret it so much on her own account as on that of her husband. "I do not want to leave you," was her expression; for she knew what a prop she had been to him in his trials, and how he had found a human resting-place in her, when he thought all things were against him. From that time she gave her mind more fully than ever to preparation for the eternal world. She read, meditated, and prayed much to herself. As one expecting some important event, she made everything give way to this all-engrossing preparation. In her last illness she said, "Do not think I forget my Jesus, Lord, into Thy hands I commit my spirit." Her language to her husband was, "I feel my love is leaving you. I am about to leave you. I hope the Lord will be with you." One evening she made him happy by singing, as far as her strength would allow, a portion of the hymn beginning, "Just as I am, without one plea." On the day previous to her departure, she said, "I want to tell my nephew to love Jesus." Her husband said to her, "Though I walk through the valley of the shadow of death," when she completed the expression of assurance by saying, "I will fear no evil." In the evening she became insensible, and continued so up to the time of her death. On the morning of Saturday, the 21st of November last, she entered upon her everlasting rest, aged 67 years.

So thoroughly unselfish was she, and so cheerful, that it was a pleasure to be associated with her. She was at all times willing to suffer herself, if it would save her dear partner a single pang. In every domestic virtue—in patience, in fortitude, in heavenly charity, and humble faith—she abounded and excelled. How mysterious, that one so good should be so severely afflicted. Her answer to such a remark was, "I do not suffer so much as my dear Saviour suffered."

Her death was ably improved at the above-named place of worship on the evening of Sunday, the 30th of November last, before a large and attentive congregation, by her pastor, the Rev. J. A. Chappell. The passages chosen were in 23rd Psalm, 4th verse, and 7th chapter of Acts, 59th verse, last clause.

THE MISSIONARY HERALD.

THE APOSTLE OF CEYLON.

It is instructive sometimes to recall the labours of those servants of Christ who by the greatness of their work, or by the success which accompanied their toil, achieved results that will never die. Their example may guide us, both as to the spirit in which we should follow them, and as an illustration of modes of labour which, in their hands, were productive of the greatest good. Such an one was the late Ebenezer Daniel, of Ceylon, who "died in 1844," in the words of Sir Emerson Tennant, "full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence."*

Mr. Daniel arrived at Colombo in the latter part of the year 1830, where for eight years he continued to preach the Gospel, visiting, as occasion served, the villages in its vicinity. Beyond the capital two stations only had been formed; but in many villages schools were established, the missionary occupying the school-room as a preaching-house when he inspected the schools. The labour thus employed, Mr. Daniel felt to be unsatisfactory. His visits were brief, at uncertain periods, and not so direct in their influence on the people as he desired. In 1838 he was relieved of the charge of the Colombo station by the arrival of another missionary, and having no family ties to bind him at home, he resolved to change "the scene of his labours, from the civilization of the capital to the solitudes of the forest." † To fix his central point, he explored the country for thirty-seven miles on either side of the Kandy road, and at length fixed on Hanwelle, which had long been a station of the Society, about twenty miles from Colombo. It was the residence of the Modliar [the magistrate] of the district, a gentleman well known for his integrity, intelligence, and kind attention to strangers. Mr. Daniel found a home in this Native gentleman's

* Christianity in Ceylon, p. 290.

† Ibid.

family, and spent the chief part of his time, when not otherwise occupied, under their hospitable roof. He found another Gaius in his Singhalese host. Here he took up his abode on a Saturday afternoon in the month of November, 1838. Let us now trace the plans on which he resolved to proceed.

The first business was to explore the surrounding country. Experience had made him aware that desultory and unsupported efforts were not likely to produce any permanent effects. To use his own words, "To pay a solitary visit to a village, and for once only to preach in it, did not appear to be the best plan that could be adopted. It is only by repeated and persevering strokes that any impression is likely to be made on the ignorant and almost unapproachable people here. No itinerancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around." He therefore resolved to divide the sphere of labour he had chosen into four districts, each containing an average of about ten villages; a week to be devoted to each district in turn. A Singhalese assistant preacher aided him, so that, with few interruptions, each district was visited every fortnight. Occasionally preaching visits were made to villages beyond the range laid down.

The people were found to be grossly ignorant; professedly Buddhists, but practically Atheists. They were addicted to vile superstitions, and indulged in the most shameless vice. As might be supposed, Mr. Daniel soon learnt how utterly indifferent such a people may be to the claims of the Gospel. Often did he send to a village to announce his coming, but no attention was given to the message. Frequently he was told that they would meet him if paid for it. The very zeal of the missionary would be quoted as a proof that he also was actuated by some mercenary motive. Derision and insult were not unfrequently the best reception he could get.

Within a short time of his arrival, Mr. Daniel established six schools in the four districts; but from the little value attached to education by the people, and from the laziness and duplicity of the teachers, the good done by these institutions was very small. Then, too, few only of the people could read, so that the distribution of Scriptures and tracts was of little use. Hence, he says, the great method which was tried to make known the Gospel, *was personal intercourse with the inhabitants of the different villages who were visited.* "I found it necessary to follow apostolic examples, and to preach not only publicly, but from house to house." He was the more prompted to this course by the sparseness of the population, by their low intellectual culture, and by the darkness which enshrouded their minds. By speaking to them in familiar language, in their own homes, or near their own doors, snatching ten minutes in the intervals of their employments, more, he found, could be done than by a long uninterrupted discourse from a pulpit or stand.

Our space will not allow specimens of these familiar conversations. It is sufficient to say that the burden of every conversation was salvation in Jesus Christ. By the plainest illustrations, by references to passing events, and to the scenes of daily life, by parables, he sought to lead these ignorant perishing ones to the Saviour, adapting his words to their capacities, and making clear to the most simple the way of eternal life. Thus from house to house he carried, with unwearied steps, for many months, the message of reconciliation. From six to twelve hours every day were thus occupied, except on Saturday, which day was devoted to preparation for the Lord's-day services at Hanwelle.

Of course the reception met with was very various. It was in general respectful. On entering a house, a chair would be offered, or a mat, or a mortar:* an orange or a cocoa-nut would be brought to refresh the teacher. At other times he met with scorn and insult. "In one case," says Mr. Daniel, "the master of the family ordered me to leave his house; on which, wiping the dust from my feet, I departed."

This course of life was attended by great hardships. Yet what were these to the joy he felt in leading sinners to the Saviour? Though the extract is long, we must give his summary of the perils he encountered in his own words:—

"The roads to most of these villages were of such a nature as to forbid the use of a bandy (a small cart drawn by a bull). Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet-shod. In some places we had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us; in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and, as there was no rail or fence to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the brook. Providentially no serious accident befell me, though the effects of the jar were unpleasantly felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance, which took place at the mansion of a gentleman high in rank and influence, such a shelter was never denied us. On that occasion we went to another village, and slept in an outhouse along with some cattle. While lodging at native houses, we partook of

* Used for pounding rice, and to be found in every house.

such refreshments as the family or the bazaar could afford us, and having commended ourselves to God, found Hun always ready to protect and refresh us. One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who lived in the neighbourhood, have thus heard of the great salvation."

With these self-denying labours Mr. Daniel combined frequent preaching to the people who congregated at the rest-houses, at the magistrate's office, at market-places, and in the school-houses and chapels. The effect was great. The Church at Hanwelle increased from seven to fifty members, and before his death, in 1844, he had the happiness of seeing six other Churches formed, the entire membership of all the stations in his district numbering 400 persons. No one could deny the truly missionary character of the man who travelled these jungles on foot, to declare to them the love of Jesus. For their eternal welfare was he willing to climb the most rugged steeps, wade through marshes and pools, covered with leeches, immersed in blood, be worn down with fatigue, sleeping in their huts, and eating of their poor food, enduring as well contumely and reproach in his Master's cause. It was thus that Ebenezer Daniel worthily won the title of "Ceylon's Apostle."

Since Mr. Daniel's death the work may be said to have lingered. In the twenty succeeding years only three additional Churches have been formed; the whole body of Churches in the jungle district even now numbering not more than 460 members. The secret of Mr. Daniel's success, next to the blessing of God, must be found in his practice of the principle laid down by Dr. Carey in 1793: "A missionary must be one of the companions and equals of the people to whom he is sent." It was because Mr. Daniel humbled himself to the condition of the dwellers in the jungle, entered their homes as a friend, partook of their humble fare as one of themselves, that he won their regard, and, with their affection and admiration, attention to the message of grace he delivered to them. The savour of his name remains among them to this day. He still lives in the loving memories of multitudes as a devout man, a faithful servant of God, and a true missionary of the Cross.

A MONTH'S TOUR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

In August I procured a boat, and with our brother Soodeen, took a month's tour on the Gunduck river, visiting villages that have often been the scene of our Gospel labours, but for a variety of reasons had not been visited for two or three

years before. Our opportunities were not so good as they sometimes have been, because the scarcity of rain had occasioned the river not to overflow its banks—indeed, not to rise to the top of them. When an inundation takes place, we can visit many more villages over the flooded fields, and the people being at leisure from their field-work, gather in great numbers, and sit a long time to hear. But this year, the fields being dry, we found the people very busy with weeding and other agricultural operations, consequently our congregations were smaller, and at an early hour they dispersed to their work. Still we had enough hearers to make it well worth our while to have taken the tour.

Our first halt after leaving Monghir was at Khugureea, a large village, which is often visited by us. Our general congregations were varying here. Besides the usual bazaar, we found a temporary market, where we had some excellent opportunities. It is a mart established just during the rains for rice and other produce, which is brought in canoes from the district of Tirhoot. It was a busy scene, and we were brought into contact with country people, whose villages a missionary may never have visited. The greatest simplicity was requisite in order to reach their understanding, and their peculiar dialect rendered this somewhat the more difficult. One pleasing feature of our work here was our being frequently called by respectable dealers in grain and other commodities, to sit in their shops and granaries to converse with them. One was inquisitive about our sentiments on the nature of God and our relations to Him. Another, who repeatedly called us, is a great reader and admirer of the Ramayun, and fond of hearing religious discussion. Whenever we sat in his verandah, he would call in the neighbours as they passed by, especially such of them as pretended to any cleverness in religious conversation. Thus, on one occasion, we met there one or two fakeers of outlandish appearance, and apparently very ignorant and selfish, an intelligent man holding Vedantic sentiments, and a pundit from the country. There was a long discussion after the peculiar manner of the Hindus, full of sharp retort, but very desultory, during which we had not much opportunity of preaching the Gospel, but were able to turn the edge of the Hindus' arguments against themselves.

In Rajoura, besides a fluctuating—but in part, attentive—congregation in the village, we were invited to a house in which some byraggees, or wandering mendicants, had set up their idols with considerable show, to attract the attention and contributions of the villagers. As we remonstrated with them on their idolatry, many of the villagers came in, till the verandah of the house was full. One of the proprietors of the idols was noisy and blustering in discussion, but other more reasonable people came, and the variety of idols, and the nature, work, and claims of Christ were discussed, the simple village people listening with interest, while an elderly fakeer conversed with Soodeen.

In Sadhpore, we could not secure many hearers till the evening, when the people had returned from their fields. In wandering about the village in search of persons to talk to, an old man met us, who asked after our late beloved brother, Nainsookh. He had worked for Nainsookh's brother, when he was carrying on a little business in firewood. But the old man had not profited, it is feared, by Nainsookh's instructions.

ACCESS TO ZEMINDARS.

In Gungour, we found our hearers chiefly at the offices of two zemindars, the zemindars themselves being present. Thus we had the opportunity of speaking to rich as well as poor, and I am happy to say our discourses were well received.

At the two contiguous villages of Baila and Buhoora, we spent parts of three days, and had some interesting and rather large congregations. One of these, in particular, was composed of men and women in almost equal proportions—an unusual thing. Many of them sat on the ground, and most continued listening

till evening, while a precious opportunity was enjoyed of setting the Gospel forth with much fulness. In other places, too, we had a good number of women among our hearers. A byraggee, who had heard us on the evening referred to, called us on our way through the village the next morning, to a court-yard, where a number of men of the Kubeer Punthee sect were sitting, whom we found quieter than men of their class are wont to be, and less ready to press their usual objection to Christianity—the sin they suppose to attach to our eating animal food. We met here with a man who had been in the Mozufferpore Mission School for six years, and knew much of Christianity; but alas! though friendly to us, in no way inclined to follow the instruction he had received.

At Taituree, we could get but few of the village people to hear, on account of their work in the fields. Our principal conversation was with a zemindar, whom we knew well from his being often in Monghyr attending the courts. He received us very politely at his house, and we had a long conversational discussion about Hinduism, he being a great admirer of the Ramayun and votary of Ram. Some of our statements and arguments seemed to affect him somewhat, but could not prevail on him to repudiate his favourite god, or disbelieve the absurd fables of the Poorans.

In Shumsa, as soon as we entered the village, a mat was spread for us to sit upon, and a number of villagers assembled. Towards the end a proud ascetic, of the Kubeer Punthee sect, with a few followers, came along, for whom a mat was spread too, and who then began, in a very bombastic way, to attack us, as usual, on the eating of animal food. He seemed ill-prepared for our arguments, and soon took his departure.

In the large village of Nao Kothee, we were invited to two zemindars' houses, in one of which with a brahmin, in the other with the zemindar himself, we had long discussions on the Hindu doctrines. The brahmin clung with great tenacity to the doctrine that God is the sole author of both sin and righteousness, thus denying man's responsibility; and we could only, in the end, solemnly warn him that his opinions would not save him from the consequences of his sins, and give a short statement of the Gospel for the instruction of the others who had assembled. Besides these visits, we had congregations in the village.

A PLEASING INCIDENT.

We could nowhere assemble any considerable congregation in the village of Bundwar; but in the evening as we sat on the shore to avoid the stifling heat, persons coming from the fields gathered near us, till we had a large congregation of very attentive hearers. We met in this village with a rather remarkable old man—a zemindar—who had been wandering about many years as a byraggee, and in his old age had come back home, but still lived like a byraggee, supported by his family. He received us with much respect, and we had a long conversation. With most of our statements he disagreed, as might have been expected; but two things, he said, pleased him much. One was the statement that Christ came, not to contend with and destroy *sinner*s, but *sin*. The other was a short prayer I indited to the Supreme Being in the name of Christ, for deliverance from sin and purity of heart.

At Nurhun, on our first visit, we found but few people in the bazaar, and went on till we came near the rajah's palace, where; under a low branch of a fine tree, we had a considerable assembly of the rajah's retainers, such as pundits, wrestlers, and writers, to whom we preached, with alternate discussions, till near evening.

A BENGALÉE'S NOTIONS OF SIN.

I had a pleasing conversation with a Bengalee grain merchant here, some

points of which I may detail. After I had stated something of the Gospel doctrine, he questioned me about the origin of sin, speaking of sin and righteousness as things. I told him they were not things, but deeds, wrought by men. He asked what was the commencement of sin? I gave him the story of Eden and the fall. He asked why God should have created a forbidden tree? I told him that was beyond our legitimate inquiry. It was enough to know that God did no injustice to man in what he did; on the contrary, he had attached all happiness to obedience and all misery to sin, and had given man a high pre-eminence in making him a rational and accountable creature, and therefore our part was to confess humbly our own guilt in the sins which we committed. He objected to the notion of our accusing ourselves of sin; but I told him God required us to confess only the truth, which is that we are altogether sinful, and can do nothing worthy the name of righteousness. Some examples I gave of the way sin mingles itself with supposed good deeds, seemed to satisfy him of this. Then he said, "Religion is one; but the ways to it are many," and gave as an illustration how a person might take many routes, and reach Monghyr from Roosra by either one of them which he might prefer. I said there was no objection to this, provided the different roads did actually lead to Monghyr. But it was easy to perceive that the ways taken by Hindus and Mohammedans did not lead to holiness and salvation; and this was evident, not only from their conduct, but also, among other things, from the Hindus' offerings during the fortnight then passing, to or for their ancestors, to deliver them from the condition of unblessed ghosts, in which they feign them to be. Our conversation was a lengthened, and, I hope, not unprofitable one.

On our way back to Monghyr, which we reached on the 10th of September, we had only the opportunity of preaching once, which was in Khugureea, because we trusted to return as soon as practicable; for the time was drawing near for the small mela, or religious gathering, that is held here at the time of the Hindu festival, called Dusserah. The mela is called the Ram Leela, or sports of Ram. For several successive days a kind of rude dramatic representation is made in the open air of scenes out of the history of Ram, as detailed in the Ramayun, boys being dressed up in grotesque fashion for the occasion. The number of people from town and country attending from about three o'clock in the afternoon till sunset, increases every day till the last. On the 21st September, brother McCumby came down from Patna to assist in preaching to the crowds, and was here till October 2nd. During these days we had large congregations in the bazaar and in the mela. The Mohammedans, roused by Brother McCumby's bold denunciations of their errors, came out in great strength to oppose. On one occasion two or three of them brought their New Testaments with them, that they might point out with better effect passages either in support of Mahomet's claims, or on which to ground objections against Christianity. But the discussion was far from leading to a favourable result, in great part owing to the restlessness and impatience of the Mussulmans, each of whom wished to be the speaker. Consequently many would begin crying out at once at the top of their voices, so that calm reasoning was impossible. This marred our work some evenings, but many opportunities were secured for more direct evangelization.

THE MISSIONARY LIFE.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

My last related to events and expectations at Margaon, and it is with sadness that I chronicle the failure of my hopes there. I was last there some two or three weeks in May, but the heat was so severe in the oven-like room I occupied there, that my fever came on again, making me beat a hasty retreat home for health and rest.

My great hope was to establish a school [there, and by using English teaching as a bait, come closer to both children and parents than I otherwise could do. But I thought it nothing but reasonable that the people should show their appreciation of the benefits conferred on them by paying something towards the establishment and support of the schools, especially as some of the principal inhabitants had at once, on my broaching the subject to them, volunteered such help. But, alas, the Bengalee is magnificent in promise; and only then. Daily while there—weekly, monthly, we were put off by delays, till I felt that the whole affair was a sham. Still, unless I got support from them, there could be no school in then state of my finances.

I then adopted the plan of having the two preachers, taking a cooly to carry their baggage, and going to some large village ten, fifteen, or twenty miles off, get a lodging of some kind in the village, and make that their centre of observation for the country around, to a distance of four or five miles there from. So, month by month, ever since our repulse from Margaon, they have been out the first half of the month, and in, the last; and thus, by staying among the people, living and eating with them, they can get at them far better than by merely passing through the district.

Our usual plan was to get one of the huts in a market-place or in the bazaar, put one of the canvas walls of the tent across the front, and then take our quarters for the night, in the evening the neighbouring shopkeepers or villagers would collect in front to see this strange "sahib," and thus we would get a congregation often intelligent and interesting.

I sent my preachers to Margaon in August, where they found a moulvie from Delhi engaged in teaching three sons of the principal man of the village. This moulvie was very bitter in his diatribes against Christianity, even went so far as to prophesy the speedy ruin of our 'raj' and the establishment of the Mussulman rule and faith.

A PUBLIC DISCUSSION.

The event of the year among us in Sewry has been a sort of "passage at arms" between a leading Native lawyer of the place and myself, on the subject of Christianity; he acting as the representative of the Deists, Freethinkers, Brahmos, or by whatever other protean name of unbelief in the Divine origin of Christianity they chose to call themselves here. A graduate of the Presidency College, aided by several men of acknowledged talent and education here, more familiar with English than with Bengali, conversant with English literature even to the current reviews and magazines, the parties seemed not unequally matched, and in the opinion of themselves, doubtless, the odds were with them, else they had never made the proposition to discuss the question.

Well, I had to lead off in a lecture "On the antecedent probability of a Divine revelation," they denying its probability—intending from the promises of the necessity and probability of a Divine revelation, and the probable nature and end of such a revelation, to clear the way to the consideration of the claims

of Christianity to be that of revelation. Some twenty or thirty of the baboos attended my lecture, and after three weeks' preparation he replied thereto. His, or rather their reply was sufficient proof of the rumour we had heard from among them, that they were at a loss how to reply; and considering it as the work of lawyers, liberally educated too, it was really a poor affair.

Dismissing all the latter portion of his attempted reply as abuse, not argument, I bent the force of my reply upon his attempted criticism of my arguments. He and his friends raised an outcry that I had taken advantage of his imperfect knowledge of English! and that I had insulted him besides. So under cover of this excuse, they backed out of the fight.

REMARKABLE DISCUSSION AND ITS RESULT.

The following incident speaks for itself. A Brahma Somaj was formed here in 1865, and held its meetings regularly on Sunday mornings, discussing such subjects of social and religious interest as struck their fancy at the time. On one occasion some one proposed the following for discussion:—"Of all the existing forms of religion, which will secure the welfare, individual and general, of India, and which, comparatively considered, has the best prospect of universal acceptance?" To discuss it, some urged the claims of the Hindoo, others the Mohammedan, others the Buddhist, others the Christian, and others the Brahma, and after four or five sessions it was almost unanimously agreed that the Christian faith, and that alone, was the form of religion sought by the question. The head master of the school, who was one of the participators in the debate, says that, astonished and dismayed at the result of their investigations, they broke up their shobha, and never met again. It was not safe. And to this day there stands that report of their discussion and its conclusion as a verdict against themselves—"they love the praise of men rather than the praise of God;" "they know the truth, but do it not." But there are some of them of whom better things are hoped. One of them came to me last week, and we talked for some three hours on the subject of religion. Educated in the Free Church school, he had, like many another similarly educated, followed, and even for a time publicly preached, Brahmaism. But the system he had preached to others had utterly failed in satisfying himself; he saw and felt himself a sinner; Brahmaism and the Bible he had so often read united with his conscience in telling him *that*, but it could not teach him how to get rid of sin and be freed from its power: and thus he came, asking the momentous question, "What shall I do to be saved—how shall I find peace to my soul." And my reply was the old, old one, that has never failed yet, "Believe in the Lord Jesus Christ, trust your salvation to Him, and the cleansing of your soul to His Spirit, and you shall be saved from both the penalty and power of sin." The tears stood in his eyes as I compared my experience and that of multitudes of others, who had found "peace with God," with his own.

JAMAICA.

From the missionary paper of our brethren, published in connection with the Jamaica Baptist Union, we take the following interesting items of news:—

1.—MORANT BAY, MONELANDS, &c.

"In a recent communication from the Rev. W. Teall, he says—'Another quarter has passed away, and I essay to give you some account of its engagements.

"1. I am thankful to say that my health has continued good, as has that of all my family with one exception. But I am sorry to say that my colleague has suffered from fever and oppression of the head, and has thus been prevented, on some occasions, taking his appointments.

"On the 6th September I had the pleasure of baptizing ten candidates in the Negro River at Monklands; the attendance was large, and the whole services of the day were deeply interesting. On the following Lord's-day eleven believers put on Christ by baptism at Morant Bay. The sacred rite was administered in the Morant River, just above the fording on the Kingston road. It was witnessed by some thousands of persons, and a solemn feeling seemed to pervade the whole multitude. Mr. Brown preached after the baptism, and at the communion in the afternoon the newly-baptized were welcomed to the fellowship of the Church.

"3. My own engagements have been interfered with by journeys taken for the inspection of schools. I have for this purpose visited St. Mary's, Portland, and the late parish of St. David, and the loss of two Sabbaths has been involved. But in St. Mary's I had the privilege of advocating the claims of the Society, on Lord's-day, September 20th, at Oracabessa and Port Maria, and on the following days, at a series of three missionary meetings at Oracabessa, Port Maria, and Mount Olive, with the exceptions mentioned, the stations have been regularly supplied, and the usual examinations of candidates have been held.

"4. During the quarter there have been added to to Monklands Church	27
and to Morant Bay Church	14
	<hr/>
Total Members added	41

Inquirers received at the two places, 13 at each 26

At Morant Bay eight names have been erased from the roll of members during the quarter.

"5. The Church at Monklands has lost by death, Mrs. Peggy Brydon, the wife of Deacon James Brydon. Her bodily infirmities had not allowed her to attend the services at Monklands; but in the large village of Fonthill she was as a mother to the people, and her death was universally lamented. She died on the 29th August, and early in the morning of Lord's-day, August 30th, I rode over from Prospect to her burying, which was attended by a great multitude of people.'

2.—TABERNACLE, FELLOWSHIP, &c.

Mr. Service says:—

"We have made the first move in preparing materials for our new chapel at *Tabernacle*. The following is an account of what has been done. Having failed in obtaining an old stone building, of which I made mention in one of my letters, I was forced to purchase eight chalk-stone pillars from Mr. Escoffery, for forty shillings,—also permission to burn 10 hhd. of lime on his property for forty shillings: our little cause here being surrounded by High Churchmen, we have to pay heavily for materials. Having taken down the pillars, I counted 55 dozen square stones of various sizes. We have also burnt a large kiln of very good lime. The congregation still keeps up; the Inquirer's class meets twice a month for instruction and on the whole everything seems moving on harmoniously.

"*Fellowship*.—Concerning this station I have nothing specially to report, save that the usual services are held, and special efforts are made to repair their temporary chapel. During the month of October and the early part of November the continued heavy rains and swollen rivers have interfered with my work. On Sabbath, the 11th of October, I had a narrow escape from drowning whilst

crossing the Sandy River, but through Divine assistance, and three active men, I succeeded in getting across. Persons unacquainted with these rainy parishes can scarcely form any adequate idea of the danger to which a missionary is exposed in fording these large and impetuous streams. Our lives, however, are in the hands of God, and we believe that He is able to save in the most imminent danger.

"*Priestman's River.*—I call the name of this station Hephzibah. I beg to state with great pleasure that on the 4th September we commenced to erect a place of worship, 35 by 18, and I have every reason to hope that in a short time there will be a good cause gathered here. When first I commenced I told you how earnestly and eagerly the friends helped me, but the Episcopal clergyman has been belching out some fearful things about the Baptists petitioning the Legislative Council to overthrow the Church. This has roused the people from one end to the other, so that they have become very much disaffected towards me. Our persecutors have drawn our people nearer to God, and we have given a deaf ear to all their abuses. As a denomination, we require here only steadfastness and perseverance, and time, I believe, will convince our enemies of the righteousness of our cause. The meeting-house I am building here is estimated at £40. I am doing all that I can by way of collections, and labour given by some few persons, but we have very little funds to meet the expense of settling this new station."

CALABAR INSTITUTION.

"The plans of the Committee are at length matured for the removal of the Institution to the premises of East Queen Street, Kingston. When the new buildings about to be erected are completed the whole, will comprise, for the purposes of the college, a hall and dormitories for twenty students, two spacious school-rooms, workshops for industrial occupations, and dwelling houses for the president and normal school tutor. It is hoped the session of 1869 may be commenced on these premises. The friends of the institution are earnestly entreated to be fervent in prayer that the Divine blessing may rest upon it, in this new and important era of its history.

The young men are still prosecuting their studies; but the treasurer is greatly in need of funds to meet current expenses.

ORDINATION SERVICE.

"On Wednesday, October 14th, Mr. Thos. Johnson, who has finished his course of studies as a Calabar student, and who has been invited to assume the pastorate of the churches at Mount Merrick, Point Hill, Mount Zion, and Mount Birrell, was publicly set apart to the work of the Ministry at Ocho Rios, of which Church he is a member. After singing, the Scriptures were read and prayer was offered by the Rev. J. J. Steele. The usual questions were asked by the Rev. B. Millard (his pastor), when Mr. Johnson gave an account of his conversion, and his reasons for entering on the ministry, and then submitted a statement of his views of the leading doctrines, and the ordinances of the Gospel. After prayer, offered by the pastor, the charge was delivered by the Rev. D. J. East, from 1 Tim. iv. 16, "Take heed unto thyself." The Rev. C. Sibley then delivered an address on the responsibility of those who enjoy a Gospel Ministry, and the Rev. J. G. Bennet closed the interesting service with singing and prayer."

HOME PROCEEDINGS.

Meetings have been held during the past month at Walworth Road, Princes Risborough, Haddenham, Thame, &c., attended by Dr. Underhill. The Rev. J. Hume has taken the Radnor and Hereford journey from Kington, Rock, Gladestry, Presteign, Evenjob, and Stansback, taking the lower part of the district in the early part of next month. Rev. George Kerry started for Ireland at the end of the month, and we shall have to report more of his journey in our next. Our friends at Gloucester, finding it was difficult to get help from the Mission House, kindly made arrangements themselves; and we learn that the Rev. W. Collins, with the assistance of the Revs. J. J. Brown, G. Scorey, J. Jackson, and Von Sturmer, had carried them out satisfactorily.

ARRIVAL OF MISSIONARIES.

We are glad to announce the safe arrival of Mr. and Mrs. Trafford at Serampore, and Mr. and Mrs. Smith, at Cameroons, after tolerably pleasant and expeditious passages. Mr. Trafford writes:—"I have had unexpected pleasure in the society of a clergyman connected with the Pastoral Aid Society, who has laboured long in India . . . and with a member of the Government Council in Ceylon, a man of wide sympathies, and great intelligence, who bore willing testimony to the value of our Missions in that island, and *the influence exerted in them by Mr. Daniel years ago.*" Strange that an illustration of the labours of one, of whom some account will be found in the first pages of the present number, should come up at this distance of time. But this frequently happens. We have heard the same sort of thing over and over again. He might well be styled "the Apostle of Ceylon."

Mr. Trafford had intercourse also with another gentleman, a representative of the Madras Government in the Legislative Council of Calcutta, who visited Serampore some years ago; "I therefore felt it no intrusion to converse with him on missionary matters at greater length. I should judge he had real interest in them, and he expressed faith in their results. His sympathies are with Missionary Educational Institutions as most likely to exert a lasting influence. The Brahma Somaj movement, as of *Native origin*, is encouraging; and, from personal knowledge, the leader of it is highly esteemed." These testimonies from those outside our own circle, men of intelligence and candour, are of the highest value, and ought to encourage us in our work.

OFFERS FOR MISSION SERVICES.

We have received some communications from friends who could not read the few paragraphs in our last number respecting offers for Mission Service, and the want of adequate funds, without feeling stirred. Two friends in the West of England, who have often, in times gone by, done similar things, write to say that if it will at all advance the object, they are prepared to subscribe an extra annual contribution for the next three years, of £50, but they ask whether *the extreme luxury and self-indulgence of the age* are not among the causes of a decline in missionary ardour and liberality. It is a serious question, and one which we should all do well to consider. Another sends a donation of £30, which is an addition to several previous contributions, and wants to know if something cannot be done to induce those who *have the means to do their duty.* We wish most heartily that we knew what could be done. Another sends £20, but simply intimates the pleasure felt in sending it. May that friend often enjoy a repetition of that pleasure. The case is now before our readers; may they have grace to ponder it as it should be pondered.

		£	s.	d.			£	s.	d.		
Fenny Stratford, for W. & O.	1	0	0	Loughton	3	10	2	Mcopham	10	0	0
Great Marlow, Ebenezer Church, for W. & O.	0	11	0	Do., for N. P.	2	5	0	Do., for W. & O.	1	11	4
Do., for N. P.	0	9	0					Smarden, for W. & O.	0	18	6
Kingshill, for W. & O.	0	10	0					Woolwich, Queen Street, for Rev. Wm. Teall, Jamaica, by Y. M. M. A.	6	14	4
Olney, for N. P.	4	7	0	Less Expenses	2	15	0	Do., Paresen's Hill, Mission Band on account	10	0	0
Prince's Risboro' Sun. Sch.	3	3	0								
NORTH-EAST CAMBRIDGESHIRE.				GLoucestershire.				Lancashire.			
Barton, Mills and Mildenhall, for N. P.	0	19	0	Ascott, for W. & O.	0	11	9	Astley Bridge, for W. & O.	0	13	0
Burwell, for N. P.	1	8	6	Cheltenham	3	10	0	Do., Sunday School	5	6	6
				Eastington, Nupend Sun. Sch., for N. P.	1	12	3	Do., do., for N. P.	1	12	9
CHESHIRE.				Hillsley, for N. P.	0	12	0	Birkenhead, Grange Lane, for W. & O.	5	2	6
Birkenhead, Welsh Church, for N. P.	1	15	1	Parkend, for N. P.	1	4	0	Blackpool, for W. & O.	0	13	11
Chester	1	15	0	Yorkley, for N. P.	0	13	2	Do., for N. P.	1	5	1
Do., for N. P.	2	13	6	East Gloucestershire, on account, by Mr. R. Comely, Treasurer.	25	0	0	Bootle, for W. & O.	2	10	0
Egremont, for N. P.	0	1	5					Briercliffe, Ebenezer Church, for W. & O.	1	0	0
				Hampshire.				Do., for N. P.	1	12	6
CORNWALL.				Andover	12	0	0	Bury, Knowsley St., for W. & O.	3	7	0
Calstock	3	13	8	Ashley, for N. P.	1	11	7	Colne, for W. & O.	1	15	0
Methril	2	18	3	Broughton, for W. & O.	1	17	0	Lancaster, for N. P.	0	13	0
				Crookham	0	9	7	Liverpool, Myrtle Street, for W. & O.	50	0	0
				Do., for W. & O.	0	5	0	Do., Weekly Offerings	2	0	0
Less Expenses	0	16	11	Do., for N. P.	2	19	0	Do., for Africa	2	0	0
				Freshwater, Isle of Wight, for N. P.	0	6	3	Do., Juv. Society, for Calabar Institution	7	0	0
Marsazion, for W. & O.	0	10	0	Milford Sun. Sch., for N. P.	0	16	6	Do., do., for Sch. Sav. la Mar	5	0	0
Saltash	6	15	2	Newport, Isle of Wight, for W. & O.	2	0	0	Do., do., for do., Makavitta, Ceylon	5	0	0
Do., for W. & O.	2	0	0	Wellow, Isle of Wight, for W. & O.	0	13	1	Do., do., for Bahamas	7	10	0
Do., for N. P.	2	4	10	Winchester, City Road Church	3	8	4	Do., do., for Rev. J. Smith, Delhi	12	10	0
				Do., for W. & O.	1	5	6	Do., do., for Rev. Q. W. Thomson, Africa	2	10	0
DEVONSHIRE.				HEREFORDSHIRE.				Do., Pembroke Church	54	18	6
Bovey Tracey, for N. P.	1	5	7	Ledbury, for W. & O.	0	5	0	Manchester, on account, by Mr. W. Bickham, Treasurer	100	0	0
Devonport, Morice Sq. and Pembroke Street	3	8	8	Do., for N. P.	1	13	7	Ogden, for W. & O.	0	11	0
Exeter, South Street, for W. & O.	1	0	0	HERTFORDSHIRE.				Oswaldtwistle, for W. & O.	0	14	0
Ilfracombe	0	19	0	Chipperfield, for W. & O.	0	13	3	Do., for N. P.	1	3	2
Do., for W. & O.	0	12	6	Hemel Hempstead, Marlowes Chapel Sun. Sch.	12	0	0	Sunnyside, for W. & O. (2 years)	1	0	0
Kingskerswell, for N. P.	0	15	1	Markyate St., for W. & O.	0	13	10	Wigan, Scarbrick St., for W. & O.	1	0	0
Paignton, for N. P.	1	10	0	Rickmansworth	12	11	2				
Stonehouse, Ebenezer Church	0	13	3	St. Albans	5	16	5				
Swimbridge, for W. & O.	0	5	6	HUNTINGDONSHIRE.				LEICESTERSHIRE.			
Thorverton, for W. & O.	0	10	0	Huntingdonshire, on account, by Mr. W. Faine, Treasurer	80	0	0	Foxton, for W. & O.	0	10	0
Torrington, for W. & O.	0	6	0	Offord, for N. P.	0	12	6	Leicester, Charles Street	0	2	0
Do., for N. P.	0	8	0	Ramsay, for W. & O.	1	10	0	Do., for W. & O.	2	10	0
Tones, for N. P., Barisaul	1	15	0	Do., for N. P.	0	1	3	Do., for N. P.	5	0	0
				Spaldwich, for W. & O. (3 years)	1	15	6	Do., Harvey Lane, for W. & O.	0	16	2
				St. Neots, for W. & O.	0	15	1	Do., for N. P.	0	10	9
				Do., for N. P.	0	4	7	Oadby	2	15	0
				KENT.				Do., for W. & O.	0	5	0
				Bessels Green, for W. & O.	1	12	0	Palton, for W. & O.	1	0	0
				Broadstairs, for N. P.	1	5	11	Do., for N. P.	1	7	2
				Dover, for N. P.	2	1	3	LINCOLNSHIRE.			
				Faversham, for W. & O.	1	0	0	Horncastle, for W. & O.	0	10	0
				Greenwich Lecture Hall, for N. P., by Y. M. M. A.	0	7	11	NOFOLK.			
				Kingsdown Sun. Schl.	1	16	0	Bacton, for N. P.	1	17	2
				Lee, for W. & O.	7	2	6	Downham Market, for W. & O.	0	17	5
				Lewisham Rd., for W. & O.	3	0	0	Kenninghall, for W. & O.	0	14	0
				Maidstone, Bethel Sun. Schl.	2	12	0	Lynn, Stepney Church, for W. & O.	2	0	0
				Margate, for W. & O.	4	0	0	Swaffham, for W. & O.	3	8	0
								Thetford, for W. & O.	0	9	6
								Ditto, for N. P.	1	16	1

Worstead, for Rev. J. J., Fuller's Sch., Cameroons	£ s. d.
1 2 8	

NORTHAMPTONSHIRE.

Aldwinkle, for W. & O.	0 15 0
Bythorne, for N. P.	1 5 7
Gulfsborough, for W. & O.	0 15 0
Kingshorpe, for W. & O.	0 9 0
Long Huckley, for W. & O.	1 0 0
Roads, for W. & O.	0 13 0

NOTTINGHAMSHIRE.

Newark	0 5 0
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OXFORDSHIRE.

Bloxham, for N. P.	0 8 0
Great Rollright, for N. P.	0 4 5
Oxford, New Road	20 9 0

SOMERSETSHIRE.

Beckington, for N. P.	1 11 9
Boroughbridge, for W. & O.	0 7 0
Bridgwater, for W. & O.	4 3 1
Do., for N. P.	2 14 4
Bristol, Thirsell Street, for W. & O.	2 0 0
Cheddar Stations, on account	6 10 0
Chew Magna	0 5 6
Croscombe, for N. P.	1 17 0
Frome, Badcox Lane, for W. & O.	1 10 0
Do., Sheppard's Barton, for W. & O.	2 10 6
Do., do., for N. P.	2 9 0
Hatch, Beauchamp, for W. & O.	0 11 0
Do., for N. P.	0 12 6
Paulton, for W. & O.	1 0 6
Do., for N. P.	4 10 8
Shepton Mallet, for N. P.	1 5 0
Taunton, for N. P.	0 4 0
Watchet, for N. P.	1 7 0
Wells, for W. & O.	1 4 10
Weston - Super - Mare, Bristol Road Ch., for W. & O.	3 3 0
Wincanton, for W. & O.	0 12 0
Do., for N. P.	1 8 8

STAFFORDSHIRE.

Stafford	1 0 1
Do., for W. & O.	0 7 4
Do., for N. P.	2 17 0
West Bromwich	4 10 0
Do., for N. P.	0 10 0

SUFFOLK.

Bildstone	1 0 0
Bramfield	0 12 0
Ipswich, Stoke Green, for W. & O.	2 0 0
Sudbury Sun. Schl.	1 1 0
Do., for W. & O.	1 17 6

SURREY.

Croydon	2 18 3
Norwood, Central Hill, for N. P., by Y.M.M.A.	0 1 4
Tadworth, Banstead, Bethel Church, for W. & O.	0 3 0

SUSSEX.

Chichester, for N. P.	0 8 1
Hastings and St. Leonard's Ladies Auxiliary	0 19 6

Lewes (2 years)	£ s. d.
Do., for W. & O.	3 10 8

WARWICKSHIRE.

Birmingham, on account, by Mr. Thos. Adams, Treasurer	58 3 2
Do., Christ Ch., Aston Park, for W. & O.	3 3 1
Dunchurch, for W. & O.	0 15 4
Harbury Southam, for N. P.	0 10 6
Stratford-on-Avon, Payton Street, for W. & O.	1 9 0

WESTMORELAND.

Asby, for W. & O.	0 7 3
Brough, for W. & O.	0 14 9
Winton, for W. & O.	0 19 6
Sedbergh Kendal, Vaile of Lime Church, for India	5 0 0

WILTSHIRE.

Aldbourne, for N. P.	£ s. d.
Bearfield, Bradford-on- Avon	1 7 4
Bratton	0 4 0
Do., for W. & O.	5 18 6
Caine, for W. & O.	1 5 0
Do., for N. P.	1 5 0
Chippenham, for N. P.	2 5 4
Damerham	1 13 3
Devizes, for W. & O.	0 5 0
Salisbury, Brown Street	4 0 0
Do., for W. & O.	65 11 0
Swindon, for N. P.	4 4 0
	1 16 0

WORCESTERSHIRE.

Dudley	12 0 0
Shipton-on-Stour	4 7 6
Do., for W. & O.	1 0 0
Do., for N. P.	0 18 0
Upton-on-Severn Sunday School	0 2 2

YORKSHIRE.

Bingley, for W. & O.	0 16 7
Conoley, for W. & O.	0 6 6
Driffield	5 5 5
Gildersome, for W. & O.	1 0 0
Halifax, Pellon Lane, for Rev. W. A. Hobbs, N. P.	0 8 6
Hebden Bridge, for W. & O.	1 0 0
Hunslet	4 10 0
Leeds, Blenheim Chapel, for W. & O.	3 14 0
Lindley, for W. & O.	0 16 6
Masham, for W. & O.	1 0 0
Milnsbridge, for W. & O.	0 11 0
New Whittington	0 12 5
Do., for N. P.	0 3 7
Rawdon, for W. & O.	1 5 0
Shipley, Bethel Chapel, for W. & O.	1 10 0
Skipton	13 11 4
Do., for N. P.	1 4 6

NORTH WALES.

ANGLESEA.

Bodeyern, for N. P.	£ s. d.
	0 7 3

CARNARVONSHIRE.

Llandudno, Welsh Ch., for W. & O.	£ s. d.
	0 10 0

DENBIGHSHIRE.

Cefn Mawr, for N. P.	0 17 2
Llangolien, for N. P.	0 8 2
Wrexham	0 5 1
Do. Sunday School, for N. P.	4 4 6

MONTGOMERYSHIRE.

Newtown, for W. & O.	1 0 0
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SOUTH WALES.

BEECKNOCKSHIRE.

Brynmaur, Calvary, for W. & O.	0 5 0
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CARMARTHENSHIRE.

Ailon	1 2 0
Carmarthen, Priory St.	16 14 10
Logan	6 19 5
Fynnonhenry	0 16 2
Pembrey, Tabernacle	6 7 0
Porthyrhyd	0 11 6
Talag	0 13 0
	33 3 11
Less Expenses	0 0 7
	33 3 4

GLAMORGANSHIRE.

Canton, Cardiff, Welsh Sun. School, for N. P.	0 3 3
Pontrhydyfen, for N. P.	0 8 4
Wauntrodaw	0 8 0

MONMOUTHSHIRE.

Newport	0 2 4
Do., Commercial St.	57 1 3
Do., for W. & O.	5 0 0
Tirzah, for N. P.	1 12 7

PEMBROKESHIRE.

Clarbeston, Carmel, for N. P.	3 8 8
Fishguard, for N. P.	0 19 3

Haverfordwest, Bethesda	16 8 10
Bethlehem	1 17 7
Salem	1 4 0
Neyland	0 14 0

Less Expenses

	120 4 5
	1 6 6
	118 17 11

Pembroke	11 0 6
Pembroke Dock, Bush Street	13 10 6
Saundersfoot, Hebron	1 2 6

RADNORSHIRE.

Evenjobb, for W. & O.	0 2 3
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SCOTLAND.

Airdrie Sunday School, for N. P.	0 18 0
Dundee, for N. P., India	1 2 0

£ s. d.		IRELAND.		EUROPE—	
Eday, by Kirkwall,		Ballymena, for N. P. ...	£ 1 13 0	Switzerland, Berne Evan-	[£ s. d.]
Okney.....	1 0 0	Cairndaisy	1 1 0	gelistical Independent	
Elgin, for W. & O.....	0 10 3	Waterford	5 15 6	Church, per Dr.	
Do., for N. P.	0 17 0	Do., for N. P.	1 5 0	Bloesch for Rev. J.	
Fortrose, for N. P.	2 9 0			Wengers, N.P. Calcutta	16 13 8
Irvine, for N. P.	0 12 6				
Kirkcaldy, for N. P.	3 15 9				
Old Aberdeen, for N. P.	0 16 0				
Paisley, Victoria Place					
Church, for N. P.	2 17 0				
Tobermory, for W. & O.	0 14 0				
Do., for N. P.	1 10 6				

FOREIGN.	
AMERICA—	
“W.” Peterborough,	
Canada West, per Rev.	
Dr. Davies of Regent’s	
Park College	1 0 0

Rev. J. Jenkins, missionary at Morlaix, Brittany, has much pleasure in acknowledging the following generous donations received by him in 1868, and which have been applied in accordance with the wishes of the donors:—

Feb.—Miss Shaw, with the designation, “A little contribution towards the Breton Schools”.....	5 0 0	Nov.—Misses Jenkins, Protestant French School, Maison du Pont, St. Servan, 100frs., or.....	4 0 0
“ Miss Shaw, a second donation....	10 0 0	“ The Young Ladies at School, Maison du Pont, collected in Free Gifts, by sending round among themselves a bag called—“ Le sac de l’oncle Ben,” 306frs., or ..	12 5 0
March.—Mr. Taylor (of Essex) on a tour in Brittany, 40frs., or	1 12 1		
Sept.—Mr. R. Dawbarn, with his Daughter	5 0 0		

The last donation was accompanied by the following kind note addressed by the pupils to the missionary:—

“DEAR MR. JENKINS,—We, the pupils at Maison du Pont, beg you will accept this humble offering to aid you in your missionary work among the Breton children of *Ty-mad*, in whom we feel great interest.
“August 3.”

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Friends at Upton Chapel, for a Parcel of Clothing for Mrs. Fray, Jamaica.	Friends at Salem Chapel, Cheltenham, per Miss A. Banbury, for a Box of Fancy Articles for Mrs. Millard, St. Ann’s Bay, Jamaica.
Friends at Westbourne Grove Chapel, for a Box of Fancy Articles for Mrs. Lewis, Calcutta.	Mrs. Durham, Masham, Yorkshire, for a Parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Dec. 22, 28, Jan. 9; Fuller, J. J., Dec. 8; Pinnock, F., Dec. 8; Smith, R., Dec. 3; Thomson, Q. W., Dec. 28, Jan. 8.	COLOMBO—Pigott, H. R., Dec. 28; Jan. 12; Waldock, F. D., Jan. 8.
AMERICA—OHIO, Gill, H., Jan. 21.	EUROPE—FRANCE—GUINGAMP, Bouhon, V. E., Feb. 18; Lastrade, C., Feb. 1. KRAGEROE, Hubert, G., Jan. 5, 22.
ASIA—INDIA: AGRA, Gregson, J., Jan. 13. Dacca, McKenna, A., Dec. 21; Wise, J., Dec. 17. HOWRAH, Morgan, T., Dec. 28. INTALLY, Robinson, R., Jan. 8. JESSORE, Hobbs, W. A., Jan. 5. MONGHYR, Bate, J. D., Dec. 18, 26. RIVER HOOGHLY, Trafford, J., Jan. 6. ⁵ SERAMPORE, Anderson, J. H., Jan. 12. [CALCUTTA, Lewis, C. B., Jan. 12; Sale, J., Dec. 27.	WEST INDIES—BAHAMAS—Nassau, Davey, J., Jan. 9. TRINIDAD, Law, J., Jan. 8. JAMAICA—ANNATTO BAY, Jones, S., Jan. 23. KINGSTON, East, D. J., Jan. 5, 23; Oughton, T., Jan. 24. MORANT BAY, Teall, W., Jan. 7. PORT MARIA, Sibley, C., Jan. 7. ST. ANN’S BAY, Millard B., Jan. 7, 12, 23. SPANISH TOWN, Phillippo, J. M., Jan. 6.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.’s, 54, Lombard Street, to the account of the Treasurer.

AS THE CHRONICLE IS NOW SENT TO ALL PASTORS OF BAPTIST CHURCHES,
THE COMMITTEE HOPE THAT THE BRETHREN WILL READ EXTRACTS
FROM IT AT THE MONTHLY MISSIONARY PRAYER-MEETINGS.



MARCH, 1869.

INTIMATION.

As the financial year is drawing to a close, we shall be glad to receive the collections and contributions which are sent at this season, as early as possible. Friends who are kind enough to collect the annual subscriptions will save us much anxiety if they will render this service at once. All the non-contributing churches in the denomination have been addressed either by letter or circular, and respectfully urged to give us a collection, or a moiety of one: but, as yet, comparatively few have responded to the appeal. We venture to renew the application, and to entreat our friends to assist us before the end of the financial year.

THE FIRST OF MARCH

Will be a memorable day in the annals of the Imperial Parliament, and in the ecclesiastical history of Ireland. This evening, the Prime Minister will expound his policy on the Irish Church, and introduce a measure, having for its object the dissolution of the legal bond between that institution and the State. This is, unquestionably, one of the boldest steps which any constitutional Government has ever taken. As is always the case when great organic changes are proposed, men's minds are much divided on the question with which Mr. Gladstone's name is now identified. By many, disestablishment is regarded as fraught with peril to the interests of Evangelical Protestantism in the sister country. To them, the Establishment is a breakwater which puts a restraint on the restless waters of Popery, and they view the removal of it with intense alarm. In this fear, many Nonconformists conscientiously participate. On the other hand, not a few Christian people hope for beneficial results from the proposed changes. They feel confident, that instead of opening the flood-gates of error, disestablishment will open a wide and effectual door for increased Christian effort. As the CHRONICLE is simply a vehicle for the conveyance of missionary information, it offers no expression of opinion on political topics, but it ventures to urge upon all who love the truth, the importance of taking advantage of the present agitated state of the public mind in Ireland, and

the changes which are inevitable in that country, to increase the number of evangelists in that dark and priest-ridden island. There are grounds for believing that access to the minds of the people is becoming less difficult than it was formerly. Their prejudices against Protestants are softening, and if Christian labourers continue to act lovingly and wisely, and abstain from irritating language, they will find that there is a soft place in the Irish heart as well as in the hearts of other people.

INFORMATION.

The German Mission in the east end of London has not been noticed of late in the CHRONICLE, but it has been maintaining its ground, and making some progress. That nearly thirty thousand strangers from one country should be in our midst, the greater part of whom are living without God, is a fact that should rouse Christians to prayer and activity on their behalf. Mr. Heisig has had to encounter extraordinary difficulties, and these are not yet removed; but there are signs of a spirit of hearing among some of his countrymen, while a few have turned to the Lord with purpose of heart.

Mr. Heisig's letter will repay an attentive perusal:—

“Considering the adverse circumstances under which we labour, the work among my countrymen in London is encouraging. We have tokens of the Lord's presence with us, because souls are brought to the saving knowledge of our exalted Saviour, and the means of grace are thankfully enjoyed.

“A few weeks ago, we baptized three into the Lord's death—two of them had been converted recently—the one, a young girl of 14, had just come over from the south of Germany: the other has been some time in this country engaged as ladies'-maid; she dated her decision for the Lord from my first visit, and the conversation which I had with her concerning her soul's salvation.

“We have now again several candidates ready to follow the Lord; the other day they told us what the Lord had done for their souls. Three of these candidates are young; two are brothers, and belong to a family who are members with us. Their conversation is peculiarly interesting, and the power of the Gospel is strikingly illustrated in them. Though young in years, they were already far advanced on the road of sin, to their own danger, and to the grief of their parents.

Attention to their ruinous career was first aroused by a conversation which I had with them at their house. From that time, they came regularly to our chapel, and that, notwithstanding the temptations of their former evil companions. They listened attentively to the Word of God, and soon found in Jesus a precious Saviour. The third of these boys is my own son—nine years old.

“We have also some who have made application for membership, and profess to have been brought from darkness to the light of the Gospel; but they are in circumstances under which we think we ought to wait a little, before we receive them, that we may be able to see whether their walk agrees with their profession.

“Our various services (except that on Sunday morning), are generally pretty well attended; they would no doubt be still more encouraging, but for the pauperised state in which the mass of the people in the east end of London are placed, among whom our Germans, I am sorry to say, make no exception.

"The west-end committee of 'the East-end Mission and Relief Fund,' who have established sewing classes in different localities in the east-end, have this year again granted money for a German class to an English district clergyman. To this class the women are admitted, without distinction of creed; but the Church of England clergyman—in spite of the West-end Committee, who profess to carry on their work entirely on unsectarian principles—takes care that none but himself and his party exert their influence for the spiritual benefit of these Germans, who are drawn not only from his district, but from the whole area of the east end, by this temporal relief.

"Considering the circumstances under which we labour, I feel often much discouraged, but looking to the Lord Jesus, and moreover knowing that precious souls have been saved through our Mission, who now in their turn are exerting an influence for good here,' as well as in other places where they have gone to, I am stimulated to go on to sow the good seed of the kingdom, and to hope for new blessings."

BALLYMENA has not, for some years past, been regarded as one of the most prosperous stations of the Irish Mission. Causes which need not be alluded to, have interposed obstacles to Christian effort, and prevented the success of the means which have been employed. But it is hoped that better days are in store for this important town. Mr. Rock has uphill work, but he is not without encouragement, as the following brief note will show:—

"In my last note, in speaking about my work here, I forgot to tell you that some two months after I came, I began a Sabbath-school at one of my out-stations, about six miles from the chapel. It is attended by about forty scholars, and five teachers—members of the Church, and I believe that good is being done. My Sabbath Bible-class and prayer-meeting are very encouraging—the former is held in the vestry, which is usually filled. In all, as well as the congregations, there are signs of increasing life. The concurrent testimony of the members who have hung by the place all through its difficulties is, that they have not seen so much life, nor such a Church and congregations for years past. All my out-stations are largely attended, and often the people can't get standing room. I am labouring all I can, both day and night—preaching and visiting among the people, and I am everywhere welcomed, and sometimes I see a little fruit. Many would like to come to our place of worship, but want of clothes prevents them. If some kind Christian English friend would send me a parcel of clothing for the poor, many an ill-clad body would "call him blessed."

Contributions from January 20th to February 20th, 1869.

	£	s.	d.		£	s.	d.
Anonymous	0	5	0	BEDFORDSHIRE.			
G. I. for Evangelist	2	0	0	Markgate Street—Collections	2	14	1
LONDON.				BERKSHIRE.			
Hammersmith, West End, by				Newbury—Collection.....	0	14	0
Mr. Oteridge, Collections.....	9	0	0	„ Subscriptions.....	2	6	0
Sunday School, by Mr. H. Dore	1	1	0				3 0 0
	10	1	0	Blackwater—Collection.....	2	8	3
Notting-hill, Free Tabernacle—Collection	9	8	0	„ Subscription.....	0	2	0
By Rev. B. Davies—							2 10 3
Mr. J. Coxeter (don.)	1	0	0	Wokingham—Collection	6	1	9
Mr. James Benham.....	1	1	0	„ Subscriptions.....	5	3	0
Mr. John Benham	1	1	0				11 4 0
Mr. Benjamin Colls.....	1	1	0				
A Friend.....	0	10	0				
E. B.	5	0	0				

BUCKINGHAMSHIRE.		£	s.	d.
Stantonbury—Sunday-school, by Mr. E. Ball		0	4	3
CAMBRIDGESHIRE.				
Fulbourne—Mr. W. Johnson		5	0	0
DEVONSHIRE.				
Flymouth, by Mr. T. H. Popham.			3	7
Ladies' Committee			4	
Chudleigh, by Rev. W. Duke, Mr. W. Rouse		5	0	0
GLOUCESTERSHIRE.				
Uley—Collection by Rev. W. C. Taylor .		1	3	0
HEREFORDSHIRE.				
Ross—Mr. H. J. Bussell		1	0	0
Eardisland—Rev. S. Blackmore		1	1	0
KENT.				
Sevenoaks—Ladies' Association, by Mrs. Welch		3	6	0
Mrs. Grover		1	0	0
			4	6
Meopham—Mr. and Mrs. French		1	0	0
Canterbury—Collections		9	3	6
„ Subscriptions		4	8	6
„ By Mrs. Holness .		0	3	6
		18	15	0
LANCASHIRE.				
Bury—Rev. Jas. Webb		0	5	0
Liverpool, Pembroke Chapel, by Mr. S. B. Jackson, moiety of contributions ...		20	0	0
„ Myrtle-st., by Mr. J. Golding, moiety of weekly offerings		1	0	0
Manchester		0	3	0
LEICESTERSHIRE.				
Sheepshed, by Mr. B. Christian—Subscriptions		5	15	0
LINCOLNSHIRE.				
Grimsby—Collections		2	2	0
Louth—Subscriptions		0	16	6
Boston—Subscriptions		0	13	6
Bourne—Subscriptions		0	19	0
Spalding—Subscriptions		0	6	0
MONMOUTHSHIRE.				
Langwm, by Rev. S. R. Young—Collection		1	8	5
NORFOLK.				
Norwich, St. Clements, by Mr. J. B. Glendenning—Collection		3	0	0
NORTHAMPTONSHIRE.				
Bugbrook, Sunday-school, by Rev. M. C. Botterill		0	15	0
Northampton, College Street—Card, by Miss Barnard		0	1	0
Kettering, by Mrs. Goosey—Sunday-schl. Contributions		2	8	9
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		4	1	7
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„ Subscriptions		2	4	6
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Several Subscriptions have been omitted on account of the absence of the Secretary from London. The Committee beg to acknowledge, with thanks, a box of Clothing, from the Ladies in connection with the Baptist Chapel, Wallingford, by Miss Brooks, for Mr. Macrony, Deryneil.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE
BAPTIST MAGAZINE.

APRIL, 1869.

THE FRIENDSHIP OF PETER AND JOHN.

BY THE REV. N. HAYCROFT, M.A.

THE apostles Peter and John are so frequently introduced together in the sacred narrative, as to suggest the existence between them of a more than common intimacy. Peter and Andrew were brothers; yet they are not found in association. James and John were brothers; yet they rarely appear together. There was some tie which linked Peter and John in close affinity. This is assumed to be an affectionate friendship; and the assumption, if admitted, will impart new interest to their characters and intercourse.

Their friendship was probably of an early date. They were play-mates, as children, on the shores of the sea of Galilee, where their respective parents pursued the occupation of fishermen. Here the four companions, Peter and Andrew, James and John, became inured to the perils of their parents' calling, and toiled for a scanty living. They did not differ from other Jewish boys; they had their quarrels and reconciliations, their pleasures and their disappointments; and they

grew up to manhood with little knowledge beyond that incident to their calling. It is possible that, notwithstanding the distance, they had been occasionally taken by their parents to Jerusalem at the feasts. They would have as much knowledge of the Scriptures as other youths who attended the synagogue services. No doubt, in common with their countrymen, they anticipated the advent of Messiah, and shared the general error respecting Him. The habit of constant association brought two of these young men into an intimate fellowship which, under the influence of congenial dispositions, and common employments and peril, ripened into the warm confidence of friendship.

The first instance of their association is in connection with the Baptist. All the four had listened to his ministry, and regarded him as a prophet. Andrew and John only were present when the Baptist pointed their attention to the Lord. They instantly sought an interview with Christ, and reverently accepted

Him as Israel's Redeemer. Andrew forthwith "findeth his own brother Simon, and brought him to Jesus." From that time a strong tie united the four young men. They had been companions from childhood in their perilous occupation; they had been associated in religious sympathy under the Baptist's teaching; they were now one in a reverent attachment to the Lord Jesus. Of the four, Andrew is more frequently omitted. The other three were selected by the Lord as witnesses of the more extraordinary scenes in His eventful life. These saw His glory on Mount Tabor, and were spectators of His agony in Gethsemane. More abundant proofs were furnished to them than to others of His divine authority and preternatural claims, and they were permitted to behold the depths of His humiliation, and explore the recesses of His sorrowful nature. The remembrance of His transfiguration would sustain them as they beheld the spectacle of His distress. The two scenes would bind the three disciples in a league of wondrous interest; they would regard themselves as mysteriously separated from the other disciples by the Master's own act; and while they were united to Him by a yet closer bond, each would look at the other two with sentiments of unusual sacredness.

The special intimacy between two of them, Peter and John, appears rather in little incidents which might be overlooked, than in the grave events of the narrative. Their friendship is a key to unlock what is not otherwise so intelligible. When at the supper no man ventured to ask the Lord who should betray Him, all felt that if any could so presume it was John. Yet it was Peter who suggested to John to make the inquiry. No other man had the influence with John, or could use the

freedom to urge him. Both Peter and John followed Christ as He was led to the palace of Caiaphas. John alone entered the hall; for he alone was acquainted with the high-priest, and had no difficulty in gaining admittance. Peter remained at the door until John, with considerate thoughtfulness for his friend, "spoke unto her that kept the door, and brought in Peter." When the morning of the resurrection had arrived, Peter and John, one in love and grief for their departed Lord, were among the earliest visitants to the sepulchre. They knew of the preparations to embalm the precious remains, and they either purposed to assist in the sacred act, or sought to gaze again on his beloved form before it was for ever sealed from view. And here we have one of those incidents which sustain the tradition that Peter was much the senior of the two friends; for as they were eagerly hasting to the spot, John outran Peter, and first reached the sepulchre. Their reverent ardour was equal. John paused with surprise that the stone had been removed, and then waited for his friend. John merely stooped down and looked into the sepulchre; but when Peter, on his arrival, at once entered the sepulchre, John immediately followed. The two friends stood together within the sepulchre, and were the only two disciples who did so stand. They who had together beheld Him in His transfiguration, and in His agony, now stand gazing at His empty tomb, "wondering at that which had come to pass," and astonished at the revelations which greeted them. All their sentiments respecting Christ at once underwent an extraordinary change: just before they had mourned His execution, now they are assured of His resurrection. The mingled cup of sorrow and gladness would

endear them with tenfold tenderness to each other. Some days after the resurrection, and after they had enjoyed intercourse with the risen Christ, John and Peter were in a boat on the lake, fishing. Jesus appeared, and directed them to "cast the net on the right side of the ship." "They cast, therefore, and now they were not able to draw it for the multitude of fishes." John recognized the Master, and "said unto Peter, It is the Lord." The two were one in their love and devotion to Him. The same day, when our Lord had foretold Peter's death by crucifixion, Peter, anxious for his friend, "said unto Jesus, Lord, and what shall this man do?" After the day of Pentecost Peter and John are found going "up to the temple together at the hour of prayer." When the lame man at the temple gate asked alms, both of them, prompted by compassion, paused to help him; for we read that "Peter, fastening his eyes upon him with John, said, Look on us." Such incidents, scattered through the narrative, justify the inference of their intimacy, and their friendship adds a charm to the story.

There were serious points of difference in the mental structure of the two men. Friendship is often strengthened by contrasts. In the union of two minds each should be the complement of the other, each supplying what the other needs. This was exemplified in the friendship of Peter and John. John had tenderness, and reflectiveness; Peter was daring and impetuous. John had a quiet depth of feeling; Peter was ardent and impulsive. John was more truly feminine in his character, and seemed to require a sterner and harder nature on which to lean; there was in his mind more of grace than muscularity, more of sweetness than force. Peter was a sturdy fisherman, accustomed to

the storms of life, rarely measuring consequences, or thinking of his weaknesses; he was sincere and fervent, but unreflective. John would never have denied his Lord; he had a quiet power, and a stern fidelity, that could suffer and die with Christ, although he made no professions, and challenged no observation. Jesus, who knew the true heart of John, bequeathed to him His own widowed mother as his dying portion in the Saviour's heart, the only earthly legacy He had the power of bestowing. But, though John would never have been betrayed into a denial of Christ, he would never have been so recklessly ardent, so heroic, it may be called, as to draw the sword in his Master's defence, or cast himself into the sea to meet him. Peter's errors were the counterpart of his virtues. John's more equable nature was attracted by the bold impassioned spirit of his friend. Peter, rugged as his native mountains, and stormy as the lake on which he had been nurtured, was as strongly drawn by the gentleness, the feminine timidity, and quiet fervour of the other.

Amidst these differences there were occult points of similarity. John, in his younger years, could occasionally be aroused to an extraordinary height of feeling, and in such cases his habitual self-control seemed to abandon him. He was called by the Lord a "son of thunder." On one occasion he even sought permission to invoke "fire from heaven" to destroy some villagers who had insulted Christ. Peter, as he grew older, lost much of his rashness and impetuosity; he could write with a depth of feeling rarely surpassed. Some passages in his epistles might, for their tenderness and pathos, have been written by the apostle John; and he dwells with the same fondness as John on the remembrance of

the Lord. Both of them had been reproved by Christ for excess of zeal; Peter, for rebuking Christ, "that be far from thee, Lord, this shall not be unto thee," received the stern reply,—“Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.” John, when he desired the destruction of the villagers, was thus strongly reproved,—“Ye know not what manner of spirit ye are of.”

Their friendship would be greatly stimulated by the sacred associations which they enjoyed in common. A nearer tie than any earthly one bound them together; they were one “in Christ.” As during more than three years they followed Christ together, their characters became gradually purified and exalted, their sentiments respecting Christ and His kingdom were enlarged and strengthened, and the elements of a Christ-like nature were slowly growing in their hearts. Each discerned a new charm in the other’s advancing excellence. Each witnessed in the other, with delight, some new conquest achieved. With strange satisfaction would they compare their thoughts and their observation of Christ, and seek to confirm each other in His service. They were characterized by equal simplicity and guilelessness, by equal fidelity of purpose, by equally fervent affection and strong principle.

Their friendship was not shaken by Peter’s sad delinquency. While John would grieve for his friend as “bitterly” as Peter “wept,” would feel as if himself had fallen in his friend’s fall, he would rejoice at Peter’s recovery and at the Lord’s forgiveness of him. John’s confidence in Peter would not be for a moment shaken. He knew Peter’s sincerity and fervour too well to treat his denial of Christ as other

than a hasty ebullition under sudden temptation, which, having been foretold by Christ, was permitted as a gracious discipline. Peter’s immediate repentance, and his intense sorrow for his iniquity, were only what John expected of him. John’s affections would wind themselves more closely around his sorrowing friend, to comfort him under his self-reproaches, and to pour the balm into his self-inflicted wound, while Peter would be drawn nearer to John by this new proof of unselfish interest and trustful love. If others censured and forsook the fallen Peter, he would find in John a comforter and guide.

The attachment of the two became more dear and hallowed by the common enterprise to which they devoted themselves—the proclamation of the Gospel, as apostles of the Lord. The discharge of their mission might separate them from one another, but the separation would not lessen their mutual interest. They separated under the impulse of a higher attachment to Christ; and the cause of their separation increased their mutual respect and confidence. With affectionate solicitude would they remember each other in their prayers, and each learn from Christian associates of the other’s welfare, and the good work prospering in his hands. Each would rely on the other’s true-hearted devotion to his sacred mission, and anticipate the renewal of their intercourse after the lapse of a season; and if it should not be permitted them again to meet, they looked for a union at a more distant period, when they should have emerged from the tempestuous sea of life, and attained the everlasting rest. Their gifts were diverse; their fields of labour were apart; but they served the Lord with equal diligence and with similar success. They began their life’s mission together, they

prosecuted it in different spheres, they ceased from their labours under far different circumstances, and at different intervals; but through all their course they hoped to review their labours together in the same blessed home.

They never seem to have lost the influence of their early friendship. Peter, long afterwards, in writing his epistle, refers to one of the scenes which he witnessed in John's company, and the voice from heaven "which we heard, when we were with Him in the holy mount." Many years after Peter's crucifixion, John, when in an advanced age he was patiently awaiting his dissolution, recalls in his Gospel some of Peter's

sayings and deeds which the other evangelists had omitted; and one of his latest acts was to write about his friend in the closing chapter of his Gospel. Thus John was, in his old age, faithful to the traditions of his youth, and one of the sweetest anticipations in his dying hour would be that, in passing into the presence of his Lord, he should find there, and near the throne, the Peter of his early friendship. It is not for us to picture the ecstasy of holy joy with which these long-sundered friends, having accomplished their earthly mission, renewed their communion in the presence of their Redeemer, and commenced together the journey of everlasting ages.

LATE ATTENDANCE AT THE HOUSE OF GOD.

(A Fragment.)

BY THE REV. J. P. CHOWN, BRADFORD, YORKSHIRE.

WE should guard against it, first, because DIVINE WORSHIP IS AN INESTIMABLE PRIVILEGE, AND WE OUGHT NOT TO LOSE ANY PART OF IT. And sometimes it may be that the *earlier* part of worship shall be found more profitable than what follows. Perhaps some circumstance may occur in the congregation; or a cloud may seem to gather over the preacher's soul; and the late comer loses the most interesting and salutary part of the service. It was when Mary Magdalene came "early" to the sepulchre that she saw her risen Lord, and He spoke to her words of com-

fort, and sent her to the disciples with the message of His love. Every moment devoted to God's worship comes to us swift-winged like an angel from heaven, to bear a blessing, but not to tarry with it. It leaves it as it flies past, or if it is seized upon bears it away for ever into eternity; and if we are not there we cannot seize upon them, and the messengers, however richly laden, come in vain, the blessing is lost. And they shall never return, except as swift witnesses against us at the bar of God, to mind us of our neglect, and seal our condemnation. And thus

when once these blessings of early worship are lost, it is for ever, they are gone beyond recall. We may have a blessing in every other minute we spend there, though if we are late that is not likely: but we ought to have these and those we have lost too, for we need them all; and however spiritually rich we are when we leave the sanctuary, we are neither so rich as we might be or ought to be, and have ourselves alone to blame for it. Sometimes it may be that the blessing we have lost, in missing the earlier part of worship, is just the blessing that would have been most adapted to our condition, of which we stood most in need, and that would have been of the greatest service to us in our Christian course. *Then* there was the prayer offered just such as would have expressed our desire, and brought down the needed blessing. *Then* there was the promise referred to, that would have been to us like food to the hungry, and as life to the dead. *Then* there were awakened in the worshippers just those emotions we have been seeking after, and sighing for, for years; but the season was lost, and the privilege is gone for ever.

And how such persons often reprove and condemn themselves in their attendance upon other engagements, that may be more or less interesting and important in their estimation. Are they invited to the house of a friend, for instance, and especially if that friend be in a station of life above their own, how anxious are they, and properly so too, to show all becoming respect; the assembly has not to wait a moment for them? That is the tribute to friendship. Is it business? The weather may be inclement and their own health may be failing, but is there a prospect of gain, they are there to seize upon the first opportunity, and if they are good business

men, not a moment of the appointed time is lost. Is it pleasure? They are in time for the first note of the orchestra; they sit waiting for the first appearance of the man they have come to see or hear; the entertainment has not to be delayed a moment on their account: they lose not a glimpse of its wonders, or the gratification it affords. And yet this is only for the amusement of the passing hour. It is that, the thought of which will afford them but little real satisfaction, as they think of it upon their pillow, or look back upon it the next day; even if its influence be not positively injurious and prejudicial. And not only do they condemn themselves, but they are condemned by the world, in what *they* regard as their privileges. With what intentness and eagerness are they rushing on in every direction in their search after pleasure or gain, crying, "Who will show us any good?" (Ps. iv. 6.) In this aspect, as well as others, our Saviour's words are still as true as ever, that "The children of this world are in their generation wiser than the children of light" (Luke xvi. 8). We read of a new gold mine opened up in Australia, and what a rush is there at once to the favoured spot, each one anxious to outstrip his fellow, and be the first to take advantage of it. We pass by the theatre in the public thoroughfare, and there is the crowd content to stand for hours in the open street, so that they may be in time. It is true there are special places and times when something like this is seen in connection with our places of worship, but how seldom; and when it is, it is not because it is the house of God, or because God is to be worshipped, but too often merely to gratify curiosity, or as the result of excitement, which is not always the most conducive to spiritual wor-

ship, and which furnishes no sure criterion of our attachment to the means of grace.

And yet it does not need to be proved to the sincere Christian how great a privilege it is thus to attend to public worship, under any circumstances. Private worship in the closet is a privilege; and family worship around the domestic altar is a privilege; and social worship, where we meet for prayer and praise, is a privilege; but, in some respects, public worship, and on the Lord's day especially, is a greater privilege still. There are promises given to us, and blessings to be found by us engaged in that, that are not to be found in any other engagement upon earth. It is a privilege thus to meet with Christian friends with whom we are one in Christ; to feel that each shall impart a blessing to all around, our devotions all blending like so many streams into a river of Christian love, and sympathy, and zeal, till it is like that in the prophetic vision, flowing from under the threshold of the temple; ever broadening and deepening, as it rolls onward like the river of life, to fertilize, and gladden, and bless the desert world. And to meet with these friends in the place, it may be, that is endeared to us by a thousand sacred associations, where the glory of God's presence has often been revealed to His people, and where some of the mightiest acts of His sovereign grace have been made manifest. And to meet them in such a place, and for engagements such as glorified spirits delight in around the throne, in which angels would find their chief delight if they were upon earth; engagements that have often calmed the troubled spirit, given ease and rest to the wounded conscience, and filled the souls of the assembly with holy rapture, and solemn joy: and thus to

meet with them where we know God will meet with us, and speak words of blessing to our soul, and shed abroad His love in our heart, and give us an earnest of the richer blessing and fuller glory he has in reserve for us above. This is a privilege indeed. A privilege that is endeared and hallowed to the devout soul, alike by the remembrances of the past, the experience of the present, and the anticipations of the future; and the man who understands it, and feels its preciousness, will not be content to lose one single moment that might thus be spent, or one single blessing such as may thus be found in it. So far from this, he will turn from every other scene and pleasure to the sacred place, exclaiming, with the Psalmist, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is: To see thy power and thy glory so as I have seen thee in the sanctuary" (Ps. lxxiii. 1, 2).

Another reason why we should guard against this evil is, THAT WE MIGHT SHOW OUR RESPECT FOR THE COMFORT AND RELIGIOUS ENJOYMENT OF THOSE WITH WHOM WE WORSHIP. One late comer into the sanctuary, and especially when there is not much anxiety to avoid interruption, interferes more or less with the worship of the congregation; it may be a hundred, or it may be a thousand. We all remember the anecdote of the good old lady who was always in her place in the house of God before the time for beginning the service, and when a remark was addressed to her upon it, she said, "Yes, I look upon it as a part of my religion not to disturb the religion of others." O that there were more of *that* religion amongst us; there would be far more life, and unction, and joy in God's worship; and far more

religious life and power in the world, than there now is. Sometimes the evil, as seen in this way, is painfully manifest. It may be, for instance, that the person cannot reach the seat without going from the entrance to the farthest extremity of the place. Perhaps the seat is taken up; it was not supposed that its occupant would be there, as it is so late, and a stranger has been put into it. Then there is confusion. Sometimes this happens just when the minister is endeavouring to lay hold of the hearts of his people, or is giving some critical exposition of some part of God's Word that demands the undivided attention to appreciate it; but alas for it! the entrance and passing through the congregation of such a person, and especially, if, as is not unfrequently the case, there should be anything to provoke attention in their appearance or otherwise, renders all the preacher's efforts, humanly speaking, utterly ineffective and powerless. And especially as it is not merely for the moment or the glance. When once the attention is called off, we all know it is not so easy to call it back again, to that fixedness at least, without which there can be but little spiritual profit. The glance or the thought wanders often from the object to which it was drawn, first to one and then another, till the minister is grieved as he perceives he has lost the attention of his people; while we can only fear that the Holy Spirit is "grieved" also, and retires from the place; and the assembly, with their thoughts thus scattered, lose the enjoyment of the worship, and the whole service is rendered profitless and in vain. Some may reply that this is exaggerating the evil, overstating the case; but, not intending to represent it as so in every case, we would appeal to ministers of the Gospel and

Christian friends, as to whether it is not so sometimes, and whether the tendency of the evil is not *always in that direction*. It may indeed, we think, be fairly questioned whether there is ever the real, living, earnest worship there should be in any congregation in which there are many late comers, and whether there are not many ways in which it may be accounted for. Let it not be said either, again, that it is but a little matter for so much to be said about, and for such results to be supposed to follow. Because first we should say, that where it is habitual or unnecessary it is not a little matter at all, but a great evil in the persons themselves, and a great grief and injury to those they have to do with; and then, what might be a little matter in the world, becomes a very different thing in attending to what is spiritual and divine. And what might be a little matter if the one person alone were concerned in it, becomes a great matter when it has to do with five hundred or a thousand other people too. And then even little matters may produce great results: suppose you have just kindled a thousand torches, and every one of them has just a spark and no more, in a few moments they may burst out into a flame that shall shed its brightness for miles around; but just suppose a door to be flung open meanwhile and the cold blast to be poured in, it is but a little thing to do, but nearly every spark is extinguished; and it is something like this that is done sometimes, spiritually, when the door is thrown open for the late comer into the house of God. Let it not be said either, that the person thus coming in is not responsible for the distraction and disturbance, but the congregation. Undoubtedly there is too much readiness to look or listen to what may disturb; but still, if such an in-

terruption had not been made, that cause, at least, of the disturbance would not have been there. It is, perhaps, the best way of meeting the evil in such cases that there should be a pause for a few moments in the service. The effect on the mind of the person thus going to his place might be salutary. The congregation would feel that the withdrawal of their attention from the worship was noticed. And if it were done, not injudiciously or offensively, of course, but solemnly as it should be, the minister might resume the sacred exercise with more hope of gathering up the attention of the people again than otherwise he could do. The evil in this case is lamentably increased, it need scarcely be said, when, as is sometimes the case, the persons yielding to it are those whose example is likely to furnish an apology or excuse for others. Suppose them, for instance, to be members of the Church, and those who make no such pretensions will at once say, "If they look upon the engagements of the assembled congregation as of no more importance, why should we? The matter cannot be of such moment as it is represented to be." And thus a professor of religion only coming to spend half the allotted time in the sanctuary, may be the cause of a worldly man not coming at all. Because we cannot say when we are setting a bad example, "Hitherto shalt thou go and no further;" those who imitate it will generally go beyond it, and it may lead to consequences the man himself would never have conceived of. Or, perhaps he may be a man advanced in life, the head of a family, and having young people and domestics under his care; and we may talk to the younger members of the congregation as to the impropriety of the course, but if they can see those who are older and should have

more thought, doing the same, it will be but to little purpose. We may gather the children and domestics around us and show them their duty, but unless the employers and parents set the example, our efforts will be all in vain.

It is often evident, too, that it is as annoying to the persons causing the interruption in this way as it is to any others, perhaps, indeed, much more so. They know they are "the observed of all observers," they *feel* that the gaze of the whole congregation is fastened on them; and sometimes, perhaps, as they make their way to their seat, their faces crimson with blushes, they almost wish that they had not entered the place, or that for the moment they could be invisible. But this only increases the regret we cannot help feeling, that what is so evidently a grief and annoyance to so many should be permitted so often, when by a little forethought and care it might be entirely prevented. We say this, too, making full allowance for circumstances that are in some such cases entirely beyond control, and such occasional occurrences as may be altogether unavoidable; and we know there are such, where friends are to be regarded with sympathy, rather than with censure, and they are rather to be honoured for what they have done in coming at all, than blamed for coming so late.

And then, making all due allowance for such cases as these, we must remember that when it might be avoided, it is not only disrespectful to the congregation, or grieving to the minister, but dishonouring to God. We have already seen what respect and reverence is due to the house of God, and that the want of this is one prolific source of the evil now under consideration. But this is not all. It is not only a source

but an aggravation of it. If it were our own house it would matter but little, we should be free to enter or leave it as we would. If it were the house of a fellow-man, and especially if but an equal, it would be but of little consequence; but when it is God's house, where Gabriel, if he were permitted to enter, would be prostrate and silent in adoration and awe, the case is very different. What can be more becoming or delightful than to see the "whole assembly," gathered and waiting in secret prayer for the commencement of the service, so that we can say, "Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed" (Ps. lxxv. 1). Or, on the other hand, what can be more unbecoming or unseemly, than to find that the *hour* of worship has arrived, but the *place* of worship is nearly empty; and especially when we know that some are standing outside indulging in frivolous conversation or idle gossip; some are carelessly wending their way towards the place without one single thought of the importance or solemnity of what claims their regards; while others are yet at home preparing—not the soul, but the body—not for God, but for man: all of whom are condemned by the Sabbath sun that for hours has been shining upon their path, and the very flowers upspringing at their feet, that have perfumed the air with their odours; all of whom *might* have been there perhaps, and if their temporal interests had been involved, instead of their spiritual, *would* have been; for all of whom, if we may say so, the Lord of glory is kept waiting, till they shall be gathered together for His worship. Is it any wonder, if, under such circumstances, a cloud has gathered over the Divine glory; if the Spirit of God has left the place, and the devotions are without unction, the word without life, and

the service without a blessing? Surely the wonder would be rather if it were otherwise. O dear friends, we would say to such, remember the lines of good, quaint old Herbert, and

"Restore to God his due in tithe and time:
A tithe purloin'd cankers the whole estate.

Sundays observe: think when the bells
do chime,

'Tis angels' music; therefore come not
late.

God then deals blessings: if a king
did so,

Who would not haste, may give, to see
the show?"

The third reason for guarding against this evil is FOR THE SAKE OF OUR OWN PREPAREDNESS TO PROFIT BY GOD'S WORSHIP WHEN WE ENGAGE IN IT. It is often the case, and should be always, that the first part of public worship is a prayer more or less special for the Spirit of God to descend and fill the place with His presence; to prepare the minds of the worshippers for their sacred engagements, and to give His blessing to whatever may be attended to for their good. And it is obviously a disadvantage when this is lost, in which, as much as in any part of the service, it is important that all should join. Sometimes too, perhaps often, our friends have been somewhat pressed to be there when they are, and we know how this begets a state of mind irritable, dissatisfied with themselves, and all around them; anything but favourable for the house and worship, and from which it is not always easy to be delivered. Not only so, but when they do come, it is too often rushing into the Divine presence "as the horse rusheth into the battle" (Jer. viii. 6); and they almost illustrate the poet's line when he said that

"Fools *rush* in where angels fear to tread."

In such a case the body drops into

an attitude of devotion it may be, but the soul is restless, ill at ease, and troubled about many things" (Luke x. 41). God's praises may be sung with the voice, but only to remind us how great a difference there is betwixt singing God's praises and praising God. The Word of God may be listened to, but only by the outward ear. The gates of Mansoul are open, but the dwellings of the city within are all barred, and full of rioting and turmoil. The soul may be like a temple of the Holy Ghost, but money-changers and others have taken possession of it, that should have been *cast* out before, but will not *go* out then, when the person wishes them. We pray sometimes that we may leave worldly cares as Abraham left his servants, at the foot of the mount, while we ascend and worship; but under such circumstances these cares are not our *servants*, but our *masters*, and they will not leave us. We speak of wrestling as Jacob did with the angel; but at such times our eyes are not open to see the angel, and he is there, and there with the blessing; but he is allowed to pass by us unseen and unsought, and the blessing therefore is lost.

And still more, it is not merely that the introductory part of the service is eminently adapted to prepare the mind, but every part of it should be arranged to prepare for what follows; and wherever it is rightly attended to, it will be so of necessity; and where it is *not*, it will be the reverse. You have missed the prayer, for instance, and you cannot enjoy the song of praise to which that was preparatory; or you have lost the reading and exposition of a part of the Scriptures, and the remaining part is comparatively uninteresting and profitless; or you sit down to listen to the discourse after it has begun, and you

never catch the whole intention and spirit of it, and its effect, however salutary upon others, is weakened, if not destroyed in your own case. Feeling then our need of all the parts of the service, but the prayers above all, and the introductory prayers supremely, to bring down a blessing and prepare us to profit by all besides, we are ready to say to friends who by their tardiness are likely to lose them, again in the strains of Herbert—

"Resort to sermons, but to prayers most;
Praying's the end of preaching. O be
drest;
Stay not for th' other pin: why thou hast
lost
A joy for it worth worlds. Thus hell
doth jest
Away thy blessings, and extremely
flout thee,
Thy clothes being fast, but thy soul
loose about thee."

And here again is our need of preparation before we enter upon the privilege, as well as during the course of it:—

"Let vain or busy thoughts have there no
part;
Bring not thy plough, thy plots, thy
pleasures thither;
Christ purged his temple; so must thou
thy heart.
All worldly thoughts are but thieves
met together
To cozen thee. Look to thy actions
well;
For churches either are our heaven or
hell."

The fourth reason why this evil should be guarded against in its first beginning is, THAT WE MAY BE KEPT FROM FORMING THE HABIT. Of course it is equally important that it should be guarded against where it has been yielded to, that we may be delivered from the habit if it is formed. We have seen that it is a habit which is prejudicial to our own best interests, injurious to our fellow Christians, and offensive in the sight of God; and that is a habit which no Christian

man surely would be willing to form if he thought of it, or would not be glad to be delivered from. It is important to be on our guard against it, because the avoidance of it no doubt will involve sometimes an amount of exertion and self-denial, while it will be easier to flesh and blood to yield to it. And this matter is of all the more importance because it is manifest that in the great majority of cases of late attendance at the house of God, it springs from habit, and habit alone; habit that sometimes might have been at the first almost as easily overcome as fallen into. It is so, because if it is noticed it will be found that the persons who are always late are seldom so from necessity. Let the service commence half-an-hour later than it now does, and after the first Sabbath or two it would be the same. Those who are always late at half-past ten, would be as late at eleven. Let them live upon the very threshold of the place of worship, and it will be the same; as it is often remarked in congregations, those that have to come the greatest distances are often those who are first there, while those who live nearest are too often the last. Ask the fellow-worshippers of such persons to account for it; nay, ask the persons themselves, and there will often, and can often, be no answer but the acknowledgment that "it is a bad habit they have got into." And a "bad habit" it most assuredly is—"bad" in every sense. Satan may tremble when he sees

"The weakest saint upon his knees"

in a right spirit, and earnest and devout in the exercise; but he rather chuckles with delight, we may suppose, as he watches such as these to the sanctuary, for he knows they will join in no worship, they will have no blessing; but the house of God will only be the place where

conscience shall be lulled, the heart shall be Gospel-hardened—the worst kind of hardening there can be; and his work shall be done by themselves, for their own ruin, far more effectually than he could do it.

And no one may say, when he once yields to this habit, where it shall leave him at last. One very obvious tendency of it is towards indifference and carelessness as to all spiritual matters. The finer religious sensibilities of such a man, if he have them, are liable to be deadened and benumbed; he can listen ere long to the most startling and solemn truths without concern; then the public means of grace, though perhaps still attended to, lose their real interest and power; then the same insensibility creeps over him with reference to all that is spiritual, till the Bible becomes a neglected book; and so there have been those and may be again who have fallen into practical atheism and unbelief. Then divine truth has lost its hold upon their spirits and lives; a cloud has gathered over the glory of heaven, and blotted it out; the realities of eternity have been thrust far from them; they live only for the present moment, the present pleasure, the present gain; they are like those of whom the apostle Peter speaks—they are destitute of all the graces and blessings that the worship of God should impart and increase (2 Pet. i. 9); and "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins;" and if those who differ from such as these shall have "an entrance ministered unto them abundantly" into everlasting joy, may we not suppose that these will have an abundant entrance into everlasting death and woe?

And another tendency of this habit, quite as obvious and quite as dangerous, is to formalism, and content-

edness with ceremony alone. Such persons continue to meet with the people of God long after they have lost all desire and relish for the different parts of worship. They are attended to, but it is only as a form. They rise to sing, or they kneel to pray, or they sit to hear; but the rising, kneeling, or sitting is all; they do not sing, or pray, or hear, acceptably or profitably at least; it is a matter of the body alone, the soul is lost and dead to it all. And yet—and that makes it the worse—they flatter themselves that they are attending to a religious duty in some way or other. They scarcely know how, and they dare not inquire too closely into it. But alas! they think they are serving God while they are only mocking Him; and laying up merit and blessedness for themselves, while they are only adding to their own condemnation; and when they go at last, and appear in the presence of their Judge, they may recount all the privileges they have had, and all the forms of worship they have attended to, and all the profession they have made; but He shall say, "I never knew you," and they shall sink into misery and self-reproach, surely more dreadful than almost any others of whom we can conceive.

One other tendency of this habit must be noticed too, and that is towards the gradual and entire neglect of the means of grace, and the almost unconscious assimilation of those who are the subjects of it, to the careless and ungodly around. The man is late when he goes to the sanctuary, and the tie that might have bound him to the place is gradually weakened and loosened. He finds himself on some occasion later than ever; he thinks the sermon will have commenced, he will not go that morning; he has nothing to engage his attention particularly at home; he takes what comes first to

hand—it may be the newspaper or some profitless book; and so the time passes over, not to his satisfaction, and most certainly not to his profit. Another time comes round, and he is later than usual again. This time he finds himself standing outside the place of worship, and all is so silent and solemn within, he has not the heart to enter; perhaps he has some members of his family with him; he goes for a walk instead of joining in the worship of God; sometimes the place of refreshment or amusement stands too temptingly open by the wayside; he enters, meets with others, in whose society he loses all sense of the sacredness of the day; and so is his respect for the sanctuary broken down and destroyed. It is not very long perhaps after this before you find him a confirmed Sabbath breaker,—and the man who is *that* is generally worse than that too,—with his family growing up around him to go further in the evil way than he has done; to be too often his shame and reproach in this world and the next also. There are many, no doubt, who are losing their reverence for divine things, who are ready to start with horror at the possibility of there being such a change, and fall in them. They are ready to say, "But what is thy servant a dog, that he should do this great thing?" to whom we should reply "No," but we remember who has said, "Let him that thinketh he standeth take heed lest he fall;" and you know not what you may become or what you may do, if you deprive yourselves of the means of grace. There have been thousands who have said the same with dread as great as yours, who have nevertheless done what they deprecated. Avoid then the first appearance of the evil, pray to be kept from it: and so, and so alone, shall you be safe, and blessed, and happy.

THE SABBATARIAN BAPTISTS IN OLD LONDON.

II.

ABINGDON, in the county of Berkshire, is ranked among the most venerable of English towns, dating its foundation, as some imagine, from the days of the ancient Britons. The name, being Anglo-Saxon, signifies *the town of the abbey*; for at Abingdon, in the olden time, there flourished one of the wealthiest of monasteries. The ancient records of the borough contain some interesting items; *e.g.*, here lived Offa, king of Mercia, and here an English prince, afterwards Henry the First, was educated. Not, however, on account of these matters is this allusion to Abingdon occasioned, but rather because, in 1663, the town was the birth-place of that poet, philosopher, and divine, Joseph Stennett.

This divine—a son of the eminent physician alluded to in our last article—spent his youth with his father at Wallingford. In early life, he discovered a remarkable capacity for philological pursuits, by making the French, Italian, and several eastern languages, including Hebrew, his own. Probably under his father's direction, he also set about the prodigious task of systematically studying the writings of the Christian Fathers, and, by a diligent attention to these and the Scriptures, his principles became firmly fixed. After honourably acquitting himself in this preparatory stage, he left his parents' roof and settled in London in 1685—one of the most gloomy and humiliating periods of our national history. At that date indeed the foundations of our constitution

were threatened, not so much by the death of a profligate ruler, as by the accession to the throne of his popish brother. During the momentous five following years, when events transpired, and triumphs were achieved, the blessings of which we are yet enjoying, Stennett was quietly settled in the capital, earning his living as a common tutor. As a young man, he was a keen-sighted politician, and gladly lent his genius and wit to the cause of the patriotic party. Many of the squibs which the Whigs privately circulated were the offspring of his versatile pen; and in that year of the Indulgence—1687—the Dissenters would have been more extensively allured by the specious bait, but for Stennett's dexterity in versification—the means he employed to expose the monarch's real design, in the meanwhile taking care to strew the printed copies among the Nonconformist assemblies. After the happy accession of William the Third, a collection was made of this revolutionary literature: but, through their having been published anonymously, it is now impossible to distinguish our author's handiwork.

When religious liberty was restored by the Revolution, Stennett attentively turned to what he had long considered his legitimate work—the Gospel ministry. At his outset in this course, he ably acquitted himself at an evening lecture set up by the Baptists at Devonshire Square. His learning, natural abilities, and winning mien, would have

speedily raised him to an enviable position among the Nonconformists, had not his principles coincided with those of the Sabbatarians, to whom he engaged himself in 1690. His mastery of our language would have eminently qualified him for successfully discharging the functions of the orator, had his vast knowledge and ready utterance been sustained by a larger compass of voice. But it was otherwise ordained, and one humble sphere was Stennett's life-long pastorate. What a path of conscientious self-denial he trod, is evinced by the scantiness of his adherents, no less than by their poverty, which prevented anything considerable being contributed towards the pastor's support. Besides tending his regular charge, he was very generally employed on the ordinary Sabbath. For a number of years he thus ministered to the General Baptists at Barbican—a post he relinquished in consequence of disagreement in the last year of the seventeenth century.

Stennett sufficiently meddled with politics to prove his patriotism, and lay bare his pure, unselfish nature, as any may judge from his published pieces. Among the numerous addresses which, in 1696, congratulated William on his escape from assassination, none were more heartily sincere in their expressions of affectionate loyalty than the one our author himself drew up and presented on behalf of the Baptist denomination. Other passages in Stennett's life only sadly illustrated the fierce animosity then separating the English people from their neighbours in France. Several years prior to the date we write of, or in the dark days when Louis the Fourteenth basely revoked the edict of Nantes, a Huguenot trader, of the name of Gill, sought an asylum in England. He was accom-

panied by his two daughters, one of whom married Joseph Stennett and the other Daniel Williams, the munificent founder of the library named after him. Threatened by imminent peril, Gill had forsaken his native land in great haste, leaving behind him property to the amount of £12,000. Lord Preston, the ambassador of Charles the Second at Paris, was commissioned to make a fair representation of the case to Louis the Fourteenth, and that despot readily signed an instrument which promised the restoration of the estate; but after the Revolution had changed the aspect of English affairs, and for a base betrayer of his people's honour, had substituted a Prince of Orange, passionately eager to humble the haughtiness of France, Louis found it inconvenient to remember his engagement. It was nevertheless supposed that some persons might venture across the Channel to investigate the probability of reclaiming the estate; and, on account of his fluency in the French language, Stennett was adjudged the individual most likely to succeed in so hazardous a service. The latter indeed was anxious to serve his father-in-law by embarking for France, till the counsel of more judicious friends occasioned the project to be abandoned. It became evident, soon after this, that the pastor had escaped the hard usage of certain other Englishmen, who, while travelling through the French dominions, were grossly maltreated.

In the year 1700, Stennett retired to Tunbridge Wells—then, as now, the fashionable resort of pleasure-seekers and invalids—to recruit his strength, which a dangerous illness had recently reduced. While his modesty blinded him to the fact, he ingratiated himself in the good opinions of the distinguished com-

pany with whom he daily associated. Thus, on the one hand, he benefited by the relaxation, by the pure atmosphere, and by drinking the waters; and, on the other, materially widened the circle of his acquaintance. To one of that circle, allusion may just be made. Mordecai Abbot—one of Stennett's most generous friends,—as receiver-general of the customs was a great favourite of William the Third. Abbot was a high-spirited Nonconformist, and as such, never seems to have missed either public or private opportunities of honouring the principles he professed. For Stennett he showed a particular fondness—an attachment the former warmly returned, as the epitaph on the grave of the Abbots survives to testify.* This gentleman and his amiable daughter were prematurely and almost simultaneously removed by death; and Stennett so acutely realized the severity of the loss, that the shock threatened to impair his constitution.

In the meantime, Stennett's great learning and correct judgment won the appreciation of all who were acquainted with him. He now ranked as a principal leader of the denomination in London, and his admirers in the provinces, and even in foreign climes, gladly availed themselves of his wisdom and impartiality when perplexed by cases of discipline and disagreement. Such persons readily formed a high estimate of Stennett's powers and character by reading his published pieces, both in prose and

verse. As Baptists, they had hailed with grateful delight their champion's able and temperate rejoinder to "Russen's True Picture of the Anabaptists." On the appearance of Stennett's treatise, many outsiders were found who, while little sympathizing with the author's conclusions, yet failed not to commend the wit, learning, and good temper pervading his pages—virtues but little cultivated by controversialists in the Augustan age. Besides such services of the pen, the pastor proved himself a formidable antagonist in oral disputes, since Quakers and Socinians, Nonjurors and Romanists, were made to smart in succession. Had health and leisure been awarded, he intended writing a complete and elaborate history of the Baptist denomination—a work posterity may regret the want of; for had it been written, the succeeding century and a quarter would not have seen the Baptists suffer as they did from the unskilful hands of incompetent historians.

The answer to Russen forms the fifth volume of Stennett's works, in the collected edition of 1732. The other volumes are chiefly sermons and poems, the former having been published from a reporter's shorthand notes; for, on account of his fluency in our language, the pastor disregarded written notes; and stored his memory with ideas rather than words. After his death, many regretted the irrecoverable loss of numbers of Stennett's most successful discourses, through their not having been secured at the time of delivery in the manner described. In Nonconformist circles, his poems were very popular; but numbers of these fugitive pieces were parted with in manuscript to private individuals, and were thus lost for ever; others, by not being inserted in the collected edition of their

* Just, prudent, pious Abbot's dust
Has found a sleeping-place beneath this
stone;
Earth, in thy bosom hide thy precious
trust,
Till his departed spirit claim its own.
How that returning soul will joy to see
Her body as immortal and as blest as she!

—*Stennett's Epitaph on M. Abbot.*—*Vide Works, iv. 240.*

author's works, were allowed to suffer a no less mournful fate.

During the war of the Spanish Succession, or those years of widespread carnage, of terrible devastation, and of what are popularly called great victories, the national conscience would seem to have been seared, till even such a kindly nature as animated Stennett could attend with comparative complacency, and even with emotions of exultation, to narratives of wholesale destruction of life; and to accounts of misery having extended her empire to the homes of unoffending peasants, provided such were classed with papists, and were sufficiently unfortunate to live under that arch-tyrant, Louis the Fourteenth.

The terror inspired throughout Europe by the ambitious encroachments of the last-named king must excuse that passion for war and hatred of France so characteristic of our fathers. The barbarous campaign of 1704 culminated in a double triumph—the capture of Gibraltar, and the magnificent victory of Marlborough at Blenheim. Hundreds of burning towns and villages, whence the luckless inhabitants were driven into neighbouring woods and fields, marked the track of the chivalrous allies. Anon these preliminary manœuvres were followed by the defeat, and almost the annihilation, of the French at Blenheim. The pamphlet literature of the day even yet testifies to the intensity of joy which the news occasioned throughout the nation; and the pulpits of the Dissenters resounded loudest with thanksgiving-sermons. The discourse of Stennett was immediately printed. Some unknown person presented a copy to the Queen, and her Majesty showed her appreciation of the sermon by ordering its author a gratuity from the privy purse—a procedure thought the more

remarkable, because Anne in her best tempers assumed an ungracious mien before Nonconformists. As we read it to-day, now that the enthusiastic patriotism which inspired the preacher has subsided into sober history, this performance will seem in some measure to reflect honour on the head, rather than on the heart of the author; for, sooner than conceal the satisfaction afforded by the cutting off of prodigious numbers of human beings, he rather exultingly dilates upon the fact that the arms which chiefly struck down myriads of papists, or drove them panic-stricken into the Danube to be drowned, were not those of Germany, but of Protestant England.* None were found who more vehemently vindicated the war than did the Dissenters;† for in the eyes of

* "Our enemies have not only been conquered, but cut off in prodigious numbers; many squadrons which escaped the edge of the sword were precipitated into the Danube, and drowned therein, as the Canaanites were in the river Kishon, and the Egyptians before in the Red Sea, and a great number of battalions made prisoners of war; so that a numerous and well-disciplined army was not only routed, but in a manner totally ruined. . . . They so ordered the matter that, when their army was broken, a great part of it was so enclosed by the confederate forces, that it was impossible for them to escape, and many others found no other way of retreat than that of throwing themselves into the Danube, leaving their camp and the spoils of it to the conquerors; and that which ought to endear to us the memory of this action, and to give a peculiar accent to our thanksgivings, is, that the forces of the Protestant princes and States, and more especially the English troops, had the far greatest share in it, and consequently of the honour that attends it."—*Vide Stennett's Thanksgiving Sermon for the Victory at Hochstadt (Blenheim)*.

† "And how much soever peace is to be desired, especially after a long and expensive war, yet 'tis so very evident that 'tis impossible for the balance of power in Europe to be preserved, and the trade of this nation to be retrieved, without reduc-

our fathers, Louis of France exactly personified what is religiously bad and politically contemptible. Stennett ably and largely shared in the doings of those stirring times; the royal and parliamentary addresses which he assisted in drawing up, remain to prove that a right discharge of his vocation as a divine sufficed not to render him an indifferent politician.

The war at length drew to a close, and Stennett fills rather a conspicuous place among the actors of the memorable year 1713; when, betrayed by their Sovereign, by the Tories, and by the renegade Harley, the better part of the English people were indignant witnesses to the disgraceful treaty of Utrecht. In such seasons of national humiliation there is ever a sufficient number of sycophants found, who, only anxious to advance their individual interest, pour into the ear of royalty their contemptible adulation. On the occasion in question, the ranks of such were more thickly peopled than the national credit for honesty could brook. The Whigs were completely at bay; and their Tory or Jacobitical opponents, to consummate their triumphs, strenuously endeavoured to evoke addresses of congratulation from persons who were supposed to belong to neither of the great political parties. The ascendant faction tried the experiment of flattering the Three Denominations; but, to the Dissenters' honour, the sequel disappointed even the least sanguine. The terms of the treaty of peace were

ing the exorbitant power of France, to just limits, and restoring the crown of Spain to the house of Austria; that we think it much more eligible to bear the burden of a just and necessary war, than weakly to fall into the obvious snare of a dishonourable and destructive peace."—*From a paper by Joseph Stennett, written for presentation to the Honourable Members for London in 1708.*

eminently solacing to the pride of the exhausted and bewildered tyrant, Louis the Fourteenth; for more was surrendered to his rapacity than he would have dared to demand, and the articles agreed to, rendered completely nugatory that enormous outlay of treasure, life, and national reputation, which sustained the sanguinary campaigns of the war of the Spanish Succession. In their united capacity the Nonconformists contemptuously spurned the Tory advances; but not losing hope, the latter imagined that, as they were the smaller body, the Baptists would probably rejoice to bask for a season in the sunshine of Court favour. Four peers were commissioned "to try what could be done with the Baptists." The tacticians based their forlorn hope on Joseph Stennett—now in the last months of his life. He listened to promises of government favour and of royal protection; but these could not estrange him from the conscientious procedure of the other denominations. "*Neither myself nor my brethren,*" said he, "*can ever be brought to justify with their hands what their hearts disapprove; and no particular advantage to themselves can ever counterbalance their regard for their country.*" An answer surely as worthy of the Stennetts as it was of England and of Nonconformity.

Stennett's high qualifications, both natural and acquired, would have rendered him a desirable trainer of others for the profession he so well adorned himself, had not his multifarious pursuits and constitutional weakness forbidden his attempting such a scheme of education. Nevertheless, in his closing years several youths were lodged in our author's house, whose studies he seems to have partially directed.

The pursuit of knowledge which in early life Stennett so assiduously

followed is supposed to have weakened his fragile body, and ultimately to have cut short his life and usefulness. In the early part of 1713, when symptoms of decay appeared, he was only in his forty-ninth year. His weakness increased with the advance of the season. The last discourse he preached was a funeral sermon for his friend and the pastor at Little Wild Street, John Piggott. Stennett now undertook a journey to Knaphill; but it soon became apparent that he had only removed to die. In his last hours both wife and children gathered around his couch and received his dying counsel. A bystander, on inquiring of the pastor what feelings he experienced in the near prospect of life's awful change, received for an answer, "*I rejoice in the God of my salvation.*" There are persons who attach peculiar value to the latest utterances of the great and good; and such will be edified to learn that Stennett's last spoken words were, "PERFECTLY SATISFIED." His remains were carried to the churchyard at Hickenden, the mournful ceremony of interment attracting a large concourse of people from London and surrounding towns, who, by gathering around the open grave, paid their last tribute of respect to the Christian, the philosopher, the poet, and the divine.

The vacancy occasioned by the death of Joseph Stennett was not filled for fourteen years after his decease; a fact for which the fewness of the people and their poverty will satisfactorily account. Of Edward Townshend, who succeeded at or about Christmas, 1727, little or nothing is known, although his pastorate extended to the year 1765. Two years later followed Thomas Whitewood. After preaching only three times Whitewood died, and a number of ministers were engaged

to serve in turn successively on Saturdays. These were John Macgowan, John Reynolds, Dr. Jenkins, William Clarke, and John Rippon. At Midsummer, 1780, Robert Burnside was called to the ministry, and in 1785 to the pastorate: he therefore may be said to have been a London minister through the long period of forty-six years.

Being a native of Clerkenwell, Burnside was removed thence during his infancy to Snow Fields, Bermondsey; and it strangely happened that the home of these early days continued to be his home for the remainder of life. Educated successively at Merchant Taylors' School and the University of Aberdeen, he was a man of ripe scholarship, his classical attainments, in particular, having been held in sufficient repute to prompt several distinguished families to secure his services in tuition. Possessing, moreover, a strong constitution, he scarcely experienced any illness till the closing month of his life, if we only make exception of the weakness of sight and defective hearing by which he was ever afflicted. Notwithstanding such serious drawbacks, his manners were very affable, and revealed the polished gentleman. By teaching, by authorship,* also by officiating

* His principal work, published in 1825, is entitled, "Remarks on the Different Sentiments entertained in Christendom relative to the Christian Sabbath." This is an octavo volume of 354 pages. Besides serving as an illustration of our author's style, the following extract will interest our readers:—

"The Sabbatarians derive their appellation from the peculiar tenet held by them concerning the Scriptural weekly Sabbath, as being the last day of the week *since* our Lord's resurrection, as well as *before* it. They make their appearance in the history of the Church as early as their Christian brethren who are of a different opinion from them in this particular. Their Sabbath is said by the historians Socrates and

at public services on the first day, he found full employment for his time and diversified talents; but by passing his days in bachelorhood, by practising an extreme economy, and by eccentricity in private life, he occasioned some to misinterpret his action or motives. Thus, at his death, an exaggerated report gained currency, that the late president of the four or five old men and women who then constituted the expiring society of Sabbatarian Baptists had amassed a fortune of forty thousand pounds. In certain respects, it

Sozomen to have been kept, in conjunction with the first day everywhere among the Christians, except at Rome and Alexandria, for upwards of three centuries. Accordingly the seventh day and the first day are called *Sisters* by Gregory Ryszen. Strong remonstrances were made against not keeping both days by St. Ignatius and others, and penalties were ordered by the Councils of Nullo and Laodicea to be inflicted on clergymen who did not observe both days as festivals. At length Constantine, the first Christian emperor, issued a proclamation about A.D. 321, in favour of the first day solely, which was followed by several others similar to it. In consequence of these edicts, which strictly enforced the observance of the first day, without making the smallest provisions for the seventh day, that had hitherto been upon an equality with the other, the Sabbatarians, like all other religious bodies that found themselves aggrieved by imperial and ecclesiastical mandates, seem to have retired into Abyssinia; for there, as Scaliger and Brerewood, the professor of astronomy, inform us, they still remained in the time of Queen Elizabeth. Whether they returned to Europe soon after the decrees of Constantine does not appear, but most probably, like many other bodies of people who could not in conscience accede to all the decisions of princes and councils on religious subjects, they took refuge in the valleys of Piedmont. From there they emerged, it would seem, about the beginning of the Reformation; since, according to Bishop White, history associates them, in the time of Luther, with the people called Anabaptists, in Germany. Their state in England, during the seventeenth century, was sufficiently important to draw the attention of Professors Brerewood and Wallis, who

may be truly said, he evinced some singular predilections; but these were amply counterbalanced by an amiability of disposition that advanced him into the high esteem of the Three Denominations; and his enviable capacity for improving social intercourse is proved by a number of allegories he expressly composed for the enlivenment of the tea table of a neighbouring ladies' school.* Considering what uniform and uninterrupted health Burnside for so lengthened a period enjoyed, his departure happened at last rather

wrote against them; as also did White, Bishop of Ely, by the directions of Laud, Archbishop of Canterbury. There were Sabbatarians among the refugees who came over to this country from France. A century or two ago there were several congregations of Sabbatarians in London, and also congregations of them in many of the counties in England; but their state in this country at present is very low. However, in the United States of North America, whither some of them went from England during the reigns of the Stuarts, they have greatly increased within these few years. One of their churches has nine hundred members. Another of them, in the year 1820, received an accession of one hundred and forty members in the space of seven months. Among their communities are two churches, the foundations of which were laid by persons from Germany and Scotland; from the former in 1720. With respect to their religious principles, so far as is known, they have always been, and still are, connected with that description of Christians which in this country bear the name of Protestant Dissenters, and more particularly with that denomination of them called *Antipadobaptists*, or *Baptists*. But they do not all hold the same doctrinal tenets, either here or elsewhere, any more than the other descriptions of Christians. Those to whom I belong (*i.e.*, Robert Burnside) are styled *Particular* or *Calvinistic* Baptists. Their creed may be found in the doctrinal articles of the Church of England, and in the Assembly's Catechism."

* *Vide* "Tea Table Chat, or Religious Allegories told at the Tea Table in a Seminary for Ladies." By Robert Burnside. 1820.

suddenly. On the first Saturday of May, 1826, he officiated as usual at Devonshire Square, and what proved to be his last sermon was preached on the following day at Mill Yard, Southwark; for, the weakness of bodily decay overtaking him, he died on the 19th of the month named. During Burnside's long continuance in office, few or no accessions were made to the number of his followers, and under the care of his successor, J. B. Shenston, this little band continued to assemble at Eldon Street, Finsbury; but, for aught we know to the contrary, they have long since passed out of existence. As a particular friend of the deceased, Shenston published "A Tribute to the Memory of Robert Burnside," and as that performance drew forth some cutting animadversions, our author was provoked to publish a defence of his Sabbatarian sentiments, as, "The Authority of Jehovah Asserted." "As Mr. Shenston now regards the fourth commandment as his rule in regard to the Sabbath," wrote the reviewer of the pamphlet in this Magazine, "he must of course enforce its requirements on both his congregations. . . . Did he ever consider that men are not at liberty to keep two weekly days of rest; that it is as much their duty to work six days as it is to worship God on the Sabbath?" Written throughout in a courteous strain, this article, and also the rejoinder it elicited, occasioned at the time an

interesting stir; indeed, as regards the review, one authority even hazarded the opinion that nothing so severe had previously appeared in the BAPTIST MAGAZINE.

But we must take farewell of the Sabbatarian Baptists. On the formation of their society in March, 1675, they had for a meeting-place the old chapel at Devonshire Square; thence they removed to Pinners' Hall, thence to Broad Street, thence to Curriers' Hall, Cripplegate, thence to Redcross Street, and so back again to Devonshire Square. We can trace them from here to Finsbury, and there we lose sight of them. Their regard for the seventh day entailed a self-denial too burdensome, or at least an inconvenience too oft repeated, to allow of their attracting many adherents after the subsiding of the enthusiasm of the Puritan era. That they could act with straightforward conscientiousness it were easy to prove; since, to adduce but one example, the father of Robert Burnside, on changing his views, unhesitatingly sacrificed a lucrative trade to his principles. Thus, while unable to sympathize with them in all things, we honour the memory of these Sabbatarian Baptists as the memory of good Christians and honest citizens deserves to be honoured: gladly, therefore, do we add this chapter of their history to the annals of Nonconformity in London.

G. H. PIKE.

KING JAMES I.

It has often struck us, what feeble fight the Puritan doctors made at the Hampton Court conference in the early part of James I.'s reign. Yielding the Malakoff of their position by accepting their adversary's fundamental article of State-support, they took up their ground at subsidiary horn-works and outlying bastions, hardly comprehended by themselves, and totally untenable against the artillery of King James's casuistry and ready wit. Patronizing, in common with other divines, the practice of infant sprinkling, for example, it was going but a very little way in advance when they denounced the signing of the cross; and so of many other changes they proposed, excellent in themselves, but incompatible with the controlling will of a sovereign King and council, who desired not purity of worship, but simply dominion, and the power of hoodwinking the commonalty. James well comprehended the Puritans' weak point; and his declaration, when they had no weightier objections to urge, that "if they would not now conform he would herry them out of the land," was one capable of being enforced by logic as well as by arbitrary will. Dr. Reynolds, the principal Puritan advocate, was himself greatly opposed to genuine Nonconformity: he died soon after in the odour of sanctity, accepting with great thankfulness the Church's office of absolution.

But the object of this paper is not so much to find fault with the Puritans, who, after all, were the salt of the land, as to show that the censures

so frequently laid upon the King ought at least to be shared by the shoal of flatterers, sycophants, and beggars of every class who surrounded him; from the Archbishop downwards among the divines, and from Lord Bacon downwards among the civilians. He himself often lamented his inability to say "No," and extortionate trading on his good nature was the invariable result; for which the only return he ever got was an alacrity in all classes to support his wildest assumptions of prerogative. It is true that this idolatrous homage towards his person showed itself more in words than in deeds, but the words were often inexcusably extravagant, and James is perpetually referred to as guided by maxims and influenced by a motive power unknown to common men. This is quite sufficient to account for and partly to excuse many of his extravagances. If he was bewildered by the possession of fancied divinity, his divines did their best to keep up the delusion; and to them therefore belongs the credit of the tyranny flowing thereout. It may be safely affirmed that the King never assumed any attribute, however appalling, in which he was not sustained and even overtopped by the voice of flattery. To give a few examples. Archbishop Whitgift's declaration that his Majesty spoke by the immediate inspiration of God (when he was brow-beating the Puritans), has been often quoted. Sir George Moore once said in the House that "they could not follow a better guide than his Majesty, though like Peter afar"

off." At the trial of the Jesuit Henry Garnet, 4th Jac. I., the Earl of Northampton spoke of the King as "the sacred image of the Eternal Son"—(See the *State Trials*). Lord Chancellor Bacon once affirmed, "Your Majesty's star-chamber, next to your Court of Parliament, is your highest chair. You never came upon that mount but your garments did shine before you went off." The same eminent person, reporting to the House a conference held with the King in the second year of his reign, began thus: "This attendance renewed our remembrance of the last, when we departed with such admiration. It was the voice of God in man, the good Spirit of God in the mouth of man. I do not say the voice of God and not of man, for I am not one of Herod's flatterers; a curse fell on him that said it, and a curse fell on him that suffered it. But we might say, as was said to Solomon, We are glad, O King, that we give account to you, because you discern what is spoken. . . . But how to report his Majesty's speeches I know not; for the eloquence of a King is inimitable."—*Journals*, 11th April. In March, 1624, Mr. Recorder, reporting his Majesty's answer to a paper of advice sent by the two Houses, takes occasion to observe that whereas "all kings possess many prerogatives above all subjects, yet our king above all kings in the world in excellency of wisdom and of speech, wherein matter and words contend for superiority, and are so woven together that the loss of a word loseth the sentence. The power and life and efficacy of his words are not to be reported by any."—*Journals*, I., 679. The Lord Keeper, in his reply to the King's speech, 29th May, 1624, likened the agreement of the two Houses in their advice to his Majesty to the

inspired agreement of the Septuagint; and then proceeded to argue how much safer it was for the people that the assent to bills was vested in the Crown rather than in their own hands; for the King was the best judge of what should be granted unto his people; as might appear from the story of King Solomon's refusing the petition of Bathsheba, which, had it been granted, would have given Adonijah means to usurp the kingdom." A more fulsome exhibition of homage could hardly be furnished than by the judgment passed on Edward Floyd, Esq., for speaking jeeringly of the Queen of Bohemia (James's daughter). One member after another starts up and proposes some cruel or grotesque form of punishment, such as boring the tongue, pillory, fining, flogging, riding backwards on horseback with his beads and friar's girdle about him. Sir George Goring moved for "twelve rides on an ass, at every stage to swallow a bead, and twelve jerks to make him do it." . . . "As he laughed at the loss of Prague, let him now cry by whipping." Sir Edward Wardour suggested "as many lashes as the Prince and Princess are years old." Mr. Angell would add to the above "a gag in his mouth to keep him from crying and procuring pity." Sir Francis Seymour delivered his judgment thus: "To go from Westminster at a cart's tail, with his doublet off, to the Tower, the beads about his neck, and to receive as many lashes by the way as he had beads." Now, all this was very servile, ignoble, and narrow-minded; and the monarch for whose ear it was especially intended could have been moved thereby only to contempt. He felt it necessary from time to time to meet half-way their anti-papal manifestoes; but it was a controversy in which there was a great deal of double-dealing on both

sides. The King was the principal sufferer, since all his rhetoric failed to persuade the members to coin their Protestantism into ready money. They kissed the dust from his feet, but they objected to liquidate his debts; they proclaimed eternal war with Rome and Spain, but they deemed it more economical as well as more practical to slay the dragon at home, rather than to carry their arms into the heart of Germany. And perhaps they were right.

But after giving full scope to all the jokes, ancient and modern, which have been recorded at James's expense, sufficient evidence remains that, if not the best, he was at least one of the shrewdest men in the three kingdoms. He was not only a good classic, but he had what we are in the habit of calling good common sense. He was observant, philosophic, acute, and practical. The Hon. James Moncreiff, in his opening speech as Rector of Edinburgh University, has recently reminded us that when, after seventeen years' residence in England, the King at last revisited his deserted Scotland, he found entertainment and refreshment by holding a great Latin disputation at Stirling, in which he maintained a classic assault of arms against all learned comers. Far from being the fool and pedant which the genius of Sir Walter Scott has painted him, he was the truest orator of his day, and he permanently raised by his example the tone of the debates in the Lower House. Unable to keep pace with his analytical acumen, his flatterers paid him the homage, usual in imitators, of copying his weak points. Hence arose the noisome quackery of dragging in Latin quotations upon every conceivable occasion. In Sir Francis Bacon and his associates such a practice might be pardoned; but it must have been insufferable

when Sir Roger Owen, and such as he, could not allude to a straight line without adding, "*Brevissima extensio a puncto ad punctum.*" Perhaps the greatest array of Latinisms occurs in the numerous debates about the union of Scotland and England, which being a pet project of James's, at the discussion of which he was frequently present, would of course attract his notice. It was on talkers of this class, therefore, rather than on the King himself, that pedantry was chargeable; and however much it may have become the habit in modern days to hold him up to contempt, such was certainly not the light in which he was regarded by his contemporaries. He excited, no doubt, a great deal of impatience by his lavish endowment of favourites, and by the perversion of his ecclesiastical principles; but he never awoke anything like that deadly hatred which met, confronted, and overthrew the cold-blooded strategy of his son. The conduct of that son, associated with and backed as it was by the counsels of Buckingham—are we wrong in believing?—broke the father's heart. The public were not just then aware of the agonizing solicitude which that son was occasioning; but the old King's trouble was manifest enough to those who surrounded him, and the sight of it quickened in not a few breasts that sympathy which found expression in the following Epicedium:—

KING JAMES'S EPITAPH.

All that have eyes now wake and weep;
 He who waking was our sleep,
 Is fall'n asleep himself, and never
 Shall wake again till wak't for ever.
 Death's iron hand hath clos'd those eyes
 That were at once three kingdoms' spies,
 Both to foresee and to prevent
 Dangers as soon as they were meant.
 That head whose working brain alone
 Wrought all men's quiet but his own,
 Now lies at rest. O let him have
 The peace he lent us, to his grave.

If no Naboth all his reign
 Were for his fruitful vineyard slain,
 If no Uriah lost his life
 Because he had too fair a wife,
 Then let no Shimei's curses wound
 His honour, or profane this ground.
 Let no black rank-mouth breathed cur
 Penance James's ashes stir.
 Princes are gods; oh, do not then
 Rake in their graves, to make them
 men.

For two and twenty years' long care,
 For providing such an heir,
 That to the peace which went before
 May add thrice two and twenty more;
 For his day-travails and midnight-watches,
 For his craz'd sleep stolen by snatches,
 For two fierce kingdoms joined in one,
 For all he did, or meant to have done,
 Do this for him; write o'er his dust,
 James the faithful and the just.

Does it excite surprise that the pages of the BAPTIST MAGAZINE should be made the vehicle of an apology for a Stuart king,—for the friend of Laud,—for the arch-patron of episcopacy,—and for the licenser of Sunday sports?—for a monarch whose fears arrested the execution of justice on the murderers of Sir Thomas Overbury, yet prompted him to destroy the noble Sir Walter Raleigh,—for the legislator who lighted the latest fires of superstition, and drove into exile many of the saints of the Most High? Our answer is this. Let the condemnation fall where it is fairly due. James has long and deservedly had a copious share of the blame. His want of personal courage was the bane of his life, and a defect which his biographers still refuse to forgive. The precautions which he deemed it necessary to take in order to fortify his own position on the throne made him absolutely blind to the welfare of his people; and having reached the conviction that the only effectual barrier between his sacred person and the inroads of lawless violence was an army of priests (for he had neither soldiers

nor police), he gave the hierarchy full swing. The hierarchy joined hands with the vices of the age: the vices of the age were of a gigantic order; positive heathenism pervaded the provinces; and the Court itself was a focus of empiricism. If our reading and studying of that period have brought into prominent view any one set of facts more than another, it is this, that it was an evil and adulterous generation; that no one party in the State could fairly charge the others with the general degeneracy; and that the King himself, with all his cleverness and king-craft, was simply deficient in every attribute of the Reformer. To be supinely wicked is perhaps as bad as to be actively wicked. No attempt therefore is made (as in the language of the poem just quoted) to prove that James was either a just or a merciful prince: we have simply sought to show that he was not the greatest delinquent of his age; and that the ripening of those subterranean agencies which soon after convulsed the country was due rather to the unholy mingling of things sacred and profane.

Alas, poor King! If ever a pillow was stuffed with thorns it was that of James Stuart. Scared from his youth upwards by visions of assassination,—dreading war, yet ever provoking it by half-measures,—bullied by his favourites,—mocked by the son whom he adored,—and, what was worse than all, far too much dominated by unworthy passions;—his story inspires with profoundest pity, but need no longer kindle posthumous wrath. Let old Fuller draw for us the closing scene—a scene where kingship has departed, and where the trembling soul, unclathing itself in the light of eternity, takes up its fitting posture, of one forgiven and forgiving:—

“ Four days before his death he desired to receive the sacrament, and being demanded whether he was prepared in point of faith and charity for so great mysteries, he said he was, and gave humble thanks to God for the same. Being desired to declare his faith, and what he thought of those books he had written in that kind, he repeated the Articles of the Creed one by one, and said he believed them all as they were received and expounded by that part of the Catholic Church which was established here in England; and said with a kind of sprightliness and vivacity, that whatever he had written of this faith

in his life he was now ready to seal with his death. Being questioned in point of charity, he answered presently that he forgave all men that offended him, and desired to be forgiven by all Christians whom he in anywise had offended. Then, after absolution read and pronounced, he received the sacrament; and some hours after he professed to the standers-by, that they could not imagine what ease and comfort he found in himself since the receiving thereof; and so quietly resigned his soul to God, 27th March, 1625, having reigned twenty-two years and three days.”
—*Fuller's Church History, III., 326.*

A GIANT'S BLOW AT BRIBERY.

Most of our readers remember that an important Act of Parliament was passed last year, in reference to corrupt practices at elections for members of the lower House of Legislature. Up to that time petitions against any sitting members were considered and settled by committees of the House of Commons; but those committees were so liable to party bias, that very defective justice was done, and the late Parliament, very much to its credit, decided to put the important matter for the future into the hands of the judges of the country. These eminent persons protested against the disagreeable prospect of being involved in the passions and pollutions of contested elections; but they submitted to their fate, and are discharging their obviously irksome duties in a manner to justify the legislature in appointing them, and to earn at the same time the grateful praise of every true patriot. We have indeed good reason to hope that he judges will prove themselves a very Hercules in cleansing the Ægean stable of Parliamentary

corruption. As an illustration of the matter, we wish to call our readers' attention to the noble “judgment” pronounced by Mr. Justice Keogh, in unseating Sir A. Guinness, the late member for the city of Dublin. The whole of the Judge's luminous, elevated, and most patriotic speech is too long for full insertion; but we cannot forbear from laying before our readers the following extracts from a “judgment” which has filled friend and foe alike with admiration, and raised our former respect for British Judges to the highest possible pitch:—

“ Every one who has read Roman history will recollect, that through the long ages which marked the most glorious period of the Republic of Rome, there was the eternal outcry against bribery, it being felt by the most virtuous and distinguished men of the Republic, that if bribery were not put down, it would destroy the Republic; and by the Julian law it was provided that, while a man forfeited all his civil rights and privileges by the commission of bribery, yet, if he disclosed the fact, and brought to justice others who were guilty, he was restored to his position. Am I, with such legal precedents,

both ancient and modern, to pass over the evidence of these witnesses, because they admit themselves to be participators in crime? If it had been a trial for high treason, they have been sufficiently corroborated. The sum of £12,000 had been carried to the account of the two expense-agents for the purposes of the election, irrespective of any registration expenses, and £10,174 had been expended, and the balance handed back. But the full and detailed account had been furnished to the sheriff. The law had been defied, and what was to prevent scores of other canvassers now coming to the scene of plunder? But the £10,174 was not the only expenditure which appeared in evidence. There was a great Conservative party in this city, and his lordship hoped they should never see the day when there should not be a Conservative party in this country, supporting constitutional rights. They subscribed a sum of £500 to the Conservative Registration Society, one gentleman giving £100; and Sir A. Guinness, in September and October, gave three or four cheques for the vast sum of £3,800; so that there was a sum of £16,000 thrown on the waters in three months. He asked, was money to be sown broadcast in that way, and were they to expect that no corruption would follow? Or was it not rather, as was said by the great poet of England—

‘Like sin and death, which ope the gates
of hell,

The which to shut excels their power.’

What was the result? They brought to the poll 5,587 electors; so that within a fraction of £3 a-head was expended. In the Bradford election inquiry, Mr. Baron Martin said it would be impossible to convince any man of common sense that £7,000 was expended without corruption, and in that borough 19,000 electors went to the poll—8,000 more than in Dublin. This election was to be governed by the rule which he had laid down in Drogheda—that general bribery, whether traced to the candidate or not, would invalidate an election, because there was a third party to be considered, namely, the public. General treating would also invalidate it, and so would undue influence or general intimidation, whether lay or ecclesiastical,

and whether practised by Protestant, Presbyterian, or Roman Catholic; and he hoped that every election in which it was practised would be impeached, until the parties found that their best game was not to use it. In a moment of confidence the Parliament of England has abandoned some of its privileges, and intrusted the trial of such charges as these to the ordinary tribunals of the country. It has done well in doing so. We know that at this moment Parliament has enfranchised large masses of the people, giving votes to men who had been hitherto excluded, because it was said, and perhaps truly, that they were, from their poverty, likely to be influenced by men of wealth seeking, at any price and at any risk, to force themselves within the walls of the House of Commons. But now that these men of the poorer and humbler classes are admitted to the franchise, is that the time for the higher and wealthier classes to seek to operate, by profligate expenditure, upon those very men whom poverty, it was previously said, had kept from the franchise? I say it is the duty, it is the interest of men of wealth to close their purse-strings, and not to allow anyone to induce them to let loose the floodgates of corruption; and, above all things, it is the duty of men who have hitherto borne an unblemished character and unblemished name not to allow subordinate agents to perpetrate nefarious acts, and still hold a fair face before the world at large. One of the most beautiful passages in the “*Offices*” of Cicero is thoroughly applicable to one of these men:—‘*Totius autem injustitiæ nulla capitalia est quam eorum qui, quum maxime fallunt, id agunt ut viri boni esse videantur.*’ This I shall take leave to translate as follows:—‘No species of iniquity is more fatal to society than that perpetrated by those who, whilst they most deceive us, so act that they may bear the face of honesty.’”

Such declarations as these are little short of sublime; and we cannot despair in reference to the political and moral condition of our country, while courts of justice are presided over by men who can heartily and fearlessly proclaim them.

HOURS WITH THE NEW TESTAMENT CONCORDANCE.

WHEN Alexander Cruden dedicated his COMPLETE CONCORDANCE to the HOLY SCRIPTURES to King George the Third, in 1761, he said, "It is acknowledged to be an useful book to private Christians who search the Scriptures, and to be very necessary for all the preachers of the Gospel." His book had been before the world nearly a quarter of a century, having been published in 1737; and the compiler was warranted in telling his Majesty that competent judges had deemed "the method taken therein the best towards a complete concordance that hath hitherto appeared in our language."

Cruden's work had occupied him several years. In the preface to the second edition he avers that his "great aim and design in this work is, that it may be the means of propagating among my countrymen, and through all the British dominions, the knowledge of God through our Lord Jesus Christ, and of ourselves, as the same is revealed in the Scriptures." There can be no doubt that his pious aspirations have been fulfilled, and his labours rewarded abundantly. The large quarto volume in its successive editions found an honoured place in thousands of godly homes, side by side with the big family Bible. In the studies of learned and unlearned ministers it was a precious possession. The idler sort, it is believed, usually made their sermons out of the Concordance. Perhaps in some instances this was not the worst thing that might have happened to their flocks. Sermons made of texts strung together from the Concordance must have been of

more wholesome quality than many productions bearing the same name, which except the text contained no Scripture at all. But whether used as a help in earnest study or not, it is still "very necessary to all preachers of the Gospel;" and although other works, such as the Analytical Concordance, are highly valued, Cruden still holds the pre-eminence.

It must, however, not be forgotten that this valuable companion to the study of Holy Scripture is a Concordance to a translation, namely, the Authorized English Version, made in the reign of James the First, and published in 1611. With few and comparatively unimportant alterations, the Bible in daily use amongst us is the Bible of 1611. The spelling of some words has been modernized, and capital letters have been changed for small type in a few places. With these exceptions, our English Bible which King James's translators produced abides the same as it was when first published.

And yet it is not the same, but in some respects another. For our language is a living thing, growing and changing with the growth of the nation whose it is. Of the words which our translators used we may say that most of them continue unto this day, but some have died and others have fallen away from their former meanings. Every commentary in popular use points out obsolete words which now require explanation, but which were well understood two centuries ago. And other words require explanation because they cease to carry the

sense which they once had. Independently then of the fidelity of the translation, it is obvious that our Bible is not altogether the Bible of 1611.

These facts have additional interest and importance when we consider that the translators of the Authorized Version, as they say in their preface, which may be found in the older editions, did not "tie themselves to a uniformity of phrasing or to an identity of words." With an anxious care to give the true sense of the original, they combined a loving respect for all "good English words" which might enrich the translation. They profess that they were loth to "say to certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever." Therefore they made a free use of different words having the same, or nearly the same meaning, and frequently rendered a Hebrew or Greek word by *several* synonymous English words, for the sake of variety. But in consequence of the changes through which our language has passed, many of these once synonymous words have lost their sameness of meaning, and the sense of the passages in which they occur is obscured to ordinary readers.

It is however happily within the power of many who have "little Latin and less Greek" to clear away most of such difficulties. But among the various helps provided for the use of those who "search the Scriptures" the Englishman's Greek Concordance deserves the chief place. It deals of course only with the New Testament Scriptures. Being compiled according to the method of Cruden, the reader can see at a glance in what passages, and how often, any Greek word is rendered in the English version, and by how many English words its meaning is

expressed. The greater part of the Concordance is taken up with these citations of passages, but there is a valuable index following them which shows what Greek words are represented in the translation by one and the same English word. The student is thus enabled to pursue his investigations, if he will, amongst Greek synonyms as well as English.

A few illustrations of the results of such study may perhaps incite some to seek a more intimate acquaintance with the Scriptures in the original tongues, and also in our English version.

The Greek word ἀγάπη, *agapee*, signifying love, occurs in the New Testament 117 times, and is rendered *love* 87 times; *charity*, 28 times; *feast of charity*, once, Jude 12; *dear*, once, Col. i. 13, where the marginal reading gives the literal translation, *love*. In Jude 12, where we read *feasts of charity*, the common meal, or supper, is referred to which the early Christian churches were accustomed to partake of before celebrating the Lord's Supper. Originating in the warm affection and brotherly sympathy of the first Christians towards one another, these feasts became known as the *Agapæ*, and the word *love-feast* would now intelligibly represent them. In this instance, as well as in all others where the rendering *charity* is adopted, there is a risk of mistaking the meaning of the sacred writers. Charity is almost always identified with the relief of poverty and distress. Charity sermons are invariably followed by a "collection." The word is indeed still used to express mildness or liberality of judgment in our dealings with others. And we "put a charitable construction" upon dubious actions. But the original word finds no adequate rendering except we read *love* where now we read *charity*, as notably in.

1 Cor. xiii. Tyndal so rendered it, and being attacked by Sir Thomas More for doing so, thus defends his translation: "He rebuketh me also that I translate this Greek word into *love*, and not rather into *charity*, so holy and so known a term. Verily, *charity* is no known English, in that sense which *agapee* requireth. For when we say, Give your alms in the worship of God and that sweet saint, Charity; and when the father teacheth his son to say, 'Blessing, father, for saint Charity,' what mean they? In good faith they wot not. Moreover, when we say, 'God help you. I have done my charity for this day, do we not take it for alms?' But as King James's instructions to the translators of the Authorized Version required them to retain the old ecclesiastical words as much as possible, *agapee* was rendered *charity* still, notwithstanding Tyndal's protest and the objections of the Puritans. It is interesting to observe how the translators meet these objections briefly in their preface, as follows:—"We have avoided on the one side the scrupulosity of the Puritans, who leave the old ecclesiastical words and betake them to other, as when they put *washing* for baptism, and *congregation* instead of Church; as also, on the other side, we have shunned the obscurity of the papists, &c." "Scrupulosity" is the hardest word they could use in objecting to the Puritan translations of these terms. Does it not plainly follow that they allowed the accuracy of the translations?

In connection with *agapee* we may take the verb ἀγαπάω *agapao*, to love, not however to notice different renderings, for it is always rendered *love* in the New Testament, but to observe how the Concordance previously mentioned may help one to a more perfect understanding of the Scripture than can be conveyed by

the best translation. On referring to the index we find that there is another Greek word besides *agapao* which is translated *love*. The word φίλεω, *phileo*, differs somewhat in meaning from the other, and expresses personal affection and attachment; whilst *agapao* means high, reverential regard and satisfaction, rather than love, as the word is usually taken. And it is very important to know that these two words thus differing in meaning and use are sometimes found in close connection in the New Testament. Thus, in John xxi. 15--17, the Lord's first question to Peter, "Lovest thou me?" has the word *agapao*. Peter's answer has *phileo*, "Lord, thou knowest that I love thee." Again the Lord asks him the same question in the same words, and again the penitent apostle substitutes his word for his Lord's, intimating, doubtless, that however he had failed to love Christ as He ought to be loved, he did feel a strong personal affection towards Him. And when the Lord asks him the third time, "Lovest thou me?" it is not *agapao*, but *phileo*, that He uses, adopting Peter's own word to press its meaning home to his heart.

It is impossible to apprehend the beauty and fulness of meaning of this most interesting passage as it stands in our translation. And it would be difficult to find an English word which could be substituted for *love* as a translation of *agapao*. Here there is an instance of the inherent and necessary inferiority of a translation. But there are other instances which show that the sacred writers distinguish between these two words. We are never commanded to love God in the sense which *phileo* implies. Our love to Him must be, can only be, reverential love, blissful satisfaction in His Divine per-

fection. But His love to us is spoken in both words, according as the persons or the characters of men are spoken of. In John xvi. 27 they who love (phileo) the Son of God whom He hath sent, are loved

(phileo) by the Father Himself. The same love we cherish towards Jesus, the personal affection and attachment we feel, God who sent Him feels towards us.

SHORT NOTES.

CONVOCATION.—The two Houses of Convocation met on Tuesday, the 23rd of last month, when an address to the Queen was unanimously adopted by the Upper House. In reference to the question of the day, the disestablishment and disendowment of the Irish Church, the tone of this document was remarkable for its dignity and moderation. "We look forward," it was said, "with deep anxiety to the proceedings which may be proposed to Parliament respecting the Irish branch of the United Church of England and Ireland, and we trust the interests of true religion may not be lost sight of amidst the conflicts of political parties; and we pray that whatever course may finally receive the sanction of the Legislature, it may lead to that which all loyal hearts desire,—the peace, the enlightenment, and good government of Ireland." The address was sent down to the Lower House, when Canon Selwyn moved that an addition should be made to it, the substance of which was that, "We humbly and dutifully pray your Majesty not to assent to any measure for the disestablishment of the Irish Church, or for alienating to secular purposes any portion of the property or revenues which have been dedicated to the maintenance

of the worship of Almighty God, and the support of His ministers." This most extraordinary and anomalous proposition was combated with great energy, but with no success, by the Dean of Westminster, and the reasonable section of the House. Throughout the discussion, the language was intemperate, even beyond example; and the terms applied to Mr. Gladstone such as no man of character would have ventured to address to him personally. The disestablishment was reprobated as "the most ungodly, revolutionary, and wicked attempt ever made in this country—in short, a robbery of God." The Dean of Ely attempted to stem the foaming torrent by remarking that to ask her Majesty to refuse her assent to that which, by hypothesis, is agreed upon by the two Houses of Parliament, was to ask her Majesty to put herself in collision with both Houses, and to adopt a course which might jeopardize her crown; upon which Archdeacon Moore started up, and said, "Better jeopardize her crown, than destroy the Church," meaning, thereby, not the Church of the Thirty-nine Articles, "a congregation of faithful men, in which the pure word is preached, and the sacraments duly administered," which the disestablishment would not interfere

with, but the ecclesiastical organization of Archbishops, Bishops, Deans, and priests, with their dignities and emoluments. The amendment, one of the most revolutionary which has been proposed in Convocation for an age, was carried by a majority of 36 to 15. The gist of it was to implore her Majesty to refuse her royal assent to a measure introduced by her own responsible ministers, passed by both Houses of Parliament, and supported by the unequivocal and vigorous voice of the country. To have listened to these counsels of clerical wisdom would have been to shake the monarchy to its very foundation, to subvert the constitution, and involve all the relations of the country in irretrievable anarchy. But what would these national calamities have been in comparison with the importance of retaining an ecclesiastical establishment in its prerogatives, its supremacy, and its wealth? This amendment, which will do more injury to the Church than all the efforts of the Liberation Society for a twelvemonth, was rejected by the Bishops, who have a due sense of their responsibilities, and the Archbishop of Canterbury has wisely put an end to the perilous absurdities of Convocation by adjourning its meetings to a distant period, during which the disestablishment and disendowment of the Irish Church will be completed.

The agitation of this question, in which the ecclesiastical body is floundering, has not, however, been without some countervailing result. It has furnished us with a definition of the words "true religion." The original address to the Crown about the Irish Church contained the following paragraph:—"We look forward with deep anxiety to the measures which may be proposed . . . and we trust that the interests of true religion may not be lost

sight of amidst the conflicts of political parties." For this the Bishop of Oxford proposed to substitute the following amendment:—"We look forward with deep anxiety, &c., and we trust the interests of true religion, *and the just claims of that ancient and reformed communion,* may not be lost sight of." This, he said, would show what was meant by "true religion."

IS SAUL ALSO AMONG THE PROPHETS?—At a recent meeting of the English Church Union, Dr. Pusey, the Coryphæus of the High Church body, made this startling declaration:—"We acknowledge that the Queen is supreme over all persons and in all cases, ecclesiastical and civil, and she has a right to see that justice be done to all her subjects, whether by seeing that those to whom it appertains, the Episcopal Synod in England, or the High Court of Presbytery in Scotland, discharge their duties in spiritual, or by redressing wrongs in the Civil Court. But we do not acknowledge that the Sovereign has any other authority in regard to the Church than she has as to the Baptist or Wesleyan bodies. We say the chief government of all estates in this realm, whether they be ecclesiastical or civil, in all causes, doth appertain to the King's Majesty. But we barter not our birthright for a mess of pottage. We own no head of the Church in spiritual things but Christ."

SERMON TRADE.—For the benefit of the Dissenting ministers who are in the habit of reading their sermons instead of delivering them "red hot from the heart," we have collected some interesting notices connected with the subject. It appears that the sermon trade is rapidly on the increase, and one of our monthly

periodicals calculates that the weekly circulation falls little short of 1200. There is a brisk competition in the market, and the price of the article has been sensibly diminished. There are a dozen houses in the trade, and the habits of indolence may therefore be indulged at a very cheap rate. One shop advertises the following list of prices :—

Subscription, if paid at the commencement of the quarter	- £0 13 6
Single or specimen sermon	- 0 1 3
For special occasions—club, missions, harvest, &c.	- 0 2 6
For any particular local occasion, farewell addresses, &c.	- 0 10 6

Another house transacts business on the following terms :—

A quarter's sermons	- £0 15 6
If paid at the commencement	- 0 13 6
Sermons from published list, or 14 for 10s. 6d., or each	- 0 1 0
A specimen sermon, new series	0 1 6
Missionary, national school, church building, each	- 0 2 6
School feast, rifle corps, church music, each	- 0 5 0
Visitation sermons, each	- 1 1 0

This latter article, which is the most expensive, will not, happily, be required among Nonconformists. The circular guarantees especial care "to prevent detection." The discourses are lithographed, and thus made to appear as if they were written. Even the occupiers of seats in the gallery could not discover any difference. Or, our sermon-reading friends might take advantage of a weekly periodical, recently established, called the *Cathedra*, which offers a regular supply of good sermons suitable for public preaching, "at less than half the present price of the cheapest manuscript or lithographed sermons." To prevent discovery, the *Cathedra* is circulated direct from the office, without the intervention of publishers, agents, or booksellers. The price of each number is one

shilling, as "it is impossible to procure contributions from persons of known ability without adequate remuneration." The discourses will be of a plain and practical character, "suitable for preaching in any pulpit throughout the kingdom, and inclining to *no Church*."

PUBLIC EDUCATION.—A short but highly suggestive return on the subject of National Education has been recently submitted to Parliament, on the motion of Earl Russell. It embraces a period of ten years, during which the sum expended in this department of national obligation has been £17,500,000, or at the rate of £1,750,000 a-year. The contributions to this sum stand thus :—

Voted by Parliament	- £708,200
Raised from voluntary subscription	- 505,600
Received from school-pence	- 390,900
„ from other sources	- 145,300

Thus, it appears that of the entire expenditure, the State has supplied a little over 40 per cent, while considerably more than 22 per cent. has been contributed by the pence of the poor children. This statement demonstrates the imperative necessity of a system of national education which shall embrace the whole country, and wipe out the stigma which rests upon us who claim the proud position of being the foremost of civilized nations, of having abandoned so large a portion of our population to a state of brutal ignorance. At no former period were the resources of private benevolence taxed so heavily as at the present time,—when we raise four millions by voluntary efforts for the wants of London alone,—but these resources are utterly unequal to the duty, which must be undertaken by the State, on a scale of commensurate magnitude, supplemented by the

energies of local benevolence, and by the contributions of the children themselves.

THE ESTABLISHED CHURCH IN JAMAICA.—The disestablishment and disendowment of the Irish Church, notwithstanding the protest of peers, and bishops, and baronets, and deputy-lieutenants, and the landed aristocracy, to the number of more than a thousand, is inevitable, and the malsons heaped on this measure in Ireland and England can be considered in no other light than as guns from a sinking ship. There are unmistakable tokens that the principle will not stop here, and that the age is rapidly outgrowing the traditionary feeling in favour of religious establishments. An impression is gaining ground that within a few years they will, like Protection, become a matter only of historical record. The question is, therefore, asked with much interest, what Church will be the next to come up to the surface. Will it be Wales, with a smaller proportion of Churchmen to Dissenters than Ireland; or Scotland, with two-thirds of its population alienated from the Established Kirk? We are inclined to think that Jamaica will claim priority. Last year, Mr. Disraeli and his conservative colleagues set the example of disendowing the dignitaries of that colonial establishment, one of the bishops of which had not been within his diocese for more than a dozen years, while he continued to draw a large allowance from the consolidated fund; that is, from the pockets of the overtaxed people of England. Sir John Grant, the governor, followed up this measure by discontinuing the parochial allowance for maintaining worship in the Episcopal churches, to the extent of £10,000 a-year; but the salaries of the parochial clergy, amounting to

about £28,000, are still paid from the taxation of the island, in pursuance of an Act of the Local Legislature passed in 1856, to remain in operation for a period of fourteen years. There can be no reason to doubt that the allowance will finally cease with the expiration of the Act. The Episcopal Church in Jamaica, notwithstanding the nursing of the State, is in a very perilous minority. By the latest returns, the Nonconformists had provided 261 chapels and places of worship to 87 belonging to the establishment, while the number of sittings in the former was 133,550, and in the latter only 68,824.

THE CAPE DISCORD.—The flame of episcopal discord has been rekindled at the Cape, and is likely to burn with more intensity than ever. The last Cape mail informs us that Mr. Macrorie had arrived, had been consecrated, and had left Cape Town to be installed at Natal. Protests had been presented to Bishop Grey against this proceeding. That at the Cape, signed by 129 persons, had been sent in by the notaries to the Metropolitan, who replied that the signatories had no right to protest, and that he would not receive the document in the character of a protest, but simply as "an expression of the views of certain individuals." He was supported, he said, by the opinions of the Colonial Secretary of State, the Lord Chancellor, the Attorney-General, the Solicitor-General, and the Queen's Advocate, that his promoting the consecration was not an illegal interference. The protest from Natal, signed by more than 1,200 persons, stated that, "Up to the present time, the grave questions involved in the views and teachings of the Bishop of Natal have never yet been brought to an issue according to

the laws and usages of the Church of England; therefore, there was no real ground for the installation of an intrusive bishop for Natal." Is it not lamentable to see the peace

and happiness of a large colony destroyed by these episcopal feuds, which ought not to be left in the hands of the ecclesiastics, but settled by a court of law?

Reviews.

The Sunday Library.—Vol. II. *The Hermits*. By Rev. CHARLES KINGSLEY.—Vol. III. *Seekers after God*. By Rev. F. W. FARRAR, M.A., F.R.S. London: Macmillan and Co. 1868.

THE volumes, which are to form a part of the Sunday Library, and are already announced by the publishers, can hardly fail to meet with a large circulation. The subjects are well selected, great variety is secured, and the services of our best writers have been engaged. Sometimes a volume attracts us by its subject, and at another time we read a book because it is written by a favourite author; both subjects and authors lead us to expect that this Sunday Library will prove a most valuable series.

The second volume, entitled *The Hermits*, is from the pen of the Rev. Charles Kingsley. In these days, when the old spirit of monasticism seems to be revived, it is well that we should know something of the men who, in the first ages of the Church, withdrew from the world to the cave of the recluse, that, in solitude, they might practise the virtues of a holy life. And to few men, when addressing us on such a subject, should we be more prepared to listen than to the writer of this volume. There was certainly in these old hermits a good deal of what is now called "muscular Christianity," and we may be sure, therefore, that where Mr.

Kingsley can find anything worthy of praise in them he will not fail to point it out, so far as he is in sympathy with them. And then, they lived in an age of the darkest ignorance, while they were themselves the victims of the grossest superstition; and hence, to do them justice, you need to grasp the fact that underlies every perversion, and so discover, not what the age believed to be, nor what to the disordered mind of the hermit *seemed* to be, but what really *was*. To do this you must have a mind far removed from superstition, and we could not be in better hands than those to which this work has been entrusted.

There is very much in this book that may try the patience of some to read; but, read thoughtfully, even these foolish legends are instructive. No man can write history properly who speaks only of fact and never of fiction, for both have exerted their influence over human life and character. Not simply that which was true, but that which men believed to be true, must be taken into account, for both serve to explain the lives of men. We shall read these wild stories of hermit life the more patiently if we only remember that they were devoutly credited by some of the best men of those dark ages, and that we shall fail to understand the history of bygone days if we entirely neglect them. These men withdrew from the world to the hermit's cell because they despaired of

ever making the world better, and saw that it was corrupting the Church. Their aim was to do good, but they started with a false principle, and the end was most pernicious. Selfishness was a marked characteristic of that age, and as we see the hermit abandoning the city and retiring to the desert to save himself alone, we have one of the worst forms of that selfishness. No doubt the first hermits denied themselves the least bodily indulgence, because they thought by such means to keep their spirits pure from the world and their minds free for holy contemplation. Their followers made self-virtue a virtue that should atone for all the sins committed since their baptism, and so handed down to the Romish Church the doctrine of penance. These hermits had great faith in God's Word, and though they interpreted some parts of it so as to justify their own practices where they could, still they fought manfully for many of its central truths against the heresies of those days. And when, in our own day, we find such men as Dr. J. H. Newman telling us that if the Church says the eyes of the Madonna at Rome are seen to wink, he is prepared to believe it, surely we can make some allowance for the superstitions of men who, in the times of deepest darkness, were trying to find their way into the light. And on the other hand, the form of Simeon Stylites, standing for years on his solitary pillar, with outstretched foot, and hands uplifted to heaven, may serve as a beacon to warn us against the ascetic tendency of this age—a tendency that we may discover in the High Churchman who, by his practices, would lead us straight to the monastery, and also in one body of Nonconformists at least, who, by the principles they lay down, would teach us to abandon the world as hopeless, and refuse to recognize that its citizenship has any claims on us. If we begin by recognizing what was good in these old hermits, we shall the more deeply feel the solemn warning which their lives give to the Christian Church and every age. "They were the only men in that day," says Mr. Kingsley, "who had faith in God. And if they had faith

in other things, or persons, besides God, they merely shared in the general popular ignorance and mistakes of their own age; and we must not judge those who, born in an age of darkness, were struggling earnestly towards the light, as we judge those who, born in an age of scientific light, are retiring of their own will back into the darkness." This volume gives us some account of the first hermits in Egypt, Asia, the Continent of Europe, and the British Isles. We heartily commend the volume, as likely to be of great service at the present time, when so many would have us surrender our own judgment of religious truth and yield to that of antiquity.

The *third* volume—*Seekers after God*—is written by Rev. F. W. Farrar, M.A. We can hardly speak in terms that will express too strongly our appreciation of this book. The subject on which it treats is one of deep interest, and the style in which it is written must commend itself both to the scholar and the Christian. While Mr. Farrar approaches his subject with so broad a charity that he can at once point out the real excellences that adorned the lives of the heathen philosophers to whom he refers, at the same time he maintains throughout so strong a hold on Christ-revealed truth, that he can hardly fail to inspire us with the deepest gratitude for the clearer light and the divine power which the Gospel brings within our reach. We have in this volume the lives of three heathen philosophers—Seneca, the statesman; Epictetus, the slave; and Marcus Aurelius, the emperor. In some respects we should have preferred that the purer life of Socrates had been substituted for that of Seneca; this, however, would have destroyed the oneness of the book, by introducing the history of an earlier period and the customs of another nation. It would also have deprived us of what adds greatly to the value of this book—the history of the social condition of Rome from Tiberius to Nero. "It will give to his (Seneca's) life," says Mr. Farrar, "a touch of deep and solemn interest if we remember that during all those guilty and stormy scenes amid which his earlier destiny

was cast, there lived and taught in Palestine the Son of God, the Saviour of the world. . . . While Seneca was being guarded by his attendant slave through the crowded and dangerous streets of Rome on his way to school, St. Peter and St. John were fisher-lads by the shores of Gennesareth; while Seneca was ardently assimilating the doctrine of the Stoic Attalus, St. Paul, with no less fervency of soul, sat learning at the feet of Gamaliel; and long before Seneca had made his way, through paths dizzy and dubious, to the zenith of his fame, unknown to him, that Saviour had been crucified through whose only merit he and we can ever attain to our final rest." We feel a deeper interest as we follow him in his attempts to solve those great problems which, for many years, tormented his mind, when we remember that at the very time he lived they "were beginning to find their solution, amid far other scenes, by men whose creed and condition he despised."

While the inconsistencies and sins that stained the life of Seneca lessen our admiration for his character, we observe many excellences that command our esteem, and that stand forth in bright contrast with an age of the darkest crimes and grossest licentiousness. In his teaching he approaches very near to some of the utterances of the Inspired Word, but then we must be careful not to confound a similarity of language with a oneness of thought. Very frequently it will be found that the agreement between his teaching and that of an apostle is more apparent than real.

The slave and the emperor, whose lives are given in this volume, excite our wonder and admiration. And in them we have a fresh proof "that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted by Him." It has always been an unaccountable mystery that such a man as Marcus Aurelius should have been a persecutor of the Christians: we are glad to find that Mr. Farrar can say so much in his defence against the charge of persecution. As we close this volume, and part with

these great and good men of antiquity, it is with a feeling of deep sadness, for even the least in the kingdom of heaven is greater than they. And this sadness is only the more intense as we remember that, in their day, "the light was shining in the darkness, though the darkness comprehended it not." That Paul preached at Rome while Seneca was in the court of Nero, and that Polycarp suffered martyrdom even in the reign of Marcus Aurelius.

Ecce Deus. Essays on the Life and Doctrine of Jesus Christ, with controversial notes on "Ecce Homo."
By JOSEPH PARKER, D.D. Third Edition. Hodder and Stoughton.

THIS work has reached a third edition, and therefore may be supposed to have acquired for itself a reputation. Nor is it to be wondered at; since, apart from its many and great excellences, there is a boldness and dash about its composition by which, in this sensational age, any book might be made popular. It was, for instance, rather daring to assume a title under which the admirers of "Ecce Homo" were hoping for another volume from the pen of its author. To such persons, however, so perfect a contrast to its chaste and simple style, free from dogmatism, bombast, and assumption, will present few attractions. This is to be regretted; for the freshness and beauty of "Ecce Homo" charm its readers and conceal its dangerous tendency and fallacies, and to counteract its influence, very different writing to that found in "Ecce Deus" is necessary. We were surprised to find in this volume so much of the slang and cant respecting—human progress,—the divine in man,—the fatherhood of God, and the power of love; and of the abuse of doctrines, creeds, and sects, which are so prevalent among modern writers. There was a time when a man was famous according as he had lifted up axes upon the thick trees, to hew them down for the erection of God's temple; in a more degenerate age they broke down the carved work of God's sanctuary with axes and hammers. The latter is the more ready way to noto-

riety. It is much more easy to destroy than to create, to find fault than to mend. Anybody may discover or suggest evils, but it is an ill bird that befools its own nest. Dr. Parker does not hesitate, seemingly, to do even this. "The Church" (understanding by that term the organized sects), he writes, page 164, "is not willing to 'lose its life' that it may 'gain' others; hence it is the weakest and, humanly speaking, the most despicable institution which men are now tolerating. It is afraid of amusement; it is afraid of heresy; it is afraid of contamination; it is afraid of sinners; it is afraid of the devil. All this must come from a low condition of vitality. It shuts itself up within thick walls, sings its hymns, hears its periodical platitudes, and then skulks into the common streets, as if afraid lest the multitude should know what it had been doing. The worst feature of this cowardly fear is that it is often expressed in a bad spirit, venom being mistaken for strength." What does this mean? It looks very like "venom mistaken for strength." Do not the organized sects embrace nearly all the Church of Christ in our land? The "Plymouth Brethren" abused the sects, and became of all sects the straitest. Is not Dr. Parker a member and minister of one of these sects? On what does he base such a severe, if not spiteful judgment? On his own knowledge of himself? Or, on some special insight into the hearts and character of those with whom he is associated? It is very fine to cry down organisms, creeds, and doctrines; but where there is co-operation there must be organism; where there is faith there must be a creed, if it simply embrace Jesus Christ; and where anything is taught, the thing taught must be a doctrine. Such wholesale, indiscriminate abuse is more like the writing of a disappointed man, than of a wise and thoughtful Doctor of Divinity.

Dr. Parker congratulates himself with the thought that "the small mud huts of bigotry will be submerged by the mighty cataclysm of human progress!" "Intellect," we are informed, "is now summoned to a new and critical posi-

tion. Creation has apparently exhausted its period of reticence, and seems now, using figurative language, to be prepared for a frank communication of its secrets." "Why may not," we are asked, "the men of to-day know Christ more thoroughly than did the original disciples and apostles?" "This is the dispensation of the Spirit, the age of mind, the era of reason." There was a time when men "professing themselves wise, became fools;" and whenever reason or intellect shall pass over the bounds of revelation, or venture beyond that which is written, it will, we imagine, only exhibit its own weakness and folly.

But what new discoveries have been made in this age of mind and era of reason? Dr. Parker has found out that "to baptize children (who do not need repentance) unto holiness is an act infinitely beautiful in simplicity, and infinitely charming in pathos" (bathos?); that the "doctrine of hereditary depravity" is "bewildering and at times horrifying;" that "man is God's child," and that, "like as a father pitieth his children, so the Lord pitieth," not them that fear him, but "his suffering child;" and that "all moral creatures are such by virtue of a divine element in their nature." The paragraph from which this last quotation is made is in the chapter on eternal punishments, and is rather curious. It is as follows:—

"It has been suggested that annihilation would better harmonize with the divine attributes than the infliction of eternal misery. This, however, is a sentiment rather than an argument. God does not inflict the eternal misery; He simply points it out as the resultant of certain courses. Men often complain as if the misery were superimposed by God; it is not: it comes out of the man, not from God. God says to his moral creatures, 'You are immortal: right means immortal glory: wrong means immortal infamy.' In this representation of God there is nothing arbitrary—it simply points out the inevitable operation of cause and effect. When a parent warns a child to beware of fire, he does so in love, not in anger; he does not inflict the pain of burning—he merely points out that such pain will be result of disobedience. So with God: He does not inflict the punishment; the punishment is the effect of a cause. It is easy

to pronounce the word *annihilation*, but has its meaning been fully considered? There need not be any hesitation (notwithstanding that a modern philosopher has advised metaphysical theologians to drop the argument that a spiritual substance, by the essential constitution of its nature, cannot perish) in reverently declaring that God cannot annihilate a moral agent. If He could, would He not have annihilated the devil that vexed His beloved Son in the wilderness? So far as we can gather from the sacred writings, what has been the attitude of God in relation to the devil? He has degraded his position in the universe; He has taken away the lustrous robe with which he was originally clothed; He has caused him to wither into the most awful and repulsive deformity; on every side the most tremendous pressure has been brought to bear upon him; but no force can touch the *life*; diabolism is nothing but abused divinity (!), and can God be annihilated? All moral creatures are such by virtue of a divine element in their nature. But cannot God withdraw that divine element? Let us pause. What would He make of it after He had withdrawn it? Could He absorb the poisoned element which for a lifetime had been given up to the devil?"

Surely, if one were sceptical respecting eternal punishments, here is enough to confirm his scepticism. All moral creatures are part of God—the devil is part of God. They are all poisoned by sin—God cannot absorb the poisoned element. They must therefore float forever, as pieces of God and as miniature gods, in the vast lake of unquenchable fire; and that not as a punishment for sin, but simply as a consequence—a necessary consequence of their essential immortality!!!

Such are some of the discoveries that have been made in this age of mind and era of reason. We can readily believe that Paul was ignorant of these things, "which fill even to overflow the expanding capacities of mankind;" and we are quite content to be ignorant too. We only regret that they should disfigure a book in so many respects excellent. That our raw, half-educated youths should try to startle us by such crudities and vagaries, is no matter of surprise; but it is a pity that they should have the support of one whose talents,

profession, and status give a widespread influence to his example and writings.

Christian Training. A Book for Parents and Teachers. Edinburgh: Andrew Elliot, 17, Princes Street. London: Hamilton, Adams, & Co.; James Nisbet & Co. 1868.

THIS book, though principally addressed to parents, contains many valuable suggestions for all whose duty it is to teach and train our children. It is written in a most earnest tone, and throughout it manifests a deep sympathy with young people. It is thoroughly practical. The writer discusses such questions as press themselves on the attention of every earnest teacher as he is engaged in his work. And whilst a perusal of this book will deepen the sense of responsibility in those who have the care of children, it will at the same time help to lighten their burdens by many practical suggestions of great moment.

In the third chapter the writer draws an important distinction between teaching and training, too often lost sight of. The latter includes the former, but includes much more. "We may describe it," he says, "as the influence exerted over a child by the whole tone of its parents' life, and by all the circumstances in which it is placed." We must not therefore read the passage, "Train up a child," as though it were "Teach a child." The whole verse in question reads, "Train up a child in the way he should go, and when he is old he will not depart from it." And we must not forget "that this training includes the whole influence we exercise ourselves, or allow to be exercised by others, directly or indirectly, by words, looks, tempers, principles, and conduct." In our teaching, he would have us teach only what the child can understand, both as to the words used, and the truths taught, and nothing, moreover, which is inconsistent with the ends of our training. By a closer attention to the first principle, we should take away from our children the drudgery of learning and make it a pleasure; and, by attending to the

second, we should often substitute the useful for the merely ornamental. Ever keeping before us the fact that we desire to make our children true Christians, good members of society, and happy men, we should always have a sound principle by which to determine what to teach them.

There is an interesting chapter on children's Sundays. These, our author thinks, may be the happiest days for our children in the whole week, if we only make suitable provision for them at home, in the House of God, and the Sunday-school. We think he is right in saying that the children are too little thought of in the public services of the sanctuary. And it would be well to remember, in some Sunday-schools at least, that the aim should be, not simply to instruct the ignorant, but to provide a special religious service for the young.

We would also call particular attention to the chapters on—prayer for children,—prayer with children, and—children's prayers. Through our prayers we can guard our children when they are out of our sight and beyond our personal influence. By prayer *with* them, we cultivate a mutual confidence; teach them, by leading them with us, how to pray, and, in a much truer sense than when we pray *for* them, *bring* them to Jesus. And if we can succeed in teaching them to *pray*, and not merely to *say prayers*, we may teach them to express what we have before shown to be their real wants, and so help them "to pray with the spirit and with the understanding also."

There is one passage in this book the force of which we cannot feel, because our author has assumed as a Scriptural truth that for which we can discover no authority in God's Word. He says:—"Then, in baptism, there is surely a pledge on the part of God to give to the Christian parent all needed help in training his child aright. Whatever view we take of the actual benefits of Baptism to the child, we are all agreed in this—that God enters in this sacrament into a special covenant with the parents to give the Holy Spirit to render a truly Christian training effectual for the

Child's salvation." If we believe that this pledge is made in connection with infant baptism, we should at once cease to exist as a separate denomination; but as we cannot accept assertions that appear to us to have no foundation whatever in the New Testament, we must still maintain what we believe to be the scriptural teaching regarding the ordinance of baptism. We can, however, without bringing them to the font, dedicate our children unto God, and, in answer to our prayer of faith, receive the promised aid of His Holy Spirit. And both parents and teachers who would follow up that dedication by giving to their children all the advantages of a Christian training, will find in this volume very much that may be of service to them in their work.

The First Issue of Clark's Foreign Theological Library for 1868; consisting of a Commentary on the Twelve Minor Prophets. By CARL FRIEDRICH KEIL, D.D. Translated by the Rev. JAMES MARTIN, of Nottingham, B.A. Forming the 17th and 18th volumes of the fourth series,

ON the completion of the Canon, the Twelve Minor Prophets were by the Rabbins placed together, so as to form one prophetic book. One reason stated for this arrangement is, "lest one or other of them should be lost, on account of its size, if they were all kept separate." It is nevertheless well known that these twelve writers lived and laboured during a very extended period, ranging, in fact, from the early part of the ninth century B.C. to the fifth B.C. Nor have the Rabbins been quite correct in the chronological order which they have adopted. In the introduction to the work before us, an attempt is made to give historical symmetry on this point; and, passing by the argumentative process, the result stands thus:—Obadiah prophesied under Joram, King of Judah, between 889 and 884 B.C.—Joel, under Joash, King of Judah, 875 to 848.—Jonah, under Jeroboam II., King of Israel, 824 to 783.—Amos, under the same, and also Uzziah, King of Judah, 810 to 783.—Hosea, under the same,

and also Hezekiah, 790 to 725.—Micah, under Jotham, Ahaz, and Hezekiah, 758 to 710.—Nahum, close of Hezekiah's reign, 710 to 699.—Habakkuk, Manasseh, or Josiah, 650 to 628.—Zephaniah, in the reign of Josiah, 628 to 623.—Haggai, in the second year of Darius Hystaspes, 519.—Zechariah, the same.—Malachi, in the reign of Artaxerxes Longimanus, between 433 and 424 B.C.

There is a vivid distinction between the acting prophets, whose career is set forth in the historical books of the Old Testament, and the writing prophets, whose words may in many cases be said to be still unfulfilled. The office of the former was to vindicate the right of the Lord before the civil rulers and an apostate people, and, by mighty deeds, to assert the Kingdom of God in their own day. The office of the latter was to show that the existing form of theocracy must be broken in pieces, in order that, after a thorough judicial sifting, there might arise out of the rescued and purified remnant the future Church of salvation. This definition seems at first sight to misplace the book of Jonah, which looks like the narrative of one of the acting prophets, rather than one of the writing prophets. But this judgment our author shows to be erroneous. The study of this book is, on the contrary, all the more interesting and suggestive, and its symbolico-typical meaning throughout craves our deepest research. While the fact that Jonah was the author may not in itself be sufficient to explain the admission of his book among the writings of the secondary prophets, yet the book has worthily received this place, not because it related to events happening to Jonah, but because these events were practical prophecies. Marck said this, and has the following apt remark:—"The writing is to a great extent historical, but so that in the history itself there is hidden the mystery of a very great prophecy; and Jonah proves himself to be a true prophet quite as much by his own fate as he does by his prophecies." In a word, what we have suggested as carried out in the commentary on Jonah, Dr. Keil puts into force throughout his

eminently learned work,—that the testimony of Jesus is the spirit of prophecy; and where this is the motive, then dignity and candour seem to be the unavoidable attendant graces.

The Second Issue of Clark's Foreign Theological Library for 1868; consisting of a System of Christian Ethics. By Dr. G. C. ADOLPH VON HARLESS. Translated by the late Rev. A. W. MORRISON, and revised by the Rev. WILLIAM FINDLAY, of Larkhall, M.A. And a Commentary on the Epistle to the Hebrews. By FRANZ DELITZSCH, D.D. Translated by THOMAS L. KINGSBURY, M.A. Forming the 19th and 20th volumes of the fourth series.

To compress ethics, and especially ethics as brimming over from a German mind, is in our case a sheer impossibility. Another German intellect might attempt it, and a Bunsen might perhaps have achieved it; but to recommend a determined grapple with the Teutonic gladiator, is quite another thing;—to advise adolescent theological knights, who have not yet won their spurs, to walk round him and see wherein his strength lies;—this is a function we eagerly accept; and we can add without hesitation, that, judging by our own personal experience, few mental exercises will be found to be more bracing, more purifying, or more solemnizing, than the patient exploration and testing of Dr. Harless's various positions on self-consciousness, power of the will, positive law, the essence of the Gospel, and the regenerate man's struggles to keep his soul alive. Some of these positions have been once and again assailed by his compatriots; and the modern issue of his great work, therefore, comes before us marked by corrected, chastened, and honest thought. That his mind is eagerly bent towards truth and nought besides, is the one fact which guarantees an ample reward to all those who are watching for the same beaconing hand. To such it will be no great exercise of fortitude to encounter his parenthetical complexity of style, if so be they can extend, in the smallest de-

gree, their penetration into the infinite. They will rather be reminded of Oliver Cromwell's expression in a letter to one of his children, "Happy seeker, happy finder!" Dr. Harless reaches Luther's conclusions, though certainly not by Luther's broad pathways. Let us also add that the forest-mazes of the modern explorer are richly strewn with flowers. Now from what part of this labyrinth of thought shall we select a characteristic passage? That on conscience affords many specimens. The universality of this right-judging law, what is its origin — ?

"How comes it, that those in whose hearts the law of God is not written, do by nature what belongs to the law, and are a law unto themselves? To all these questions, the passage in the epistle to the Romans, when rightly understood, gives an answer." . . . "Man, consisting of body and soul, is now originated by pro-creation. But by pro-creation the substance of human nature is only so perpetuated, as in the beginning it came into being, not by human generation, but by divine creative act and divine creative ordinance. That corporeal nature which is perpetuated by bodily generation, never loses or falsifies its original source, by virtue of which God did not create it directly from Himself, but took it from the earth: And the spirit [conscience] which is also perpetuated by generation, never loses or falsifies its original source, by virtue of which, God, without any intermediate means, created the spirit from Himself. . . . The traces of this origin may indeed be obscured, but cannot be altogether blotted out. . . . It is to the human race, and not to human nature, that the saying applies. In God we live and move and have our being."

The argument then goes on to show that conscience is something far more than a man's apprehension of a mere law within him. It is the divine utterance of reproof, of warning, and of judgment; by virtue of which the natural man, no less than the regenerate man, finds by experience that he can carry about in the midst of his heart Him who is a consuming fire:—

"That man at least can never yet have felt the torment of conscience, who supposes that nothing is here at play but the spirit of man and his own thoughts."

The Hive. A Storehouse of Material for Working Sunday-school Teachers. Vol. 1, 1868. *Topics for Teachers.* By JAMES COMPER GRAY, Halifax, author of "The Class and the Desk." Parts 1—5. London: Elliot Stock, 62, Paternoster Row.

WE are acquainted with no publication likely to be so serviceable to the Sabbath-school teacher as "The Hive." Where this is well studied, there will be no lack of interest in the scholars, or of freshness in the lessons of the teacher. In each number there is one short essay, if not more, on some question of importance connected with "The Work" of the teacher, and a short paper pointing out some peculiarities, or characteristics of "The Book," with which it should be his object to make his scholars familiar. The lessons from "The Class," of which there are two for each Sunday, will be found very helpful, while the outlines of addresses for "The Desk" are perfect models in terseness of expression and pointedness and suitability of thought. Teachers wishing to be acquainted with books suitable for themselves or their scholars, will find notices of such works in those columns of the periodical which are devoted to "The Library," while "The Inquirer" has space set apart for the answers to his questions addressed to the editor on Sunday-school work. If this year produces as good a colony of workers as the last, not only shall we find that the combs in "The Hive" are worked right down to the foot-board, but that they are well stored with the finest virgin honey.

"Topics for Teachers" is a work which is to be completed in eighteen monthly parts. It is to be "illustrated with over 200 engravings, and eight first-class maps." It will discuss points of interest connected with biblical science, history, geography, biography, morals, and religion. The numbers already published treat of the animals, plants, countries, &c., of the Bible, and contain a great deal of valuable information on these subjects. One, and frequently two pages, are devoted to each topic. If, for instance, some

animal mentioned in Scripture is referred to, then first we have its names, species, habits, &c., then its use, then historical facts connected with it, then moral and religious analogies and practical lessons. All these are fully illustrated by quotations from Scripture. This book promises to be a valuable addition to the teachers' reference library. The scientific parts of the work manifest great ability and research. We are sorry not to be able to speak so favourably of the "Moral and Religious Analogies." These appear to us in some instances strained and fanciful. The maps, engravings, and printing on toned paper, are all well executed.

Short Arguments on the Millennium; or plain proofs for plain Christians that the coming of Christ will not be Premillennial: that His reign on earth will not be Personal. By BENJAMIN CHARLES YOUNG. Second Thousand. Elliot Stock.

A Refutation of the Personal reign of our Lord Jesus Christ, and a Vindication of the Restoration of the Jews. In twelve letters to a friend. By W. H. MORTIMER. Second Edition, enlarged. Elliot Stock.

IF Christians were half as zealous for the conversion of sinners and the progress of Christianity as they are for the spread of their own peculiar notions, the state of the world would be very much better than it is. This remark is especially appropriate to those who believe in the personal reign of Christ, as many of our brethren in different parts of our land, and even in our colonies, can testify. In self-defence they have been compelled to preach, write, and publish on the subject to save their churches from destruction and to preserve their flocks from the influence of views on the reign of Christ which are utterly destructive of all Christian efforts and usefulness. Such has been the case with our esteemed brother Mr. Young, whose book has been already noticed with approbation in our pages, and to which we again refer because of some misapprehension, on the part of some Ply-

mouth brethren and pre-millennarians, of our remarks on the preference of practical to speculative Christianity. We heartily approve of his book and commend its republication.

Mr. Mortimer's work also deserves notice. Finding his fellow-colonists in Victoria were putting forth strenuous efforts to sway young and inquiring minds in favour of the personal reign of Christ on earth, he wrote to a friend the twelve letters which constitute the present volume, and which have been successful in persuading many that their expectations of Christ's personal reign have no Scriptural foundation. Both these volumes are simple, and may be recommended for circulation wherever the questions discussed are forced on the attention of professing Christians.

Obstacles to Missionary Success among the Heathen. An Essay which obtained the Maitland Prize for the year 1867. By WILLIAM SAUMAREZ SMITH, M.A., Fellow of Trinity College, Cambridge. Macmillan & Co.

THE friends of Lieut.-Gen. Sir Peregrine Maitland, K.C.B., in respect for his memory, gave to the University of Cambridge the sum of £1,000 for the purpose of instituting a prize for an English essay by a graduate of the University on some subject connected with the propagation of the Gospel through missionary exertions. This is the prize essay for the year 1867. Its subject is, "The obstacles to missionary success among the heathen which have resulted from the defective moral and religious condition of Europeans, settlers, and others with whom they have associated." The hindrances arising from unchristian methods of missionary work are first stated and illustrated; and then those arising from unchristian conduct on the part of those professed Christians with whom the heathen have had intercourse. The essay is written in a thoroughly Christian and catholic spirit, its style is beautifully simple and chaste, its reasoning is sound and conclusive, and sustained by a large array of facts, and it is calculated to promote missionary effort.

The Writings of Irenæus. Translated by Rev. ALEXANDER ROBERTS, D.D., and Rev. W. H. RAMBAUT, A.B. Vol. II.

The Writings of Origen. Translated by Rev. FREDERICK CROMBIE, M.A., Professor of Biblical Criticism, St. Mary's College, St. Andrews. Vol. I. T. and T. Clark.

THESE volumes constitute the first issue of the third series of Vols. IX. and X. of the Ante-Nicene Library, or Translations of the Writings of the Fathers, down to A.D. 325. In the first volume is the completion of "Irenæus against Heresies," and of "The extant works and fragments of Hippolytus," and some fragments of writings of the third century. The second volume contains the *De Principiis* and *Epistola ad Africanum*, and also the first book of his treatise in defence of Christianity against Celsus, a Greek philosopher, by whom it had been attacked. It is a work of his old age, carefully written, and perfectly orthodox. From this work our judgment should be formed of the matured opinions of Origen. We congratulate the publishers on the continuance of this series, and hope that it will prove as successful as it deserves.

Comments on the Epistle to the Hebrews. By ROBERT NILSON (Malvern). Morgan and Chase.

THE general opinion is that the Epistle to the Hebrews was written to Hebrew converts to Christianity, who were beset by much persecution and peculiar temptations to apostasy, in order to strengthen their faith by pointing out the imperfections of the law with its priesthood and sacrifices, and the greater glory of the priesthood and sacrifice of Christ. Some passages in the Epistle are hard to be understood, especially by those who are called Calvinists; such as Heb. vi. 6, in which the recovery of the backslider seems precluded and all hope regarding him extinguished; and Heb. ii. 1, 2, xii. 14, 15, 25, according to which the position of the believer in Christ seems to be unstable and assurance of hope impos-

sible. The author of these comments has found out a theory by which all these difficulties are obviated. He thinks that the Universal Church has been mistaken as to the parties for whom this letter was written; that it was addressed to the fathers of Israel and to the Jewish nation; and that its title, "The Epistle to the Hebrews," proves that such was the opinion of the early Church. We are not the slaves of tradition, but we think an opinion opposed to that which has been for eighteen centuries, and still is, generally received, ought not to be adopted on slender grounds; and we do not remember a single proof that such an opinion as that ascribed to the early Church has ever been entertained. Moreover, the internal evidence of the Epistle itself, especially such passages as Heb. vi. 9, 10, x. 36, 37, and the twelfth and thirteenth chapters throughout, is to us conclusive—and that after a careful perusal of this volume—that the parties to whom it was addressed were at any rate *professed* disciples of Jesus Christ. The work, however, displays much thought, and some of the illustrations from the Old Testament are fresh and suggestive.

The True Nobility. Sketches of the Life and Character of Lord Haddo, fifth Earl of Aberdeen, and of his son, the Hon. J. H. H. Gordon. By ALEXANDER DUFF, D.D., LL.D., Professor of Evangelistic Theology, New College, Edinburgh. The Religious Tract Society.

ALTHOUGH "not many wise men after the flesh, not many mighty, not many noble, are called," this little volume shows that God sometimes calls into His Church men from the upper ranks, and gives them the opportunity of exhibiting and adorning their "true nobility" in His service. This reprint from the *Sunday at Home*, of Lord Haddo's interesting memoir, with its additional sketch of the life and character of his son, the Hon. J. H. H. Gordon, will, we trust, be extensively read, and be the means of bringing many in the higher walks of life to

feel the claims of true religion, and consecrate their time, talents, and influence to the cause of Christ and the good of their fellow men.

The Temperance Bible. Commentary: giving at one view version, criticism, and exposition in regard to all passages of Holy Writ bearing on "wine" and "strong drink," or illustrating the principles of the Temperance reformation. By FREDERIC RICHARD LEES and DAWSON BURNS. Second Edition. S. W. Partridge.

THIS volume seems to be written in a calm and temperate spirit. We have no faith in the *philological* argument for Teetotalism; but we do not care to write a word to unsettle the minds of those who have, or in any way to weaken the efforts of the friends of Temperance to lessen one of the crying evils of our land.

Twenty Years in St. Giles's. A Sermon preached in Bloomsbury Chapel Mission Hall. By G. W. M'CREE. London: Partridge & Co. Price One Penny.

A DEVOUT and grateful review of the labours our brother Mr. M'Cree has so successfully conducted in St. Giles's. The experiences it relates, and the style of address of which it is a sample, are likely to be useful to those of our Church members who are struggling against the ignorance and depravity of the *back slums* in our large towns. God bless Mr. M'Cree, and raise up many like him.

Life: a Book for a Quiet Hour. By J. CUNNINGHAM GEIKIE. Stevens and Haynes.

THIS is a suitable volume to be put into the hands of an intelligent youth leaving school and entering on the business of life. It is full of wholesome advice on character, companions, reading, and kindred subjects, given in an interesting and attractive manner. It is just the book "for a quiet hour," and we trust will do good service.

Heavenly Sunbeams breaking through Earthly Clouds. A Poem. By J. H. SCROXTON, Bromsgrove. Price Threepence. London: H. Williams, 17, Warwick-Lane.

THESE lines have been written with the desire to assist in the support of a greatly afflicted Christian. Their author is a well-known member of our own denomination. The motive our friend has in view disarms criticism; nevertheless, we do not hesitate to say that his little work contains the evidences of much poetic feeling. Those of our readers who are looking out for genuine cases of deep distress cannot do better than send a line to Mr. Scroxton for the particulars of the afflicted one he thus generously endeavours to aid.

Stories of Old England. By GEORGE E. SARGENT, author of "The Chronicles of an Old Manor House," "Hurlock Chase," &c. The Religious Tract Society.

THIS is a move in the right direction. It is an attempt so to narrate some of the events in English history as "to give both pleasure and profit, amusement and instruction;" and also to make our young folk feel that what are called the "good old times" are not to be compared with the present in any respect. It will prove, we doubt not, a successful attempt. It is far more interesting than the majority of story books, and we hope that the author will be encouraged to write many more volumes of the same kind.

Ancient Landmarks; or, the Chief Lessons in the Epistles to the Ephesians, Philippians, Colossians, and Thessalonians. By J. M. DENNISTON, M.A., Minister of Park Chapel, Victoria Road. Partridge & Co.

THIS book proposes to furnish the views of Christian truth and life which are found in these Epistles respectively. A general notice of each Epistle is followed by a kind of running commentary, by which the reader may be helped to follow and appreciate the train of argument pursued by the apostle.

Intelligence.

MINISTERIAL CHANGES.

The Rev. T. J. Cole has resigned the pastorate of the Church at Peckham (Park Road). Mr. Cole will be happy to supply any vacant pulpit within a short distance from London.

The Rev. Charles White has resigned the pastorate of Cornwall Road Chapel, Notting Hill.

Mr. J. P. Williams, of Bristol College, has accepted the unanimous invitation of the Baptist Church, Hope Chapel, Canton, Cardiff.

The Rev. F. Harper has accepted a unanimous invitation to the pastorate of the Baptist Church, West Lane, Yorkshire.

Mr. H. Burt, Baptist, Bedford (formerly of Southampton), has accepted the unanimous invitation to the pastorate of the Baptist church, Wilden, Beds.

The Rev. Mr. Glover, of Blackfriars Street Church, Glasgow, has accepted the invitation addressed to him by the Baptist Church meeting in Tyndale Chapel, Clifton (Bristol), to become their pastor.

The Rev. G. W. Roughton, formerly of Grampond, Cornwall, has entered upon the pastorate of the Baptist Church at Watchet and Williton, Somerset.

The Rev. Thomas Bentley, late of Coventry, has accepted a very cordial invitation to the pastorate of the Church at Chipping Norton, Oxon.

Mr. William Morris, of the Baptist College, Pontypool, has accepted an unanimous invitation to the pastorate of the Church of Treorky, Rhondda Valley.

MISCELLANEOUS.

UNION CHAPEL, LUTON.—On February 16th the annual tea meeting of the Church and congregation worshipping in Union Chapel, Luton, was held. The schoolroom was tastefully decorated and the tables were profusely supplied with hot-house and other flowers. After tea there was a densely-crowded meeting, and the chair having been taken by Rev. T. R. Stevenlow, pastor of the Church, addresses were

delivered by Revs. J. A. Spurgeon and G. W. Murphy, of London; J. H. Cooke (Wesleyan), Thos. Hands, and A. C. Gray, of Luton. Among other subjects which formed the basis of the speeches were—"Promptitude in Labour for Christ," "Work is Worship," "The Simplicity of the Gospel as opposed to Ritualistic and other Errors," "Means of Personal Usefulness." The proceedings were of a most gratifying nature, and gave universal satisfaction. In the course of the evening it was stated that fifty-five persons had been added to the Church during the year—an increase on the previous twelve months; and in spite of the depressed state of trade, the weekly offerings had been nearly £17 in advance of any previous year. A selection of sacred music was performed by the choir, under the leadership of A. C. Payne, Esq., organist of the chapel. The clear profits of tea were £31 5s. 11d., ninety-six trays having been given.

BLISWORTH, NORTHAMPTON.—February 23rd ordination services were held in connection with the settlement of Mr. G. Jarman, from Bristol College, as pastor. The afternoon service commenced at 2 o'clock with singing; the Rev. T. G. Rose, of Long Buckby, read a portion of Scripture and prayed. The Rev. F. W. Gotch, LL.D., president of Bristol College, preached. The Rev. James Mursell, of Kettering, asked the usual questions, which were satisfactorily answered by Mr. W. Woodhouse, senior deacon, on behalf of the Church and Mr. Jarman. Mr. Mursell then offered the "Ordination Prayer." The Rev. T. T. Gough, of Clipston, Mr. Jarman's former pastor, delivered the charge. There was a public meeting, presided over by the Rev. J. T. Brown, of Northampton. After prayer by the Rev. S. Williams, of Hackleton, and the chairman's speech, Mr. Mursell gave an address on "The relation between the Church and congregation." Addresses of welcome and congratulation were delivered by Revs. F. W. Gotch, T. T. Gough, J. C. Robinson, T. G. Rose, A. Smith, W. Hedge, J. T. Felee, Jas. Brown, T. Howe, H. Hardin, and T. H. Holyoak.

HITCHIN.—On February 24th, the Rev. J. Aldis, jun., was publicly recognized as pastor of the Baptist Church in this town. After reading and prayer by the Rev. T. Hands, of Luton, Mr. Shadwell, the senior deacon, reviewed the history of the Church, and stated the circumstances which led to the present settlement. The newly-elected pastor also read a brief paper relating some particulars of his religious and ministerial history. After which, Rev. J. Aldis, of Reading (father of the new pastor), delivered an address on "the Nature and Spirit of the Christian Ministry." This address was characterized by the calm thoughtfulness, the felicitous style and devout earnestness for which the rev. gentleman is distinguished. The Rev. J. P. Chown, of Bradford, next addressed the Church and congregation. At five o'clock about 300 friends sat down to tea in the schoolroom, which was tastefully decorated for the occasion. In the evening a public meeting was held, at which the Rev. W. Robinson, of Cambridge, presided. Addresses were delivered by the Revs. T. Wigner, T. Hands, T. R. Stevenson, J. Keed, P. Griffiths, and others. The attendance at all the meetings was very large, and the liveliest interest was evinced in all the proceedings of the day.

KINGSHILL, BUCKS.—February 23rd, services were held in connection with the settlement of the Rev. G. Phillips, late of Evenjobb, Radnor, as pastor of the Church. In the afternoon the service was introduced by reading and prayer by the Rev. J. B. Marriott, of Great Missenden, when a sermon was preached by the Rev. C. White. At six o'clock a public meeting took place in the chapel, presided over by Thomas Wheeler, Esq., ex-Mayor of High Wycombe. The Revs. G. Free and J. Case, of Chesham, G. Bannister, of Amersham, and J. Hiron, of High Wycombe, addressed the meeting.

BROUGHTON GIFFORD, WILTS.—An interesting service was held in this village on March the 1st, in connection with the funeral of the Rev. Wm. Blake, who fell asleep in Jesus 23rd February, 1869, in the eighty-third year of his age. Mr. Blake had been a resident in Broughton about forty years, during which period he ministered to the small Baptist Church in the village, at first as an occasional supply, and afterwards for thirty-five years as its pastor. In his creed he was decidedly Calvinistic: his manner of life was so good and true and gentle as to win the esteem of all who knew him. The influence of his consistent Christian life showed itself

at his funeral. The Rev. W. Wilkinson, clergyman of the parish, in company with the Rev. W. Barnes, of Trowbridge, headed the procession. Four ministerial brethren from the neighbourhood acted as pallbearers, and a large number of persons, including members of the Church and congregation, and some of the most respectable inhabitants of the village, followed the corpse to the grave. The service in the chapel was conducted by the Rev. Wm. Barnes. It consisted of singing, reading, prayer, and a beautiful address, giving an outline of Mr. Blake's conversion and ministerial life. At the grave prayer was offered by the Rev. William Huntley, of Limpley Stoke, who also preached a funeral sermon for the deceased next Lord's-day.

OXFORD.—The Rev. C. H. Spurgeon has re-opened the old chapel in Oxford, at one time occupied by the Rev. Mr. Bulteel, it having recently undergone considerable repairs. The chapel has been purchased for the Baptist congregation of which Mr. D. Paterson, one of Mr. Spurgeon's students, and late of Kingsland, is the pastor. The price paid for it was £1,500. The collections at the opening services amounted to £36 17s. 6½d.

STEPNEY.—An effort is being made by the members of the Stepney Green Tabernacle to erect a new building to hold 3,000 persons, the present chapel—a very commodious one—being too small for the numbers who flock to hear the preacher, the Rev. A. G. Brown. Mr. Brown is one of Mr. Spurgeon's students, and his preaching is popular with the working classes of Stepney. The Tabernacle will cost at least £12,000, and towards this sum £1,800 have already been subscribed.

BAPTIST FREE CHURCH, CROYDON.—Last year a few gentlemen desirous of promoting the establishment of a Baptist Church on the principle of open communion, and one that should fully represent the denomination in Croydon, formed themselves into a committee for this purpose, and hired the public hall for Sunday services. The Rev. John Stent, of Notting Hill, was engaged as minister. The results of the experiment during eight months, though not equal to the expectations of the committee, afforded sufficient encouragement to induce them to purchase an iron church which had just become vacant. It is hoped that, by the blessing of God, this temporary place may soon be superseded by a more substantial house, which shall be the home of a large and flourishing Church. There is ample room (with a population of 50,000 in Croy-

don) for such a Church. On Tuesday evening, February 23rd, the Rev. Dr. Landels, of Regent's Park Chapel, gave an expression of his sympathy with the movement by preaching a sermon in the iron church. There was a good attendance, and a collection was made.

SEVENTH-DAY BAPTISTS.—In the BAPTIST MAGAZINE for March there is an account of the trials of a worthy but unstable man, Francis Bamfield, who was the pastor of a congregation of Seventh-day Baptists at Devonshire Square, and afterwards at Pinners' Hall. The people, or rather the tenet, thus brought into notice will speedily receive a larger share of attention in connection with an application to the Court of Chancery, directed

by the Charity Commissioners, to try the rights of rival claimants of an endowment appropriated to Seventh-day Baptists at Natton, near Tewkesbury. Before these proceedings become public we will attempt to give some account of the history of the dogma itself, and then of the general endowment. We shall be very glad to have our sketches supplemented, and corrected, if need be, by any of our readers. The subject is one not of mere antiquarian curiosity, nor even of mere dry ecclesiastical history. When we intimate that there is an endowment of upwards of £700 per annum, the appropriation of which may come under consideration, it will be seen that we are concerned in the matter as the denomination out of and in which this opinion sprung.—*Freeman*.

Correspondence.

PETER DAVENPORT.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

DEAR SIR,—In the very interesting series of papers, by "G. H. P.," on the Baptists in Old London, February number, page 73, there is a "Peter Davenport" mentioned, "of whom," it is added, "nothing is known."

Will you permit me to refer "G. H. P." and your readers to an article in the Magazine for 1861, page 90, entitled "Baptists in Liverpool 150 years since," from which it appears that Peter Davenport was the *first Pastor* of the Baptist Church in Liverpool, and that after occupying that position four years and a-half he removed to London.

From the coincidence of the dates,

the ordination in Liverpool having been in 1714, this is without doubt the Peter Davenport mentioned by "G. H. P.;" and although nothing more may ever be known of him in this world, the church which he was the instrument of planting in Liverpool has grown to a goodly cedar, having many strong and healthy branches, and has borne much fruit unto life eternal, and we may hope to meet its obscure planter among the great "cloud of witnesses" in the great day.

Yours faithfully,

JAMES UNDERHILL.

Liverpool, March 7, 1869.

THE MISSIONARY HERALD.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1869.

Thursday Evening, April 15th.

SERMON TO YOUNG MEN AND SABBATH SCHOOL TEACHERS.

The Annual Sermon to Young Men and Sabbath-school Teachers will be preached in the METROPOLITAN TABERNACLE, by the Rev. C. E. SPURGEON. Service to commence at seven o'clock.

Thursday Morning, April 22nd.

INTRODUCTORY PRAYER MEETING.

A Meeting for SPECIAL PRAYER in connection with the Mission, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. EDWARD STEANE, D.D., will preside.

Friday Evening, April 23rd.

WELSH SERMON.

The Annual Sermon will be preached on behalf of the Society, in Castle Street Chapel, Tottenham Court Road. The Committee have the pleasure to announce that the Rev. D. WILLIAMS, of Mydrim, Carmarthenshire, will be the preacher on the occasion. Service to commence at seven o'clock.

Monday Evening, April 26th.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening, in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Revs. T. DAVIES, D.D., of Haverfordwest, G. GOULD, of Norwich, H. C. LEONARD, M.A., of Boxmoor, and W. HILL, of Barton Fabis, have kindly consented to speak.

Lord's Day, April 25th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis, will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton	Rev. T. M. Morris .	Rev. T. M. Morris
Arthur Street, Camberwell Gate	Rev. W. Sampson .	Rev. J. G. Gregson.
„ Gray's Inn Road.	Rev. D. Griffiths .	Rev. J. E. Cracknell.
Barking	Rev. D. Taylor .	Rev. W. K. Rowe.
Battersea	Rev. G. McMichael, B.A.	Rev. G. McMichael, B.A.
Belvidere	Rev. W. Goodman, B.A.	Rev. A. Sturge.
Blandford Street	Rev. J. Hughes .	Rev. J. Hughes.
Bloomsbury	Rev. W. Brock .	Rev. S. Martin.
Bow		
Brentford, Park Chapel	Rev. J. E. Cracknell .	
Brixton Hill	Rev. H. H. Dobney .	Rev. J. Drew.
Bromley	Rev. A. Tessier .	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. W. Robinson .	Rev. W. Robinson.
Camberwell, Denmark Place	Rev. C. Stovel .	Rev. C. Stovel.
„ Cottage Green	Rev. J. Wilkins .	Rev. W. Barker.
„ Mansion House	Rev. W. K. Rowe .	Rev. D. Taylor.
Camden Road	Rev. A. Mursell .	Rev. J. Sharr.
Castle Street (Welsh)	Rev. J. Jones .	Rev. J. Jones.
Chelsea	Rev. J. Bennett .	Rev. J. Bennett.
Clapham Common	Rev. J. G. Gregson .	Rev. W. L. Giles.
Commercial Street	Rev. J. Parsons .	Rev. J. Parsons.
Crayford	Rev. J. Harrison .	Rev. J. Harrison.
Dalston, Queen's Road	Rev. T. G. Rooke, B.A.	Rev. H. H. Dobney.
Dartford	Rev. A. Sturge .	Rev. W. Goodman, B.A.
Devonshire Square	Rev. W. T. Henderson.	Rev. W. T. Henderson.
Drummond Road, Bermondsey	13th June this year.	
Edmonton	Rev. T. H. Holyoake .	Rev. T. H. Holyoake.
Eldon Street	Rev. D. Williams .	Rev. D. Williams.
Esher	Rev. J. E. Perrin .	Rev. J. E. Perrin.
Forest Hill	Rev. J. Martin, B.A.	Rev. J. Martin, B.A.
Greenwich, Lewisham Road	Rev. E. Dennett .	Rev. W. Walters.
Hackney, Mare Street	Rev. J. Mursell .	Rev. J. Mursell.
„ Grove Street	Rev. E. Edwards .	Dr. Underhill.
Hackney Road, Providence Ch.		
Hammersmith, West End Chapel	Rev. F. Trestrail .	Rev. W. Best, B.A.
„ Spring Vale	Rev. W. P. Balfern .	Rev. W. P. Balfern.
Hampstead, Heath Street	Rev. W. Brock, Jun. .	Rev. F. Tucker, B.A.
Harlington	Rev. T. Henson .	Rev. T. Henson.
Harrow-on-the-Hill	Rev. H. Hill .	Rev. H. Hill.
Hawley Road	Sermons in May	this year.
Henrietta Street	Rev. J. Webb .	Rev. J. Webb.
Highgate	Rev. W. T. Price .	Rev. W. T. Price.
Islington, Cross Street	Rev. J. Lewitt .	Rev. J. J. Brown.
„ Salter's Hall	Rev. W. Walters .	Rev. G. Gould.
James Street	Rev. J. Drew .	Rev. J. Wilkins.
John Street	Rev. G. Short, B.A. .	Rev. P. G. Scorey
Kennington, Charles Street	Rev. T. Jones (.	Rev. T. Jones.

PLACES.	MORNING.	EVENING.
Kensington, Palace Gardens	Rev. J. Offord	Rev. J. Offord.
" Assembly Rooms	Rev. W. Best, B.A.	Rev. J. Lewitt.
Kilburn	Rev. W. Emery	Rev. W. Emery.
Kingsgate Street	Rev. W. L. Giles	Rev. W. T. Rosevear.
Kingston-on-Thames	Rev. C. J. Middleditch	Rev. J. C. Middleditch
Lee	Rev. G. Gould	Rev. T. G. Rooke, B.A.
Maze Pond	Rev. S. Chapman	Rev. S. Chapman.
Mape Street, Bethnal Green		Rev. G. Kerry.
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
New Cross	Rev. T. A. Wheeler	Rev. J. T. Wigner.
Notting Hill, Cornwall Road	Rev. R.H.Roberts, B.A.	Rev. E. H. Roberts, B.A.
" Norland Chapel		
" Free Tabernacle		
Peckham	Rev. I. Birt, B.A.	Rev. I. Birt, B.A.
Plaistow, Union Chapel	Rev. J.M.Stephens, B.A.	Rev. J.M.Stephens, B.A.,
Poplar, Cotton Street	Rev. W. Barker	Rev. P. Griffiths.
Putney	Sermons in May.	
Regent's Park	Rev. S. Newnam	Rev. N. Haycroft, A.M.
Richmond, Lecture Hall		
Romford	Rev. S. Pearce	Rev. S. Pearce.
Romney Street, Westminster		
Rotherhithe, Medway Place	Rev. C. O. Munns	Rev. C. O. Munns.
Spencer Place	Rev. J. H. Cooke	Rev. J. H. Cooke.
South Kensington	Sermons in July	this year.
Stockwell	Rev. F. Tucker, B.A.	Rev. A. Mursell.
Strafford Grove	Rev. J. Stuart	Rev. J. Stuart.
Tottenham	Rev. J. P. Chown	Rev. T. Davies, D.D.
Trinity Chapel, John Street, Edgware Road	Rev. P. G. Scorey	Rev. G. Short, B.A.
Twickenham	Rev. T. T. Gough	Rev. T. T. Gough.
Upper Holloway	Rev. S. H. Booth	Rev. J. P. Chown.
Upper Norwood	Rev. W. T. Rosevear	Rev. S. Newnam.
Upton Chapel	Rev. T. Davies, D.D.	Rev. W. Sampson.
Vernon Chapel	Rev. C. B. Sawday	Rev. C. B. Sawday.
Walthamstow	Rev. J. J. Brown	Rev. W. H. Hooper.
Walworth Road	Rev. N. Haycroft, A.M.	Rev. T. A. Wheeler.
Wandsworth, East Hill	Rev. J. Bloomfield	Rev. J. Bloomfield.
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis.
West Drayton	Rev. A. W. Heritage	Rev. A. W. Heritage.
Wild Street		
Woolwich, Queen Street	Rev. J. Teall	Rev. E. Edwards.
" Parson's Hill	Rev. J. L. Whitley	Rev. J. L. Whitley.

JUVENILE MISSIONARY SERVICES.

THE following Services for the young will be held in connection with the Missionary Anniversaries on the Afternoon of Lord's Day, April 25th. The Services will commence at Three o'clock, and close at a quarter past Four.

The Hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the Meetings.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Acton	
Battersea, York-road	Rev. I. M. Soule.
*Barking	Mr. C. Veness, Mr. J. Henderson.
Bermondsey, Drummond-road	Mr. Bunning.
Bethnal Green, Mape Street	Mr. C. Billett.
Bloomsbury	Mr. James Benham.
Brixton Hill, New Park-road	
Bromley	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. G. Kerry.
*Camberwell, Charles Street	Rev. T. Jones.
Camberwell, Cottage Green	Mr. J. Longley.
Camberwell, Denmark Place	Mr. S. Watson.
Camden-road	Rev. W. Sampson.
Chelsea, Sloane Street	Mr. H. J. Tresidder.
Clerkenwell, Red Lion Street	Mr. Shepherd.
Crayford	Rev. J. Harrison.
Forest Hill	Rev. J. W. Todd.
*Goswell Road, Spencer Place	Mr. T. Brain.
Greenwich, Lecture Hall	Rev. A. J. Towell.
Golden Lane, Evangelists Tabernacle.	Mr. J. A. Boyd.
Hackney, Mare Street	Rev. J. G. Gregson.
*Hackney-road, Shalom Chapel	Mr. T. B. Woolley.
Hackney, Grove Street	Mr. H. M. Heath.
Hammersmith, West End	
Hampstead, Heath Street	Rev. W. Brock, jun.
*Harlington	Mr. C. Robottom.
Harrow	Rev. H. Hill.
Highgate	Mr. W. Rothery.
Holborn, Kingsgate Street	
Hoxton, Albert Mews	Mr. W. Keen.
Islington, Cross Street	Mr. H. C. Lemmon.
James Street, St. Luke's	Mr. Robson.
Lambeth, Regent Street	Mr. Inder.
Lambeth, Upton Chapel	
Lower Edmonton	Mr. W. Nicholson.
Maze Pond	Mr. Francis Ellis Tucker.
Metropolitan Tabernacle	Rev. Joseph Wiltshire.
Mile End, Little Alie Street.	Mr. W. J. Hurray.
Peckham, Park-road	Rev. T. J. Cole.
Peckham, Rye Lane	Mr. G. T. Congreve.
*Poplar, Cotton Street	Mr. J. E. Roberts.
Regent's Park Chapel	Mr. Holman.
*Rotherhithe, Medway Place	Mr. W. T. Ogden.
*Stockwell	
Tottenham	Mr. S. C. Cork.
*Upper Holloway	Mr. W. C. Parkinson.
Upper Norwood, Westow Hill	Mr. W. Hannam.
Vernon Square	
Walthamstow, Wood Street	Rev. W. H. Hooper.
Walworth, Arthur Street	Mr. G. B. Chapman.
Walworth, East Street	Mr. Kerr.
Walworth-road	Mr. J. E. Tresidder.
Westbourne Grove	Rev. W. G. Lewis.
Woolwich, Queen Street	Rev. John Richards.
Wandsworth	Mr. Walter Dicks.

NOTE.—At the places marked thus * the Minister is expected to be present to preside.

Tuesday Morning, April 27th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at half-past ten o'clock.

This meeting is for Members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

Wednesday Morning, April 28th.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. DAVID THOMAS, B.A., of Bristol, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock. And that the

ANNUAL EVENING SERMON.

on behalf of the Society will be preached at WALWORTH ROAD CHAPEL, by the Rev. J. CULROSS, D.D., of Stirling. Service to commence at seven o'clock. Hymns for these services may be had on application.

Thursday Evening, April 29th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which JOSEPH TRITTON, Esq., Treasurer of the Society, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Rev. ARCHIBALD G. BROWN, of Stepney, Dr. LANDELS, of Regent's Park, the Rev. SAMUEL MARTIN, of Westminster, and ELISHA ROBINSON, Esq., of Bristol, have kindly consented to speak.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The Annual Members' Meeting will be held on *Tuesday Evening*, April 20th, in the LECTURE HALL, SUNDAY SCHOOL UNION, OLD BAILEY. The chair to be taken by the President, Sir SAMUEL MORTON PETO, Bart.

The Annual Public Meeting will be held on *Friday*, 30th April, at the METROPOLITAN TABERNACLE. The chair will be taken by ELISHA ROBINSON, Esq., of Bristol, at seven o'clock. The Revs. E. E. Jenkins, Wesleyan Missionary, C. H. Spurgeon, Francis Tucker, B.A., and Charles Vince will address the Meeting.

A Sermon to Young Men will be preached at the POULTRY CHAPEL, on *Thursday Evening*, May 13th, by the Rev. JOSEPH PARKER, D.D. Service to commence at seven o'clock.

THE DECEASE OF THE REV. W. H. WEBLEY,
OF JACMEL, HAYTI.*

The labours of Mr. Webley are worthy of record, and his death is so full of instruction, that we cannot but take some notice of them, however incomplete. With exhausted frame, brought on by the anxieties of the war in Hayti, Mr. Webley arrived here (Kingston) at the end of last December, on his way to England. But God had ordered otherwise; for, on the 29th of January, the worn-out missionary departed to be with Him who giveth rest. His remains were buried in the missionary vault, in East Queen Street Baptist Chapel, the day after, when the Rev. D. J. East, and other ministers, conducted the solemn funeral service. Mr. Webley was in the prime of life, and had only reached his 46th year. Educated at Bristol College, in 1843, he soon displayed abilities and desire for Mission work. In 1846 he was sent to direct the Baptist Mission in Jacmel and Southern Hayti, which position, with indefatigable zeal, and amid repeated Mission and domestic bereavements, he faithfully sustained for twenty-two years. The present war has proved a terrible calamity for the Mission and the Jacmel Church. For months the town has been in constant alarm from the troops hemming it in, and many of the people have fled to the mountains, or other islands for refuge. Mr. Webley, however, determined to stand by his people. But, to the insecurity of life and property, starvation and cessation of trade were added; and the famine became so severe, that the people were in a most pitiable state. Yet, with thwarted energies, and hope after hope taken away, Mr. Webley still held on, till toil, anxiety, and scanty food, induced such weakness that he resolved to visit home and friends, and seek the sympathy of British Christians in the Haytien Mission.

On his arrival at Kingston, with Mrs. Webley and an only daughter, every care was taken, but the disordered functions never again performed their office. Drs. Bowerbank and Campbell, and Dr. Phillippo, did the utmost that skill could suggest; but he slowly sank away, and breathed his last on Friday night, the 29th January. Had he left Jacmel for Kingston with the first band of refugees, no doubt his life would have been spared. But, as in life, so in death, the Master's will and work, not his own comfort, seemed his only duty and concern. His characteristic quiet determination, implicit confidence, and a will lost in God's, with no other concern than to accept it with ready joy, never left him. As all the upper organs were sound, and there was an entire absence of pain, he freely conversed to the last. Several ministers visited him, and he expressed thankfulness that God permitted him to die amongst so many Christian friends. The house was constantly thronged with Haytien refugees of all ranks, whose esteem and sorrow showed they regarded him as a guide and a friend. During the last week his passion for singing and love of prayer, often made these sad assemblages profitable to many. His favourite hymn, "There is a fountain filled with blood," was sung again and again, and each time he seemed so carried away, and sung so heartily, that it was good to be there, to see the solid comfort of the Gospel in life's last hours. He longed to depart, and prayed God to hasten it. The closing scene was very sweet. He said, "I shall soon be in full felicity in Jesus Christ." Turning to Mrs. Webley, he said, "I have not a doubt you will meet me there." To his only child, "Do love the Saviour, and work for God now, whilst you are young, and come to me in heaven." He thanked and blessed all who had been in any way kind to him. Then "Rock of Ages," "There is one above all others," "For ever with the Lord," were sung; and shortly after he said, "I shall soon be away from all sin; meet me in heaven," and sweetly sank into the sleep of God's beloved. By this time, as was to be expected, Mrs. Webley was quite broken down with months of care and watching,

* From the Jamaica "Morning Journal."

and scarcely got through the funeral before being quite laid aside. With care she may regain the measure of health she longs for, and be able to solicit help for the starving Christians in Jacmel; and, when possible, return to share their trials and help their faith.

One thing for a time troubled Mr. Webley very much, and that was the future of the Baptist Haytien Mission. The Rev. W. Baumann having succumbed to the miseries of war a few months ago near Port-au-Prince, Mr. Webley's death leaves Hayti without a Baptist missionary. The Wesleyan missionaries, Mr. and Mrs. Bird, are also leaving Port-au-Prince. The flourishing Baptist Church at Jacmel is now scattered, and the chapel closed. More than one hundred converts were members, and twenty others were to be baptized when the war began. Mr. Webley had also, with Native assistance, worked twenty-two sub-stations; these, with Mr. Baumann's six stations, may now become a prey to evil. The thought of this troubled him. "Oh! if the society will send out a loving, patient man of God there will be glorious results yet, if things settle," said he. After the dire influences of bloodshed and pillage, God will cause the remainder of that wrath to praise Him. Hayti, said Mr. Webley, is a beautiful land; but if Salnave succeeds it will be ruined, and Christianity destroyed there. He has brought into play the worst passions of the most uncivilized men, and women also. "Salnave and barbarism are synonyms. If he wins, barbarism and superstition will run rampant."

What is to be the end of the anarchy in Hayti we know not, but it is pitiable to see the bands of refugees by every vessel. The people of the towns are on the very brink of starvation, and it would be a boon if breadkind and provisions, could be sent them. For the poor people in Jacmel the prospect is sad indeed. We sincerely hope the distress and its cause will soon end; or, for humanity's sake, the British Government should endeavour, in some way, to mitigate the calamities of our sister island. Under Christian influences, Hayti may yet become a power of no mean rank; and we hope that the Baptist and Wesleyan Missions may soon be able to resume their stations, quickened by the baptism of their troubles, and labour till the people learn that righteousness which exalteth a nation, and that concord without which prosperity is impossible.

NATIVE CHRISTIAN MOVEMENT IN BENGAL.

We have been favoured by the Rev. George Rouse, of Haverfordwest College, with the following translation of a paragraph from a Native Christian newspaper, recently started, named the *Saptahek Songbad*. It relates to a purely Native movement among Bengali Christians who are members of various Christian bodies, and seems to indicate an awakening interest among Native converts in the spread of Divine truth. It is curious to observe how closely they follow the English model; very natural under the circumstances, seeing they owe all their knowledge, both of the Gospel and general literature, to Missionary instruction. Still, we may expect, as time goes on, that Indian Christianity will put on a form of its own, and be more closely adapted to Native habits of thought and action. So far, however, it is encouraging to note this sign of spontaneous and independent effort:—

"Meeting held, July 14, at the house of Babu Gyánendra Mohan Tágore. Present: Rev. Krishnamohan Bandyopádhyaý, Táráprasád Chattopádhyaý, &c., &c.; Manilál Shányál, M.A., B.L., Kálícharan Bandyopádhyaý, M.A., &c. Rev. Krishnamohan Bandyopádhyaý, in the chair.

"The following resolutions were carried, almost unanimously:—

"I. That for the promotion of Christian truth, and preservation of the integrity of Indian Christians, a Society be formed by the name of 'The Bengal Christian Association' ('Bongo Christodhormi Sobha').

“ Proposed and seconded in due form.

“ II. That the following be the Rules of the Association :—

- “ 1. The ordinary meetings of the Association shall be held on the first Monday evening in each month.
- “ 2. Every such ordinary meeting shall be commenced with a short prayer, and the blessing of God shall be sought at the close.
- “ 3. At every ordinary meeting an address shall be delivered by some person, European or Native, appointed beforehand, and general discussion shall follow.
- “ 4. Only Native Christians shall be eligible as members of the Association.
- “ 5. Any one who desires to be a member, must be proposed and seconded for admission at one meeting, and receive a majority of votes at the ensuing meeting.
- “ 6. There shall be one President, two Vice-Presidents, and a Secretary, and an Executive Committee; officers and committee to be chosen annually.
- “ 7. The ordinary July meeting shall be considered the Annual Meeting of the Association. At this meeting the officers and committee for the ensuing year shall be chosen, and laws and bye-laws may be made.
- “ 8. The Executive Committee shall have power to admit as members persons residing out of Calcutta. These shall correspond with the Committee.
- “ 9. The laws and bye-laws can only be altered at an annual or special meeting, and a month's notice must be given of such proposed alteration.
- “ 10. Every member will have to contribute at least one rupee annually towards defraying the expenses of the Association.
- “ 11. Every member will be allowed to admit friends as spectators at the ordinary meetings of the Association.

“ III. That the following be officers and committee of the Association for the ensuing year, &c.”

AMONG BARBARIANS.

BY THE REV. E. SMITH, OF CAMEROONS.

Towards the end of November, I took our Native assistant, Joseph Wilson, to Wuri, and left him under the care of the chief. A fortnight after, I received a letter from him, saying he was continually out among the people, who appeared glad to hear what he had to communicate. Not a few must have heard the Gospel for the first time. Sometimes, until late in the evening, he would be engaged teaching the children the alphabet by moonlight. Native like, they tried hard to extort all they could from the young man, and it was with much difficulty that he could buy a little food at exorbitant prices, because, said the foolish people, “The white men get everything for nothing in their own country.”

I had since sincerely hoped that the time had come when we could commence a mission station at this important and populous high-road into the country. But very many of the Cameroons people are much opposed to it, and are very jealous lest the inland tribes should become enlightened, and that traders should follow us, and thereby take from them an important branch of their trade; and more serious still is the fact, that in reaching the populous part of Wuri, we have to pass a number of villages which are hostile to our movements, and also impose a small tax or “dash” every time we pass. About the middle of the present month, I was proceeding on my way to bring Wilson back to the Cameroons for a

short season; when about half way, three men came alongside my boat, and demanded the men to row to the beach, where there were a larger number of their fellows. I reasoned with them for some time, and then consented to go; arriving at the beach, a number of the men became exceedingly rude and wild, and tried to frighten my rowers by threatening to cut their heads off for bringing me! One young man had the audacity to remove the anchor from my boat, and carry it up the hill a short distance, and lest they should think I was frightened, and then rob me of my provisions and things in the boat, I seized my rifle, followed the man, and brought the anchor back, and warned them of the danger of removing anything from the boat. The petty chief and the young men continued palavering for a long time, to see what they could extort from me. I told them I would not give anything then, as it would encourage them in their wickedness; and after positively refusing to allow me to pass on the water, I was compelled to return home. However, I got a letter to the teacher, who laid the case before the chief, and he kindly brought him to the Cameroons. Thus you will see some of the serious hindrances and dangers that we have to encounter in seeking to push forward into the interior of the country. Nevertheless, by God's help, we are still willing to try, though we should fall in the attempt. Some of the Natives are becoming very daring in their wickedness, and seem to treat life and property with much contempt. An English trader in this river shipped by the mail cutter about ten hundred-weight of ivory—elephant's tusks—for England. The trader and Natives had some little palaver, and when the "cutter" was about half-way down the river, over two hundred armed Natives went on board from their canoes, bound the white men, removed the ivory, and robbed and destroyed much that was on board, even to the destruction of their fresh water! Such is the character and barbarism of many among whom your missionaries are labouring. Our hope and confidence is in God. May we ever have an abiding place in the prayers of God's people.

BAPTIST CHURCHES IN NORWAY.

We give, in the imperfect English of our esteemed brother, Mr. G. Hubert, the following simple narrative of his labours during the past year. It is interesting to know that in the midst of the lifeless Protestantism of the Lutheran Church, the Spirit of life is leading many sinners to Christ, and building up churches more closely following the teaching of the Word of God:—

"Grace and peace. According to my promise, I will, by the grace of God, give you a very brief narrative of my labours, and also of the promotion of the Lord's work amongst us. In January I was on a short visit to the brethren at Arendal, where I had several meetings, together with a young Swede, a basket-maker of trade, but a very gifted preacher, and we enjoyed a happy time together, and everything seems very promising for the furtherance of the truth. Then I stayed at home for March, when I went to same place again; but then I found it far from what I expected. The enemy had been very busy. I went up in the country, where the Lord blessed me, and I had His sweet presence, for He upheld me, and we had several good attended meetings there. I hope it was for some souls' well. Then I was at Rüsåer, Tvedestrand and Arendal in May, and had not a few meetings, and the Lord helped me.

"In June I went to Stavanger, and its vicinity, and had many meetings during the five weeks I was away, and some souls were awakened. One found peace in the precious blood, and two were buried with Christ in baptism; thanks be unto His name for all things. A week after I came home from Stavanger I went to Holmestrand and Bjeertre, a farm about fourteen miles from Holmestrand, which

belongs to a brother, where I met a Swedish brother, Ola Hanson, as I have mentioned in a letter before. A sister was baptized there the Lord's-day as we arrived on Saturday. Brother O. Hanson has been to us much good, and the Lord has blessed his labours in Chile and Meluue. At Skien he has stayed much, and about twelve have been added to the Church there in the past year. This brother has returned to Sweden again. I came home in the latter end of September; then I left, 3rd November, and went to Eidsvold, where I stayed about twelve days, had meetings almost every night, and twice the last Lord's-day. The last meeting about 200 or 300 souls were gathered, and we had a very blessed time. Thanks be unto the Lord for all his mercies.

"I was also at Drommen and Holmestrand; but little was done there, the power of the priests is ruling the people like the Roman pontiffs. I stayed also at Vallae, where I held three meetings, well attended, and came home the 4th December. During the past year none have been excluded; two have moved to us from Sweden, here in Krageroe. In Arendal two have withdrawn, and joined the Methodists, but two were baptized there in December, besides those there at the beginning of this year. Two were baptized in Stavanger in May, or April, and two in July. In Eidsvold one baptized in June, and one at Bjertre, and twelve at Chile and Melune; making, during the past year, a net increase of twenty souls to the Church of Christ. Blessed be the Lord for every soul He gives us. By reviewing what the Lord has done for us during the past year, I may thank Him of my whole heart; at the same time I am very much ashamed over I have done so little, for I feel the more I can be offered in His service the more He will bless. The old year has passed, and we have seen a new one commenced with blessings from above, and I hope we shall see His truth more and more progress amongst us; but I unworthy dust, need more grace and power from on high to be faithful, and faithful in all things, unto him that has loved even me to the death of the Cross. To-morrow (D.V.) I leave my home for the fishing-district. May He go with me, whatever may happen, and I shall be contented. Pray for me, and may the grace of Christ, the love of God, and the fellowship of the Heavenly Spirit be with us all unto the end, for His name's sake. Amen."

THE GOSPEL IN BRITTANY.

BY THE REV. V. E. BOUHON.

Preaching continues regularly, here and at St. Brieuç, before congregations of about twenty in both places. The Romanists who attend these services are not numerous, but may be considered as serious inquirers. Itinerary labour has been more abundant this year; by it, and for it, I have gone to the following towns: Belle Ile, Morlaix, Plestin, Pontrieux, Portrieux, Pordic, and to smaller places, such as Trémel, Lanmeur, Pontménon, Plougasnon, Plonnérin, Bien Assis, Cesson, Colinée, Plonguenast, Lachèze (near Loudéac). In Paris I was asked to preach in Mr. Frederic Monod's chapel, and in my father's native town, Charleville, on the Belgian frontier, I had an opportunity of addressing some people gathered for the purpose in the Town Hall. Much seed has been sown, and always with a view to persuade men by means of the saving truth; but it is not given always to see fruit forthcoming.

CONVERSIONS.

In February, I was called to attend the funeral of Maurice Corlay, the young Breton whom I baptized in Paris on the 15th August last. On the 2nd June, 1867, I had, you will recollect, preached before nearly 300 people at his mother's funeral here. It is now my joy to report the conversion of Maurice's eldest

sister, Yroue Corlay, aged eighteen. For the last year this attentive and regular attendant at our Sunday-school and other services had given us very great hopes; it was not, therefore, without thanksgiving, that we were requested to baptize her. The simple and solid faith of her departed mother and brother appears also in her. I examined her carefully lately, previous to her being immersed. We conversed for one hour touching her soul's interests, and all her answers manifested a good understanding of the plan of salvation, as well as of Christ's requirements of the believer.

This is another great encouragement in our work here. Our congregations though small, are truly interesting, and we work on in hope.

When in Paris, for Maurice's funeral, I had occasion to visit all the sick of the hospital, in which he earned his living as "infirmier" until within a few weeks of his death. One of these poor sufferers, an old man of sixty-five or seventy, gave always signs of mental anguish when spoken to on his soul's concerns. His pallor and death-like appearance made me speak earnestly, and when I had done exhorting him he consented to prayer being offered for and with him. In words hardly audible, I noticed that he begged for grace and mercy. The next day, on coming again to his room, I learnt by the Christian nurse (for this hospital is kept by Evangelical Protestants) that he seemed to have lost all anguish, after the previous day's conference with me, and that he had died that very morning in peace. His features, after death, were calm, and wore a gentle smile. The directress of this Bethesda asked me to accept a room in the house during my stay in Paris, but this was not necessary, since my own brother (whose residence was near) had given me hospitality. I was then also very kindly entertained by Monsieur S., a captain of our Imperial Navy.

A DISCIPLE.

This zealous Christian (or rather disciple) was desirous of receiving believer's baptism, about which, therefore, we spoke together. Before taking a final decision, Mr. S. wished for time in order to lay the matter before God. Effectively about Easter he wrote to tell me he had made up his mind, and consequently asked me if I would baptize him, because, in that case, he would come down to Brittany. He came here on the 8th April, and at once I conferred with Mr. Jenkins for his baptism to take place in Morlaix, as we have no baptistry here. Brother Jenkins fixed Easter Sunday, as he hoped to baptize three candidates for Church membership on that day. I accompanied Mr. S. to Morlaix; but our plans were suddenly frustrated by our friend being laid very low, owing to apoplexy, which struck him whilst at table in Mr. Jenkins' house. He is now very nearly recovered—for he lost speech, and use of arm and leg on the right side—and has had to take special baths in south of France since.

Until he can accomplish the duty he was hindered for a time to perform, he has continued to show the interest he feels in this Mission in various ways. He has enabled me to print a useful Christian tract in St. Brieuc, which is well received; whilst in Paris, to attend a dying relative, in May last, as also for the annual meetings, I resided at his house, close to the late Fred. Monod's chapel. Some years ago, whilst holding a command on this coast, he spread the Gospel at Portrieux, and was the means of a decided conversion in that place; this accounts, in part, for his desire to confess Christ in baptism in connexion with us.

HOME PROCEEDINGS.

The Meetings held during the past month have been very numerous, as the subjoined list will show :—

- Rev. J. HUME . . . Presteign, Knighton, Peterchurch, Leominster, and other places in Herefordshire; also Wraysbury and Colne.
- „ F. TRESTRAIL . . . Wraysbury, Loughton, Canterbury, and Dunstable.
- „ GEO. KERRY . . . Banbridge, Portadown, Tandragee, Belfast, Ballymena, Grange, Portglenone, Coleraine, Dublin; also Leamington, Warwick, Tring.
- „ W. MORRIS . . . Boston, Horncastle, and Grimsby.
- „ T. GOULD and }
R. LEWIS . . . } Cheddar, Winscombe, and several churches in the district.
- „ J. ALDIS . . . Wokingham and Newbury.
- „ J. PARSONS . . . Tredegar, Cardiff.
- „ Dr. UNDERHILL . . . Harlow, Lee, and Tring.
- „ C. BAILHACHE . . . Saffron Walden.
- „ W. SAMPSON . . . Kent District.
- J. TEMPLETON, Esq. . . Loughton.

We have received several letters, some from Pastors, and others from Secretaries of Associations, expressing regret that there is not a better representation of districts on the Committee. These brethren have been informed that the selection rests with the subscribers at the Annual Members' Meeting. Still it is important that the matter should be noticed and duly considered. There will be some vacancies in the next balloting-list, as two or three friends have intimated their inability to serve. We shall be glad if regard be paid to the complaints we so often receive, and which the Committee and officers have no power to remove.

NEW MISSION HOUSE.

Our friends through the country will be glad to hear that the plans and specifications for the New House in Castle Street, Holborn, are completed, and in the hands of several respectable builders, requesting tenders for the erection. They have been returned, and the Committee have accepted the tender of Messrs. Brass & Co., for £8,437.

ANNUAL SERVICES.

We invite the attention of our friends to the arrangements made for the Annual Services, and venture to express an earnest hope that they will be attended in large numbers, and that they may be accompanied with an effectual blessing.

In mentioning in the last *HERALD* the arrival of missionaries in Africa, Mr. and Mrs. Smith's names were, through error, printed for those of Mr. and Mrs. Thompson.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us. All

contributions which our friends desire to appear in the Report must be in the hands of the Secretaries *on or before April 3rd*. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

MISSIONARY SCENES.

In consequence of the announcement several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taken a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Hodder and Stoughton, Paternoster Row, and the Sunday-school Union Old Bailey, will supply such order.

CONTRIBUTIONS

From February 19th to March 18th, 1869.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

ANNUAL SUBSCRIPTIONS.				£ s. d.		£ s. d.	
£	s. d.						
Abethell, Mr. R.	1 1 0	Stevenson, Mrs.	25	0	0	Young Men's Missionary Association at 18, Wood Street, per Mr. T. A.	
Barnes, Mr. T.	1 1 0	Templeton, Mr. J., F.R.G.S.	1	1	0	Blest.....	5 0 0
Beddome, Mr. R.	1 1 0	Tipping, Mr.	0	10	0	Under 10s.....	0 3 0
Beeby, Mrs.	2 2 0	Walkden, Mr. J.	1	1	0		
Burls, Miss.	1 1 0	Welch, Mrs. Kemp	2	10	0		
Butterworth, Mr. W. A.	2 0 0	Whitchurch, Miss	2	10	0		
Do., for <i>China</i>	1 0 0	Whitehorse, Mr. J.	1	1	0		
Do., for <i>W. & O.</i>	0 10 0						
Casson, Mr. W., Hardingstone.....	1 0 0						
Cater, Rev. P.	0 10 6						
Cook, Mr. John, junr., Broadhaven, Haverfordwest	1 1 0						
Deane and Co., Messrs.	1 1 0						
Farran, Mr. L.	2 0 0						
Gingell, Mr. J.	1 1 0						
Graham, Mr. T.	1 1 0						
Gurney, Mr. Jos.	5 6 0						
Irving, Mrs. Ann, Reading	1 0 0						
Jones, Mr. C.	2 2 0						
Overbury, Mr. B.	1 1 0						
Fearless, Mr. W., East Grinstead.....	1 1 0						
Potter, Mrs.	1 1 0						
Rippon, Mrs.	5 0 0						
Sellar, Mr. W., Constantinople	1 1 0						
Smith, Mr. E.	1 1 0						
Smith, Mr. W. L.	2 2 0						

DONATIONS.				£ s. d.		£ s. d.	
£	s. d.						
A "Baptist Family," Dorset	3	0	0	Arthur Street, Camberwell Gate.....	3	10	0
Do., for <i>W. & O.</i>	0	10	6	Do., for <i>Y. P.</i>	2	10	0
A Friend	£	0	0	Do., for <i>W. & O.</i>	2	10	0
A Friend, by Rev. F. Trestrail, for <i>Debt</i>	3	0	0	Battersea, York Road, for <i>N. P.</i> , per Y. M. M. A.	3	10	0
Do., for <i>Seyampore</i>	2	0	0	Blandford Street	5	0	0
Bible Translation Society, for <i>T.</i>	200	0	0	Brompton, Onslow Chm.	11	15	11
Blair, Mrs., Weston-super-Mare	50	0	0	Do., for <i>W. & O.</i>	2	10	0
Dickes, Mr. Walter, per Y. M. M. A.	5	0	0	Chelsea, for <i>W. & O.</i>	1	0	0
Macclae, Mrs. H. E., of Cattikin, by Mr. W. B. Hodge	50	0	0	Clapham Common Sun. School	1	0	0
Routh, Rev. J. O.	1	0	0	Cromer Street, for <i>N. P.</i> , per Y. M. M. A.	1	5	0
Stevenson, Mrs., for <i>Rev. G. Pearce</i>	5	0	0	Hackney, Mare Street, for <i>W. & O.</i>	8	3	10
X. T. R., Bexley Heath	5	0	0	Hammersmith, West End, for <i>W. & O.</i>	5	0	0
				Harlington	10	0	0
				Do., for <i>W. & O.</i>	1	0	0
				Kingsgate Street Sun. School, for <i>Rev. R. Smith, W. Africa</i>	15	0	0

	£	s.	d.
Lower Edmonton, for N. P., per Y. M. M. A.	1	7	9
Mape Street, Bethnal Green " Good Shepherd" Sunday School	1	0	0
Putney	2	0	0
Regent Street, Lambeth, for N. P., per Y. M. M. A.	1	6	6
Stepney Green, for N. P., per Y. M. M. A.	1	2	0
Upton Chapel	12	4	9
Do., for W. & O.	5	0	0
Vernon Chapel, for W. & O.	3	5	0
Walthamstow, Wood St. for N. P., per Y. M. M. A.	3	4	10
West Drayton	0	2	6

BEDFORDSHIRE.

Biggleswade	0	2	0
Do., for W. & O.	1	0	0

BERKSHIRE.

Fifield	1	18	0
Wallingford, for W. & O.	3	5	10
Windsor	4	0	4
Do., for W. & O.	0	3	0

BUCKINGHAMSHIRE.

Great Missenden	1	0	0
Do., for W. & O.	1	10	0
Do., for N. P.	1	9	6
Haddenham	13	16	10
Do., for W. & O.	0	8	10
High Wycombe	27	10	6
Do., for China	1	0	0
Olney	15	6	6
Do., for W. & O.	2	5	0
Do., for China	1	4	2
Towersay	3	10	6
Wendover	0	10	6
Weston Turville	8	0	11
Do., for W. & O.	0	9	5
Do., for N. P.	0	14	8
Wrybury	15	0	0

CAMBRIDGESHIRE.

Cambridge	50	0	0
Gamlingay, for W. & O.	1	0	0
Haddenham	10	13	9
Do., for W. & O.	1	0	6

CHESHIRE.

Little Leigh	1	10	9
Do., for W. & O.	1	0	0
Northwich	1	10	0
Do., for N. P.	0	10	0

CORNWALL.

Marazion	0	14	0
Fenzance	13	14	4
Do., for W. & O.	1	1	0

DERBYSHIRE.

Riddings	2	2	0
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DEVONSHIRE.

Chudleigh, for W. & O.	2	0	0
Cullumpton	7	7	3
Hemyock	2	8	4
Do., for W. & O.	0	4	5
Do., for N. P.	1	4	5
Newton Abbott	0	8	0
Do., First Church, for N. P.	1	7	3
Plymouth, for China	0	16	0
Ditto, for African Orphans	10	1	1
Do., Ladies' Committee	5	4	7

Less Expenses ... 16 1 8

15 13 8

Buckland Monachorum	3	18	7
Hooe	3	19	3
Millbrook	3	9	6

11 7 4

Less Expenses ... 0 13 6

10 13 10

DORSETSHIRE.

Fifehead	2	19	11
Do., for N. P.	1	3	11
Gillingham	6	10	2
Do., for W. & O.	0	10	0

DURHAM.

Hamsterley	1	12	0
South Shields, Barrington Street	20	7	6

ESSEX.

Thorpe le Sohen, for N. P.	2	1	0
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GLOUCESTERSHIRE.

Bourton-on-the-Water, for N. P.	0	13	6
Kingstanley, for W. & O.	1	0	0
Tewkesbury	1	3	4
Wotton-under-Edge	6	0	0

HAMPSHIRE.

Andover	3	19	4
Do., for W. & O.	1	5	0
Lockerley and Mottisfont	0	16	2
Newport, Isle of Wight	1	1	0
Do., for N. P.	0	11	10
Niton, Isle of Wight, for W. & O.	0	12	0
Bomsey	11	15	6
Do., for W. & O.	1	0	0
Ryde, Isle of Wight, Christ Church	10	0	0
Do., for W. & O.	2	0	0
Wallop	6	13	2
Do., for W. & O.	0	14	6
Do., for N. P.	0	13	6

HERTFORDSHIRE.

Breadwood Green	1	6	9
Do., for W. & O.	0	14	1
Hemel Hempstead, Marlowe's Chapel, for W. & O.	2	18	8
Markyate Street, for N. P.	2	18	10
Mill End	0	10	0
Rickmansworth, for W. & O.	1	1	0
Do., for N. P.	1	12	1
Royston	5	0	0
St. Albans, for N. P.	2	9	3
Warc	2	2	0

KENT.

Ashford	6	14	11
Crayford, for W. & O.	1	10	0
Do., for N. P.	0	13	11
Dartford, for W. & O.	2	0	0
Deal	16	0	0
Dover	8	8	6
Forest Hill	20	0	0
Gravesend (moiety)	11	17	3
Lewisham Road, for Rev. J. Smith, Delhi	10	13	0
Ramsgate	9	0	0
Do., for W. & O.	2	0	0
St. Peters	5	9	0

LANCASHIRE.

Birkenhead, Grange Lane	21	12	11
Do., for N. P., Delhi	12	0	0
Do., for Rev. Q. W. Thomson, Africa	5	0	0
Bolton, for W. & O.	2	8	0
Liverpool, Athol Street (Welsh)	2	8	8
Do., Pembroke Chapel	10	0	0
Do., do., for W. & O.	18	19	9
Do., Richmond Chapel, Everton, for W. & O.	5	0	3
Do., Soho Street	0	10	0
Rochdale, for N. P.	6	9	10
Waterbarn	1	2	6
Do., for N. P.	2	3	10

LEICESTERSHIRE.

Leicester, Belvoir Street	1	1	0
Monks Kirby and Pailton	4	11	6
Sutton-in-the-Elms and Cosby	5	6	6
Do., for N. P.	0	15	0
Less District Expenses	11	14	0
	4	3	5
	7	10	7

LINCOLNSHIRE.

Grantham, for N. P.	1	3	0
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NORFOLK.

Lynn, Stepney Chapel	0	19	1
Lowestoft	11	1	0
Neatishead, for N. P.	0	10	7
Swaffham, for N. P., <i>Roop Chand, at Kotalya</i>	7	0	0

£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		SUSSEX.		NANTGWYNO.	
Ecton	3 0 0	Battle	7 4 11	Pontryrhyl, Bethlehem	0 2 6
Hackleton, for W. & O.	0 6 0	Do., for W. & O.	1 0 0	Whitland, Nazareth	4 2 0
Harpole, for W. & O.	0 17 8	Do., for N. P.	1 4 1	Do., for W. & O.	0 3 6
Milton, for W. & O.	1 2 3	Chichester	2 7 6		
Moulton	1 0 0			GLAMORGANSHIRE.	
Northampton	5 0 0	WARWICKSHIRE.		Caerphilly, Tonyfein ...	4 9 1
Stanwick	2 11 6	Atherstone	1 1 6	Cardiff, Bethany	27 0 0
Do., for N. P.	1 2 0			Do., Siloam, for N. P. ...	1 0 5
		WILTSHIRE.		Merthyr Tydvil, High St. ...	4 9 5
NORTHUMBERLAND.		Bradford-on-Avon, for		St. Mellons, Welsh Chapel ...	4 8 3
Berwick-on-Tweed	1 3 6	W. & O.	0 10 0	Do., for N. P.	4 0 11
Do., for one year's sup-		Trowbridge	6 16 0	Swansea, Mount Zion ...	3 13 0
port of girl in Mrs.		Imber, Tilshead, Rushall,			
Kerry's School	3 10 0	Down, and Netheravon	4 7 11		
		WORCESTERSHIRE.		MONMOUTHSHIRE.	
NOTTINGHAMSHIRE.		Atch, Lench, Dunning-		Newport, Commercial	
Newark	12 0 9	ton, &c.	18 9 11	Street	1 1 0
New Basford, Pepper St. ...	2 15 7	Do., for W. & O.	0 17 0	Pontheer, Zion Chapel,	
Nottingham	13 7 5	Bromsgrove, Worcester		for W. & O.	1 0 0
Do., George Street ...	38 12 6	Street	7 3 10	Do., for N. P.	2 8 0
Do., Derby Road	117 10 7	Dudley, Tower Street ...	4 8 6	Tredegar, English Ch. ...	8 3 4
Do., Circus Street	4 19 8	Redditch, for W. & O. ...	0 10 0	Whitebrook	1 0 0
		Do., for N. P.	0 3 6		
		Worcester	1 11 0	PEMBROKESHIRE.	
				Clarkeston, Carmel	4 2 0
				Monachlogddu, Bethel ...	4 2 9
				Do., for N. P.	0 19 3
				SCOTLAND.	
				Scotland on account	130 0 0
				Anstruther	24 13 0
				Dundee	0 10 6
				Edinburgh, Charlotte Ch.	
				Rose School	10 17 10
				Do., for W. & O.	1 16 2
				Do., for N. P.	12 9 5
				Do., for Jamaica	0 8 0
				Edinburgh, Dublin Street	77 9 3
				Do., for Native Child	
				under care of Rev. R.	
				J. Ellis	5 0 0
				Do., N. Richmond St.,	
				for Rev. Q. W. Thom-	
				son, Africa	6 0 0
				Eyemouth, for N. P.	1 2 6
				Galashiels	16 4 2
				Do., for W. & O.	1 14 4
				Kirkcaldy	8 0 0
				Kilnarnock, for China .	0 18 7
				Do., for N. P.	1 1 3
				Paisley, George Street ...	28 4 1
				Do., Storie Street	97 15 6
				Do., for China	10 0 0
				Do., Victoria Place ...	14 0 0
				Rothsay	1 0 0
				Do., for N. P.	4 0 0
				IRELAND.	
				Ireland, on account	50 0 0
				Coleraine	12 6 0
				Tubbermore	9 8 4
				Waterford, for N. P.	0 3 0
				FOREIGN:	
				CHANNEL ISLANDS.	
				Jersey, St. Hellers, Grove	
				Street Sunday School .	1 8 2

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO.

Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following :—

By Lady Peto.		Mrs. Moore, Hastings.....	1	1	0
Mrs. Hubbard, Oakham, per		(Half Year's Subscription.)			
Rev. W. Cope	0	10	0	0	10
					1
					11
					0
By Mrs. A. A. Croll.					
Mrs. Michael, Highgate	0	10	0		
					2
					1
					0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Denmark Place Chapel, Camberwell, Juvenile Missionary Society, per Mr. T. E. Bowes, for a Case of Clothing for Rev. R. Smith, Cameroons, W. Africa.	Rev. J. Watson, Edinburgh, for 25 vols. Books, for Students of Calabar Institution, Jamaica.
Mr. T. Harvey, Leeds, for a Case of Medicine, for Rev. J. Clark, Brown's Town, Jamaica.	Friends at Wallingford, per Rev. T. Brooks, for a Case of Clothing for Rev. R. Smith, Cameroons, W. Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Jan. 26, Feb. 8; Smith, R., Jan. 7, 13, 28, Feb. 3; Saker A., Feb. 13; Prince, D. C., and others, Feb. 10; Wilson, J. and others, Feb. 7.	COLOMBO, Pigott, H. R., Jan. 8. KANDY, Waldoek, F. D., Jan. 26, Feb. 11.
AMERICA—	EUROPE—
BOSTON, Warten, J. G., Feb. 15.	FRANCE—MORLAIX, Jenkins, J., Feb. 19, Mar. 10.
NEWTOWN, Ripley, H. J., Feb. 10.	GUINGAMP, Bouhon, V. E., Mar. 17.
ASIA—	SEAVANGER, Hubert, G., Feb. 11, 20, 26.
AGRA, Lewis, C. B., Feb. 9; Williams, J., Jan. 29.	WEST INDIES—
BENARES, Etherington, W., Feb. 3.	BAHAMAS—San Fernando, Gamble, W. H., Feb. 8.
CALCUTTA, Robinson, R., Feb. 8; Sale, J., Jan. 26.	INAGUA—Littlewood, W., Jan. 11.
DACCA, Bion, R., Jan. 25.	JAMAICA—
DARJEELING, Page, J. C., Jan. 29.	BROWN'S TOWN, Clark, J., Feb. 18:
DELHI, Smith, J., Feb. 15.	BETHTEPHIL, Henderson, G. R., Feb. 6, 18.
KHOOLNEA, Dutt, J. C., Jan. 15.	FOUR PATHS, Claydon, W., Jan. 23.
MONGHYE, Lawrence, J., Feb. 4.	JERICHO, Clark, J., Feb. 8.
PATNA, Broadway, D. P., Jan. 29.	KINGSTON, Webley, W. H., Jan. 18; Oughton, T., Feb. 8.
SERAMPORE, Trafford, J., Jan. 26.	SPANISH TOWN, Phillippo, J. M., Feb. 19, 20.
SEWRY, Hobbs, W. A., Jan. 19; Reed, F. T., Jan. 7.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



APRIL, 1869.

ANNUAL SERVICES.

On *Friday Evening*, April 23rd, the Rev. N. HAYCROFT, M.A., of Leicester, will preach the Sermon for the Mission, in WALWORTH ROAD CHAPEL (Rev. W. HOWIESON'S). Service at Seven o'clock.

On *Tuesday*, April 27th, the Members' Meeting will be held in BLOOMSBURY CHAPEL (Rev. Dr. Brock's) at Three P.M. TEA will be provided at Five o'clock, in the Schoolroom under the Chapel.

The PUBLIC MEETING will be held in BLOOMSBURY CHAPEL on the *Evening of Tuesday*, April 27th, at which ALFRED ILLINGWORTH, Esq., M.P., will Preside. Speakers:—Revs. F. TUCKER, B.A., Camden Road Chapel, London; C. WILLIAMS, Southampton; A. MURSELL, Stockwell Chapel, London; and H. VARLEY, Notting Hill Free Tabernacle, London. Half-past Six. *Collections at the close of the Services.*

DEPUTATION TO AMERICA.

At the request of the Committee of the British and Irish Baptist Mission, a Deputation, consisting of Dr. Price, of Aberdare, and Mr. Henry, of Belfast, is about to visit America, for the purpose of creating an interest in the Society's Missions in Ireland. Since the outbreak of the great famine in 1845, to the present time, considerably more than two millions of the Irish people have emigrated to America; where they, and their descendants, now number not far short of ten millions. Thus, the great Republic is closely linked with Ireland. And there are thousands of godly Irish settlers in America, who would feel it a privilege to help in promoting the evangelization of their own country. But there is another fact deserving of consideration; the immense number of Irish who annually find a home on the other side of the Atlantic, must give a tone to society there; hence in requesting the Churches in that country to assist in the work of evangelization in Ireland, we are simply asking them to do that which will exert a beneficial influence on the future of America. The time is favourable. Ireland is in the midst of a great ecclesiastical crisis. A change that is without a parallel in her history, is about to take place. Now is the time for energetic action on the part of evangelical Churches. The Baptists must take up their true position, and greatly increase their forces in the sister country.

Many years before the Irish had begun to rush to America, the late Stephen Davis, the Travelling Agent of the Baptist Irish Society, visited America alone, and collected above a thousand pounds. Very lately, that country has contributed upwards of £20,000 to two denominations, for evangelistic and

collegiate purposes in Ireland. Considering the strength and position of our body in America, we have ground for believing that the appeal about to be presented by the Deputation, will meet with a hearty response. Before entering on his mission, Dr. Price has spent a short time in visiting some of the stations in Ireland, and he has embodied his impressions in the following letter to the Secretary :

“MY DEAR BROTHER,—I am very anxious, at the earliest moment, to send you a few lines expressive of my feelings at the close of my visit to some of the many stations occupied by the Baptist Irish Mission. At some future time, I will supply your committee with a full report of what I saw during my visit. I began in

RATHMINES, DUBLIN, where I found Mr. Gray doing a good work, in the face of great difficulties. The past history of this place is very checked indeed, and very discouraging ; but the chapel itself—a noble and costly building—the situation in which it stands, and the whole surroundings of of this place, fully justify the responsibility undertaken by the society, and will as fully justify a large expenditure of care, time, and money, for several years to come. Rathmines is a position, than which, there is not one of greater importance in Ireland, and should be held with a firm grasp.

BANBRIDGE was my next place. Here I found an intelligent and active pastor in the person of Mr. Banks. I held a service, which was well attended. There is here a wide field for usefulness. My next visit was to

TANDRAGEE, a comparatively new field, but one of great importance. Mr. Taylor, the evangelist in this place, is a most devoted man, and is much encouraged in his work, and greatly assisted in all good movements, by very earnest, pious, and devoted co-workers. I find that the chapel is already paid for ; and the good people are now contemplating the building of a residence for the pastor. Here I met Mr. George Kerry, of Calcutta, who received from these people a very good collection for the Foreign Mission.

BELFAST was my next place. There is here a good and commodious chapel, with vestries, and ample ground for school-rooms. This is a most important position, and ought in time to exercise a great influence on the surrounding districts. Belfast, in point of size and population, is large enough for one, two, or even three Baptist churches ; but for the present, the whole strength of the body should be concentrated on one central church, and then, by degrees, radiate to the regions around. Mr. Henry is a devout and earnest man of God, wholly devoted to the great work before him. There is a future for the Baptists in Belfast.

GREENCASTLE is a small station, and good is being done there.

CARRICKFERGUS is an influential station. I had here a good congregation, and all things appeared hopeful and promising.

PORTADOWN is a rising town, and likely still to be on the increase. We have a nice place fitted up for preaching in the centre of the town, but a chapel is much needed ; and I was glad to learn from Mr. Douglas that a most eligible spot of ground is now offered for the erection of a Baptist chapel.

DONAGHMORE, and the regions around, are full of promise. Mr. Dickson labours in about twenty orthodox stations, and the Lord is blessing the work.

BALLYMENA is also a very important station, and is now quietly recovering the ground which it lost in the unhappy past, when trifles were magnified into mountains, and God's cause suffered by men's folly.

COLERAINE was my next halting-place ; and here I found the work of the Lord prospering under the care of good and experienced men. The pulpit is now supplied by a nephew of the late Dr. Alexander Carson, and the Church is in a healthy state.

TUBBERMORE is a name well known as the field of the late learned and beloved Dr. Carson's labours. Here the Church, under the fostering care of Mr. Carson, is doing a good work for God's glory, and the salvation of souls.

Time will not now allow me to tell you a tenth part of what I saw and felt in Ireland.

In every case I have been agreeably disappointed. There is here a wide field, and an open door to work for God. We have in Ireland a band of earnest, devoted, and God-fearing men, working under the auspices of your Society. Their hearts are in the work, and no sacrifice is deemed too great by them, if they can serve the Master, and save souls.

May I offer one or two suggestions before I close?

As a Welshman, I value very highly the Association of Baptist Churches. In Ireland there is but one Association, and it meets only once a year. Now, I could wish that they met *four* times a year, changing the place of meeting. This would bring the missionaries and their good lay brethren together, and so encourage and strengthen one another greatly.

Then, again, I should respectfully suggest that visits from England should be more frequent. Oh, how greatly do they value the visits paid by Mr. Kirtland—those visits of Mr. Kirtland are everywhere highly appreciated.

Allow me, in concluding these hasty notes, to tender to all and singular my hearty thanks for the warm hospitality which I everywhere received. There never was a more warm-hearted nation than the Irish. Without referring to any by name, I thank them all for their uniform kindness."

Contributions from February 20th to March 19th, 1869.

LONDON.	£	s.	d.		£	s.	d.
Butterworth, Mr. W. A.	1	0	0	Bovey Tracey—Small sums	0	10	0
Friend, A.	100	0	0	Chudleigh—Collection	1	10	0
Battersea—Mr. P. Cadby	2	2	0	" Rev. W. Doke	0	10	0
Blandford Street	3	0	0	2	0	0	0
Bloomsbury Chapel—Betts, Mr.	1	1	0	Tiverton—Collection	3	15	6
Brompton—Rev. J. Bigwood	0	10	6	" Webb, Rev. E.	0	5	0
Clapham Common—Sunday School	1	0	0	4	0	6	0
Hampstead—Price, Mr. C.	1	1	0	DORSETSHIRE.			
Hammersmith—Subscriptions	3	17	0	Baptist Family in Dorsetshire	1	10	0
Harington—Contributions	5	0	0	Dorchester—Collections and Sunday			
Kingsgate Sunday School	10	0	0	School	1	14	0
Norwood—Collections	15	16	6	Poole—Collection	1	5	6
" Subscriptions	4	4	0	" Subscriptions	3	2	0
20	0	6		4	7	6	
Shoreditch, Providence Chapel—				ESSEX.			
Collections	8	0	0	Earls Colne—Subscriptions	1	8	8
Stockwell—Mr. Jas. Stiff	1	0	0	GLOUCESTERSHIRE.			
Upton Chapel—Moiety of Con-				Arlington—Small sums	0	15	0
tributions from Auxiliary ...	2	10	0	Cirencester—subscriptions	1	13	0
" Subscriptions ...	3	13	6	County Auxiliary	11	17	9
6	3	6		Fairford—Collection and Subscriptions	1	15	10
Walworth Road—Collection	8	12	6	Kingstanley—Collections	2	0	0
" Contribution	0	2	6	" Subscriptions	4	10	0
8	15	0		6	10	0	
BERKSHIRE.				Lydney—Rev. M. S. Ridley	0	2	6
Farringdon—Subscriptions	3	3	8	Shortwood—Subscriptions	3	9	6
Wantage	2	7	6	Tewkesbury—Subscriptions and Sunday			
Windsor—Mrs. Lillycrop	1	0	0	School	2	9	4
BUCKINGHAMSHIRE.				Winchcomb—Collection	2	15	1
High Wycombe—Mrs. G. Thompson	0	10	0	Wotton-under-Edge—Subscrip-			
CAMBRIDGESHIRE.				tions	9	10	0
Cambridge, St. Andrew's—Lilley, Mr. W. E.	50	0	0	" Small sums	0	13	0
" Zion—Collection	6	13	5	10	3	0	
CORNWALL.				HAMPSHIRE.			
St. Austell	0	18	8	Andover—Collection	1	13	0
DEVONSHIRE.				" Subscriptions	2	10	6
Barnstaple—Collection	2	15	0	4	3	6	
" Subscriptions	2	10	0	Romsey—Subscriptions, &c.	3	13	8
3	5	0					

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	£	s.	d.
HEREFORDSHIRE.			
Hereford—Subscriptions	2	14	2
HERTFORDSHIRE.			
Hitchin—Collection	2	8	10
„ Subscriptions.....	6	9	0
St. Alban's—Mr. W. L. Smith	8	17	10
Ware—Mr. Medcalf	1	1	0
„	1	1	0
HUNTINGDONSHIRE.			
Huntingdon—Mr. M. Foster	2	2	0
KENT.			
Deal—Collection	3	0	0
Dorset—Subscriptions	5	0	0
Margate	3	2	0
Meopham—Collection	1	7	4
LANCASHIRE.			
Bacup, Zion Sunday School	1	3	2
Sabden School	1	7	6
MONMOUTHSHIRE.			
Aberyschan—Mr. H. Lewis	0	10	0
Maindee	0	17	1
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„ Subscriptions.....	7	2	0
„ Stow Hill—Subscrip- tions	1	11	0
„ Small sums.....	0	11	0
Ponther	2	2	0
Pontypool—Subscriptions	3	10	6
„ Crane Street— Collec- tion.....	2	5	0
„	5	15	6
NORFOLK.			
Norwich, St. Mary's—Card by Frank S. Mackie.....	0	2	0
NOTTINGHAMSHIRE.			
Southwell—Collections	1	0	0
NORTHAMPTONSHIRE.			
Middleton Cheney— Subscriptions and Small sums	1	10	0
OXFORDSHIRE.			
Banbury—Collections	2	17	0
„ Subscriptions	3	3	0
„ Sunday School	0	5	0
„	6	5	0
RUTLANDSHIRE.			
Oakham—Sunday school	0	16	0
SOMERSETSHIRE.			
Bath—Subscriptions on account	1	12	6
Burnham—Collection	0	15	9
Chard—Collection	2	17	4
„ Sunday School	1	3	0
„	4	0	4
Crewkerne—Collection	2	5	0
Frome, Sheppard's Barton— Collection	4	0	6
„ Subscriptions	3	7	6
„ Badcox Lane— Collec- tion.....	2	10	10
„ Subscriptions.....	1	8	0
„	3	18	10
Hatch—Small sums.....	0	6	0
Montacute—Collection	1	6	0
Taunton—Collection	2	18	0
„ Subscriptions	1	0	6
„	3	18	6

	£	s.	d.
Wellington—Collection	3	3	10
„ Subscriptions	1	7	0
„	4	10	10
Weston-super-Mare, Wadhaw			
Street—Collection	1	14	0
„ Bristol Road—Collection	3	3	0
Yeovil—Collection	3	13	0
„ Subscriptions	2	0	0
„	5	13	0
SUFFOLK.			
Ipswich—Taylor, Mr. W.....	0	10	0
„ Miss Taylor, for Evan- gelist	0	5	0
„	0	15	0
WARWICKSHIRE.			
Cookhill—Cards	0	16	4
Stratford-on-Avon—Subscriptions and Small sums	1	8	0
Studley—Collection	1	8	10
WILTSHIRE.			
Bratton—Collections	2	15	0
„ Subscriptions.....	5	18	0
„	8	13	0
Caine—Collection.....	3	11	0
Devizes—Collections	6	18	0
„ Subscriptions.....	7	19	10
„ Small sums.....	0	10	0
„	15	7	10
Farley Castle	0	12	6
Melksham—Subscriptions	1	16	0
Swindon, New—Subscriptions	1	5	6
Trowbridge—Collections	7	5	8
„ Subscriptions.....	5	14	6
„ Boxes	0	12	1
„	13	12	3
Warminster—Subscriptions	1	7	6
Westbury—West End—Collection	2	3	0
Westbury Leigh	1	9	3
WORCESTERSHIRE.			
Astwood Bank—Collections	7	1	3
Bromsgrove—Collection	1	3	0
„ Subscriptions	1	10	0
„	2	13	0
Dunnington and Lench— Collections	7	3	9
Sunday School	1	4	10
„	8	8	7
Evesham—Collections.....	4	15	0
Pershore—Subscriptions	6	11	0
Redditch—Collection	1	17	0
„ Sunday School	0	8	0
„ Webb Heath	0	3	6
„	2	8	6
Worcester—Subscriptions on account ...	2	8	6
YORKSHIRE.			
Horsforth—Collection	2	8	0
Scarborough—Subscriptions	5	15	0
„ Mr. N. Sargent, don.....	5	0	0
WALES.			
Holyhead—Miss Lewis and Master Lewis	1	0	0
Llanely, Zion Chapel— Collections	2	0	6
Llanfachreth	0	5	0
Newtown, Mont.—Morgan, Mr. E.....	1	0	0
Swansea Subscriptions	4	5	6
„ Sunday School, York	0	19	6
„ Place	0	15	0
„ Prayer Meeting at do.	6	0	0
IRELAND.			
McDonnell, Mr. Encas	0	10	0
Grange Corner	4	0	0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co's., Lombard-street, London.

THE
BAPTIST MAGAZINE.

MAY, 1869.

A CHARGE DELIVERED AT THE ORDINATION OF MR. G.
JARMAN, AT BLISWORTH.

BY THE REV. T. T. GOUGH, OF CLIPSTONE.

“And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”—Acts xvi. 9, 10.

MY DEAR FRIEND.—The text just read has been chosen, not from any affectation of peculiarity, but because I desire to give utterance on this occasion to certain convictions and sentiments which, if not all suggested by the passage, are at least more in harmony with the facts recorded in it, than with any Scriptural exhortation to ministerial fidelity and diligence which I remember.

The context acquaints us with the occasion of the introduction of Christianity into Europe. In passing through all quarters Paul had preached the Gospel in Phrygia and Galatia. His intention then was to journey into the western portion of Asia Minor, and its populous cities, to which district the name Asia was then appropriated, but they “were forbidden by the Holy Ghost to preach the word” there. They

proceeded therefore to the confines of Mysia, but for some reason, not assigned, did not carry their message into that region. Instead of this the Apostle endeavoured to return by a north-easterly direction into Bithynia, but here again the Spirit suffered them not. Thus Providence urged them to take the path in which it was intended they should walk, simply by blocking up every other.

They had no express direction given them; no affirmative or indicative counsel, but simply hindrances were thrown in their path. So God often deals with His people, and especially with those whom he intends to call to the work of the ministry, for a time forbidding them to engage in undertakings which would be incompatible with His ultimate intention respecting them, and thus forcing them on to a point

where His will is, by circumstances, rendered evident. Thus Paul, forbidden to retire, or to turn to the right hand or to the left, was urged, skirting Mysia, to go down to Alexandria Troas. It is not improbable that as he stood on the coast of the *Ægean* and called to mind the islands that studded that sea, and the countries washed by its western waters, some faint conceptions of the Divine Will would arise within him.

He had always preferred the labours of the pioneer, and a sphere of independent action was no doubt adapted to his special characteristics. Men of great energy and promptitude and power are generally best alone. They are impatient of the delay and of the interference which necessarily attend upon counsels and responsibilities shared by others. If assistance be accepted it, must be that of subordinates. Hence he says (Rom. xv. 10) "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." See also 2 Cor. x. 13—16. "The regions beyond" had been his motto; and it is very possible that the cherished dream of his life had been to carry the Gospel to European lands. So at least we may infer from the future course of his labours. And now, having reached the coast, no doubt wondering what would be the next command of the Lord he served, "A vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, Come over unto Macedonia and help us. And after he had seen the vision immediately he endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." That Providence which before had been simply obstructive, now became indicative, and in obedience to

the inferred command, he loosed from Troas, and the next day came to Neapolis and from thence to Philippi. The two positions on which I intend for a short time to insist are these:—

1. That God calls men to the work of the ministry.

2. That He calls them to those particular spheres of labour in which they are to exercise their ministry.

We feel no hesitation in deducing this inference from this passage, although the incidents recorded appear to be of a miraculous nature, because in our judgment all instances of what are called particular Providence are simply instances in which the facts and the laws of the universal providence are rendered more clear to us. The so-called extraordinary and evident are but examples of the ordinary and less conspicuous. In the latter cases we may be said to walk by faith, in the former comparatively by sight. God called Paul to preach the Gospel. He told him this in a voice from Heaven, and in a different way directed him to Macedonia.

I hold it to be not less certain, although it may be less evident, that God calls to His service all those whom He accepts and blesses, and that He assigns them their spheres of labour. The proofs of this designation are many and various, differing according to the situation and characteristics of the individual. It need not be questioned that amongst these, one of the most general and valuable is the irrepressible desire to preach the Gospel and save the souls of men. So, when a divine message was conveyed to Saul, informing the future king of his appointment over the throne of Israel, the prophet did but tell him "all that was in his heart." The constraining love of Christ used to be

reckoned, and justly, a sufficient motive to warrant a man in engaging in this work. Let us beware how we depreciate such a motive as this. Gifts no one will despise who knows anything about the ministry, especially in these times; but what are these in comparison with the fervour inspired by the Saviour's love? Gifts are possessed by thousands even of Christian youths, who have no heart at all for the ministry; and notwithstanding the loud and unwarranted outcry respecting a redundant supply of ministers, there are but few who seek to enter upon the work. Let no man raise profane hands to keep back the willing, nor remit to the guidance of political economy those who would rather die than not preach Christ. Young men may sometimes mistake their vocation, but God has never called any man in these days to bar the entrance of others to the ministry.

No doubt great caution is needed on the part of the individual, and great difficulty may be felt in deciding upon the path of duty. It may be hard to distinguish between the promptings of natural inclination and the leadings of the spirit of God; to decide how much of the impulse received may be owing to a Divine influence, and how much to any one or more of a great variety of inferior motives or mistaken considerations. But this is only what happens in many other matters in which we find it difficult, amid the buzz of preconceived wishes and preconcerted plans, to hear the still small voice saying, "this is the way."

In regard to the *sphere* in which a servant of Christ shall exercise his ministry, others are often able, with tolerable correctness and satisfaction of judgment, to ascertain the will of God. The same can be said in only an inferior degree of

the call to the ministry itself. Some may agree with the individual in his interpretation of that will; in other cases there may be disagreement, but in all cases, that which *appears* to the individual to be the will of God respecting him he is bound to obey, being left, as we all are, to accept the consequences of our own interpretation. This is a part of our trial in this earthly condition. How often have we longed,—foolishly, indeed, but oh, how earnestly—that in these days intimations of the Divine will were made with the plainness with which they were afforded in ancient times, when the priest stood up with Urim and Thummim; or a prophetic voice was addressed to the inquirer, and in these or similar ways all uncertainty or perplexity were ended. Conscious of a desire simply to do the Divine will, and afraid of the consequences of either misinterpreting or disobeying that will, we have been compelled to wait until events should disclose His intention, who has promised to guide the meek in judgment and to teach the meek His way.

You, my dear brother, were left by your pastor to interpret the will of God respecting yourself, as in all other cases which have occurred to him, simply receiving whatever assistance his counsels on the general subject could afford. You had his fullest consent to proceed, but he would never have asked you to wait for it, nor for that of the Church to which you belonged. You have concluded that God has called you to this work, and that He has called you to minister in this place: a conclusion in which the speaker entirely concurs, as do your Christian connections in general. You have "assuredly gathered that the Lord has called you to preach the Gospel to this people." I wish that

this conclusion may be laid up in your mind as a position not to be shaken, and that you may be able to retain it with a conviction of its truth becoming firmer and deeper the longer you live. I charge you to cherish this conviction, because of its salutary influence and practical worth. For

1. It will tend to secure becoming seriousness of spirit and dignity of behaviour. You will then endeavour, almost involuntarily, to maintain a carriage appropriate to your relation. That you are the minister of God will reveal itself in your daily intercourse with those around you, not by sanctimoniousness, which some vainly affect, nor by any peculiarity of attire or address, such as are sanctioned by custom, but by that gravity of deportment which a recollection of your Divine vocation is sure to inspire. It will appear to you to be a great and awful thing to be in some sort the agent and representative of the Head of the Church.

You are not a mere parson or even preacher, but like Aaron, "the saint of the Lord" sanctified by Him to the most important function that a man can be called upon to discharge. How, on the one hand, could Aaron become proud and inflated; or how, on the other hand, could he allow himself to become frivolous and vain, since he had been ordained for men in things pertaining to God? In matters of doubtful propriety—and matters of this kind do in these days thrust themselves upon our notice and invite our participation—the recollection that God has called and sent you to occupy such a relation towards Himself and His people will serve you instead of a thousand particular precepts; and will become a more effectual protection against the invasion of lighter faults than

Aaron ever found in the inscription he bore on his consecrated brow, "Holiness to the Lord."

Propriety of ministerial demeanour, like true courtesy, must be the outcome of our sentiments, and not the result of attention to rules, or the imitation of examples. The thoughtful person will not reckon this subject unimportant. We are occupied in work of the utmost gravity, and our daily carriage should be in keeping with it.

2. If you are enabled to cherish a conviction of a divine call, this will render you diligent and energetic in the discharge of your ministerial duty. How prompt was Paul's obedience—"Immediately we endeavoured to go into Macedonia." The very next day after he had seen the vision, he and his companions were sailing towards Neapolis. Nothing whatever was allowed to detain them. And you, my brother, are here—not to gratify your ambition, nor to please men, but God, who trieth the hearts. You have a Master; you are not your own. Nothing you possess is your own; for you are not merely a minister, but the *δουλος* of Jesus Christ. Your Master is jealous for His own honour, and His eyes are as a flame fire. You are sent here by him to do a specific work—a work, too, of tremendous importance. The recollection of this will lead you to give your entire attention to this work, and prevent it from being called away to other pursuits and enterprises, except as these, by being rendered subsidiary to the main design, may be merged into the work itself, and become part of it. And how can we loiter, except through forgetfulness of the fact that His eye is upon us, and that He will render to every man according to his work? To be incited to diligence by remem-

bering that we are ever under the Great Taskmaster's eye, may be to be influenced—not, indeed, by the very highest motive, but yet by one of the most effectual, in preserving us from the guilt of *indolence*. Nor will the consideration of the severe and awful attributes of our Master alone excite to diligence. His condescension—His forbearance—His gracious acceptance of small services—His merciful allowance for weakness and infirmity—will preserve you from giving way to discouragement, and so to inaction. My brother, you will not labour long before you will be out of all patience with yourself and your doings. Even the wisest owe much to their self-ignorance, and few would enter the ministry could they anticipate the teachings of experience respecting themselves. These teachings will perhaps be very humiliating and very disheartening. You may even be tempted to wish you had never been put into the ministry. It is more than possible that you may even look around for some way of escape from its toils and responsibilities. You may say within yourselves—O that I had sooner known the scantiness of my resources and the febleness of my abilities! But if you have reason “assuredly to gather that the Lord called you to preach the Gospel,” the recollection of your divine vocation may suggest relief even in these times of darkness and distress. He who called you knew thoroughly what you were and what you would become. From the beginning He estimated aright the littleness of your strength, and in His perfect knowledge of you summoned you to His service. He knew His “chosen vessel” was but an “earthen vessel;” and He will always proportion His requirements to your strength. He does not “reap where He has not sown, nor gather

where He has not strewed.” To his faithful servants He is always saying, in words of richest encouragement, “My grace is sufficient for thee.”

3. The conviction that He has called you to preach the Gospel here, will do more than anything else to induce, on your part, a quiet acceptance of the inconveniences of your position. What these may be specially, in this place, I cannot tell. But some elements of discomfort are found everywhere; and there is amongst us all, danger of thinking too much of these, and of talking, if not to others, at least to ourselves, too much about them; then we are apt to repine, and fret, and to indulge thoughts of removal. To some of these we have to grow accustomed, and then they cease to annoy us; others we have to live down—others we may try patiently to remove. But lay your account to their certain occurrence, and, supposing them to be such as may pain even a wise man, do not let your first thought be of removal, but of endurance. They may become to you a very means of grace; and the Lord has called you to this trial, it may be, both of your manliness and your submission. The recognition of this fact will deprive the burden of half its weight, and greatly promote your constancy and quiet perseverance.

You are a village pastor. As such you can cut no figure in general society; nor, remember, in the denomination to which you belong. Many of your own brethren, who seek to form and guide opinion on these matters, will, as we have lately seen, question your right to be found in the ministry at all. Scarcely any credentials will suffice in the absence of a large congregation and a competent income; and where these exist, few others will be demanded.

On the other hand I congratulate you that you are entering a ministerial circle in this neighbourhood, within which—as much as in any that our denomination affords—brotherly love, hearty recognition, and co-operation, and generous regard prevail.

As a village pastor, you will be poor. Let all be done that ought to be done by the friends here, and your means will yet be narrow. As an honest man, you will adapt your style to them. Be courageous enough to allow it to be seen that you cannot live as some perhaps around you live. Eschew and abhor the pretence that seeks to hide honest poverty; and if at any time you feel disposed to rebel and repine, consider that the Lord has called you to preach the Gospel here. His appointment should hush complaints. You will always have food and raiment; and as for the rest, be of good courage—“A man’s life consisteth not in the abundance of the things he possesseth.” Accept God’s appointment with quiet submission, and remember that you are in the same circumstances as many of your fellow-believers to whom you minister the word.

As a village pastor your course will be very monotonous. If our brethren in crowded cities are distracted and wearied by the number and variety of their engagements, we are likely to stagnate from an opposite cause. From week to week, throughout the year, a constant repetition of the same services, with no variation. The self-same countenances to meet your view every Sabbath-day; no stranger exciting any notice or inquiry, or imparting, by the very fact of his strangeness, any temporary stimulus to your efforts. No doubt this is a disadvantage, and makes a far greater demand upon the preacher’s powers, if he is to preserve anything like

freshness in his discourses, than is made upon those of our brethren who minister to ever varying assemblies. Accept the disadvantage; for the Lord has called you to labour under this difficulty.

Your sphere of labour will be very restricted—“No scope,” you will be tempted to say. Now it does not appear that in any place all who hear the Gospel are converted even by men of greatest powers. God “takes out of the Gentiles a people for His name.” This is the fact, account for it how we may. You will soon reach the ordinary limits of success. If the field were wider, you might be able to count up a greater number of converts. Institute a proportion between the numbers converted in our largest city congregations and the congregations themselves, or between the congregations and the population out of which they are gathered, and you will find that the percentage is rarely larger in their case than in ours. Great men in prominent situations are more useful absolutely, but not relatively. But to be more useful at all may well be to you an object of earnest desire; and when you are successful here, and the pleasure of the Lord is prospering in your hands, the wish may arise that you could find a still larger congregation in a more populous neighbourhood. The same voice that here rouses one, might there rouse ten, and you might gain applause like others. But how can you, from such motives, leave the place to which God has called you to preach the Gospel, until He, in equally intelligible terms, shall bid you depart hence? Besides, the smallest farms are rarely the best cultivated, and there will always remain something more to be done even where much has already been achieved. Great opportunities, too, bring great re-

sponsibilities, and the consideration of this fact will sometimes render you thankful that the Lord of the harvest has assigned you but a limited sphere.

4. If you cherish the conviction that God has sent you here to do His work, you will ever be looking to him for success. The labour to which we are called is simply one of instrumentality. The efficiency is God's. The highest view that can be taken of it is that we are labourers together with Him. Nor does it follow that because the agency has been appointed by Him, His power shall necessarily be put forth in connection with it. From servants of His own choice he may yet withhold his co-operation. Never is this more likely to be the case than when we forget that we are simply instruments. Self-sufficiency, vain confidence, pride, will most certainly obstruct the communication of the Divine grace, and even God's Word will come to men in such a case in word only, not in power. The recollection that we are but instruments, graciously chosen by God, will preserve us in humility and in meek and prayerful dependence on Him for that aid which we may then confidently expect. The word of truth will ever need to be associated with "the power of God, as well as with the armour of righteousness on the right hand and on the left."

My dear friend, I will not burden you by prolonging these remarks. You are beginning your ministerial career ; the speaker and some others

present must soon finish theirs. You are girding on the harness ; we are preparing to put it off. In both cases boasting is excluded ; in your case by modesty, in ours by memory. The dread responsibility of the office, we have borne is, moreover, rising up before us, as a portentous and inevitable reality, just at hand. We commence our course with hope, sanguine it may be of large success. Some of us end it with the simple but earnest prayer that the Master will, in His great mercy, forgive our failures, and save us from the doom of the unprofitable servant. So different, in some cases, are the sentiments with which we begin and those with which we close life. May God grant that your path may be as the path of the just, ever brightening and brightest at the last. There are but a few things that in retrospect afford some of us any satisfaction at all. Amongst these few are the consciousness that we have endeavoured to deal honestly with the souls of men, and that we have studied to learn, hold fast, and preach the truth as it is in Jesus. I dare not present myself to you as an example in any one respect, but I am aware that my ministrations must have had some effect in guiding and forming your views of evangelical truth. In the scriptural character of these I have so much confidence that I do not hesitate to say, Hold fast the form of sound words which thou hast heard with faith and love which are in Christ Jesus.

May God make you faithful unto death.

THE ANABAPTISTS AND THE SEVENTH DAY.

“ANABAPTISM,” said Archbishop Whitgift, “which usually followeth the preaching of the Gospel, is greatly to be feared in the Church of England.” This testimony is true; and the prelate’s alarm, which was shared generally by his brethren, issued, as we all know, in the burning of two Anabaptists even in the Protestant reign of Queen Elizabeth; an event which called forth that memorable remonstrance addressed to her by the martyrologist, John Foxe, which may be seen in its Latin original in Fuller’s Church History.

Anabaptism was feared then, and it is feared still. And though it be admitted that the term had reference to the anti-hierarchical doctrines in their totality, yet is it also true that its professors were principally odious as bearing witness to the restoration of a Christian ordinance suppressed by the Church in order to secure the friendship of the world.

But if we are to believe Peter Heylin (Archbishop Laud’s chaplain), this dread of Anabaptism produced another result, of which we suspect very few in this nation, whether church-goers or not, are cognisant. It actually was the cause why the response, “Lord, have mercy upon us, and incline our hearts to keep this law,” was allowed to follow the reading of the Fourth Commandment at church. Most persons, if asked why that response occurs, would answer, “Because it follows all the other commandments; and a due regard for uniformity and symmetry demand that no distinction should be made in this particular

case.” But this is not the explanation given by Dr. Heylin; and as he lived so much nearer the time when the Prayer-book was compiled than we do, of course he ought to know.

When the Puritans, on the one hand, began to reverence the Sabbath, and Archbishop Laud, on the other hand, put in operation the observance of the Book of Sunday sports, it became the manifest duty of the prelate’s chaplain to defend his master by showing that the Church of England, in common with other Continental churches, was opposed to the observance of a Jewish Sabbath, and in fact entertained no higher estimate for the Lord’s-day than they did for any other saints’ days or holidays. This, Dr. Heylin endeavoured to do in his learned work entitled the “History of the Sabbath,” which came out in 1636. It is not our design to follow him through all his arguments, historical, astronomical, or polemical; but simply to recite his mode of escaping from the difficulty in which his opponents placed him when they asked the question, how it came to pass that the fourth commandment was read in the Liturgy as “law.”

The use of this language, he contends, was adopted with a wide and general significance, designed to enforce a respectful observance of all Church festivals of what name or order soever, without any distinction in favour of the seventh day; for there existed at the time of the Reformation a strong tendency in the minds of the more advanced reformers to obliterate all such ecclesiastical landmarks, and to

make no distinction between things sacred and profane. So far indeed was the prevailing prejudice at that time from being in favour of a Jewish Sabbath, that, to quote Dr. Heylin's own words:—

“Men were inclined to the contrary error, namely, to take away those certain and appointed times, Lord's-days and other holy-days, which, by the wisdom of the Church, had been retained at the Reformation. The Anabaptists were strongly bent that way, as before we showed; and if we look at the Articles of our Church, we shall there find what special care was taken to suppress their errors in other points which had taken footing as it seems in this Church and kingdom. Therefore the more likely is it that this clause [the response to the Fourth Commandment] was added to crush their furious fancies in this particular, of not hallowing certain days and times to God's public service. Yet I conceive withal, that had those reverend prelates foreseen how much their pious purpose would have been abused, by wresting it to introduce a Sabbath which they never meant, they would have cast their meaning in another mould.”—*Hist. of the Sabbath, Second Book, page 242.*

As a simple matter of history then, we would observe that Heylin's testimony corroborates the view

taken in a recent work (“George Foxe, the Friends, and the Early Baptists.” By Wm. Tallack. 1868), in which the writer shows that the Quakers were anticipated by the Baptists of the 16th century, not only in their essential principles, but in nearly all their minor characteristic practices also. Consequently, when George Foxe arose, the ranks of the Friends were principally recruited from the body of the “General Baptists.” From and after that event, the two sects became divergent, owing to the simple fact that one of them continued to cherish two outward ordinances which the other deemed obsolete. The respective views of the two parties on the question of Sabbath observance can hardly be included among the points on which they differed; for while both continue to the present hour to declare by their practice the high value they set upon the day, they alike view with abhorrence the idea of imposing by penal statute its ritualistic observance on men who disown its claims and misinterpret its essence.

THE REV. JONATHAN PRESTON LEWIS,

(LATE OF DISS, NORFOLK.)

WE learn from Holy Scripture that “David, after he had served his own generation by the will of God, fell on sleep, and was laid with his fathers.” In these words we have a brief but striking epitome of a holy and useful life, and a peaceful and happy death. A similar witness might be borne concerning the life and labours of many “a good

minister of Jesus Christ:” and in this number we have the high satisfaction of placing the subject of this memoir.

Jonathan Preston Lewis was born at Cardiff, in Wales, February the 2nd, 1812. He was the youngest son of the Rev. Thomas Lewis, the founder and the first pastor of the first Baptist Church in that town,

from which eight other flourishing churches have since sprung. Such a result from the devoted toil of a single labourer gives emphatic meaning and point to the question, "Who hath despised the day of small things?"

The autumnal meeting of the "Baptist Union" was recently held at Cardiff, which proved a very successful one, and at which the representatives of the Union received a cordial welcome from the nine churches assembling there.

At the early age of two years, Mr. Lewis was deprived of his excellent father by death; but this loss was, to some extent, compensated by the Christian instruction and example of an affectionate and a pious mother. From the testimony of those who knew him in his childhood, it seems that he was always remarkable for the amiability of his temper. When scarcely fourteen years of age, he left his maternal home, and went to reside at a distance from it. Here he regularly attended the Baptist Chapel, of which the Rev. Micah Thomas was then the minister. He was kindly received by Mr. Thomas and his friends, and soon became a teacher in the Sunday-school. But while his conduct was marked by strict propriety, he was not yet decided for God and eternity. However, the period for decision was drawing nigh.

After several months had elapsed, some of his companions, who were also teachers in the Sabbath-school, became candidates for baptism, and one of them, a youth of rare worth, took the opportunity of acquainting our young brother with the determination at which he had arrived, and besought him to unite with himself in avowing his discipleship. On the following Lord's-day Mr. Thomas preached from the question once asked by Moses, "Who is on

the Lord's side?" when his appeals to the unconverted were so powerful that it was with difficulty Mr. Lewis could refrain from saying aloud, "I am." After the service was ended, the young friend just referred to, having ascertained the state of his feelings, apprised Mr. Thomas of the fact, who called on him the next morning, and after counselling and encouraging him, recommended him to pray for Divine guidance and help, adding, that he himself would return home and pray for him; and see him again in the afternoon.

In Mr. Lewis's account of the interval, he says, "I have reason to bless God that, in this short time, He answered prayer; for when the minister came, I felt ready to 'follow the Lamb whithersoever he goeth.'" Soon afterwards he, together with nine others, was baptized and received into the fellowship of the Church just at the completion of his fifteenth year. Like Obadiah, he could have said, "I fear the Lord from my youth;" and like him, in virtue of early decision, he "feared the Lord greatly." Let any dear young persons who may read this narrative, and who may "halt between two opinions," reflect how right it is toward God, and how much happier it would be for them if, instead of *limping* in the devious path of hesitancy, they should, with manly erectness, walk in "the way of salvation," and consecrate to God alike "the dew" of their early youth and the hoar of their old age.

The desire of the departed to enter the Christian ministry was first awakened by reading Andrew Fuller's memoir of Samuel Pearce. And how many hallowed aspirations that admirable production has excited, eternity alone can reveal. But the desire which our brother thus cherished was con-

finned to his own breast, until some friends, who had heard his addresses given to the Sabbath scholars, induced him to exercise his talents still more publicly. Nevertheless, so humble were the views which he entertained of his ability for the "good work," that he would probably have altogether shrunk from it, had not his pastor, to whom he was already so much indebted, and whose friendship he highly valued, advised and encouraged him to engage therein. Thus cheered onward, he resolved to devote himself to the sacred office.

In the year 1833, he entered Horton College, Bradford, then presided over by Dr. Steadman, who, after a long life abounding with "works of faith and labours of love," died during Mr. Lewis's residence there, and was succeeded by Dr. Acworth.

In 1836, the Baptist Church at Diss being without a pastor, Mr. Lewis was sent to supply the pulpit in the summer vacation of that year. At the end of which he received an invitation to become the pastor of the Church; but as he had another year of his collegiate course remaining, he wisely declined its acceptance. The writer ventures to commend the step taken by him to the students of our colleges who may receive similar invitations; for he who would become "a good soldier of Jesus Christ" had need be thoroughly equipped for the warfare.

The Church at Diss agreed to wait a year for our friend. And through many a following one did he prove to them that he was well worth waiting for.

On the 28th of September, 1837, he was ordained pastor of the Church, and he held the office till his prolonged illness obliged him to resign it, in the month of January, 1866; so that his pastoral charge of

the same flock extended over the unusually long period of rather more than twenty-eight years.

While he resided at Diss, Mr. Lewis was twice married. In the first instance, in June, 1841, to Jane, daughter of William Roper, Esq., of London. She was a very excellent woman; and the union greatly contributed to his domestic comfort. He was deprived of this companion by death, March, 1854. His second wife was Elizabeth, the only daughter of Edward Mines, Esq., of Diss, to whom he was united in August, 1856. As Mrs. Lewis survives to mourn the severe loss which she has sustained, a due regard to her feelings restrains us from saying more than that her sedulous and affectionate attentions, and those of his three daughters, to our deceased brother, greatly soothed and cheered him throughout his lingering affliction.

In the year 1852, he was chosen joint secretary of the "Suffolk and Norfolk Baptist Home Missionary Union," with the Rev. C. Elven, of Bury St. Edmunds, with whom he worked harmoniously and efficiently till the infirm state of his health compelled him to retire from the post.

During the first twenty-three years of his labours at Diss, Mr. Lewis ministered in a chapel which, although endeared to some by many devout recollections, was an unsightly and comfortless building, and likewise situated in an obscure suburb of the town. The subject of rearing a more suitable chapel had often been mooted by Mr. Lewis and his friends: and at length they resolved to "arise and build." A chaste and commodious edifice was erected in a central part of the town, which was opened for public worship in March, 1860, when three sermons were preached by the

Rev. C. H. Spurgeon to overflowing congregations. The entire cost, amounting to £2,100, was cleared off in the space of two years, and, to a large extent, through the untiring exertions of Mr. Lewis. The congregation, when now assembled within this more comfortable sanctuary, may recal the memory of our friend, and bethink themselves of the language, as somewhat appropriate to him, addressed by "the elders of the Jews" to our Saviour concerning the Roman centurion: "He loveth our nation, and he hath built us a synagogue."

The closing Sabbath in May, 1865, was the last in which Mr. Lewis proclaimed the "glad tidings" in his own pulpit. In the following week he felt unwell; but, notwithstanding, on the next Sunday he fulfilled an engagement which he had made on behalf of the Home Missionary Union, when he preached thrice in three different places, and administered "the Lord's Supper" at one of them. He was poorly through the whole day, and completed its heavy toil with much difficulty. In the ensuing few days he grew worse, and was confined to his room for many weeks. He rallied a little afterwards; but, in the month of October of the same year, he was seized with paralysis, which consigned him to his bed for a considerable time. Once more his health gradually improved; so that he was able to leave home for a change, and take gentle exercise. In the beginning of May, 1868, he and his family removed from Diss to Norwich, where he enjoyed some months of quiet happiness, and was able, once on the Sabbath, to attend the ministry of the Rev. T. Foston, whose friendship and kind visits he greatly esteemed.

During his long illness of three years and a-half, he generally replied, when asked in the morning what

sort of a night he had passed, "Oh! a night of mercy." When speaking of the pain which he so constantly suffered in his back, he often would add—

"But what are all my sufferings here,
If Thou dost make me meet
With that enraptured host to appear,
And worship at Thy feet?"

Through the whole of his affliction, almost every morning on waking, he asked his wife to repeat the 103rd Psalm, the 116th, or the hymn commencing with the line,

"Thy mercy, my God, is the theme of my
song."

which was a great favourite with him.

As he had been, when in health, a diligent student of Holy Scripture, usually devoting an hour or two in the early morning to its perusal, so, in the long season of his affliction, the Bible was almost the only book which he read. Other productions were read to him; but he seldom perused any other volume himself. It was the "pillar of cloud" to him in the day of strength and activity: and when the nightly shades of weakness and suffering gathered round him, it brightened into "the pillar of fire."

Towards the end of September, 1868, he was again taken seriously ill; but it pleased God in some measure to restore him; yet, on the 15th of December, he was seized with a fit which rendered him speechless for a time. He soon recovered the power of utterance, so as to be able to make himself understood; still it was the opinion both of himself and his family that his end was approaching. At first he felt much at the thought of parting with those whom he so tenderly loved; but he bowed submissively to the will of God. He cherished a lively interest in the spiritual welfare of his household.

His servants were summoned to his bed-side, whom he besought, with tears, "to serve the Lord and seek the Saviour." He exhorted all around him to meet him in heaven. He wept much that he could not see his only son, who was suffering from illness in a distant place. He said, "The dear boy, the dear boy! I hope he will live to serve the Lord. Tell him to meet me in heaven." Nearly his last intelligible words, addressed to the members of his family, were, "Come too, come too, come too!" On Wednesday evening his speech utterly failed; but he seemed to lie resigned and passive in his gracious Father's hands. Nevertheless, he retained perfect consciousness: and his wife took his hand in hers, and requested him to press her hand when he wished to answer any question in the affirmative, and to keep his hand still if, to the contrary. He was then asked: if he were quite happy, and whether he felt Christ to be precious: and the firm grasp of the hand which was *seen* by all around his bed, and *felt* by one, together with his happy countenance, were quite as assuring as though he had answered with his lips. At different times various portions of Scripture and hymns were repeated to him, such as, "Underneath are the everlasting arms;" "My sheep shall never perish, neither shall *any* man pluck them out of my hand;" "The blood of Jesus Christ His Son cleanseth us from all sin;" the hymn beginning,

"I lay my sins on Jesus."

And his much-prized one—

"Thy mercy, my God, is the theme of my song."

Also the lines,

"Jesus can make a dying bed
Feel soft as downy pillows are."

To each of these quotations the close

pressure of the hand told how fully the dear sufferer enjoyed "the peace of God which passeth all understanding." On the contrary, when mention was made of his long service for Christ, his hand, the index of his humility, loosened its hold. He never regained his speech, but continued to possess the use of his faculties, and to enjoy this sweet calmness of soul until Saturday evening, when he fell into a profound sleep, which lasted till Sunday night, the 20th of December, when gently, and without one struggle, five minutes before midnight, his ransomed spirit took its flight, and, on "the Lord's-day," entered those blissful realms,

"Where the assembly ne'er breaks up,
The Sabbath ne'er shall end."

The remains of our departed friend were laid on Tuesday, the 29th of December, at his own desire, in the Rosary Cemetery, at Norwich: and on the following Sunday, a sermon in relation to his death was preached by the writer, in St. Clement's Chapel, in that city, from the angelic cry in the Apocalypse, so specially adapted to the case of the deceased: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

The writer knew Mr. Lewis intimately for a quarter of a century, and, during that time, enjoyed his firm and endeared friendship, and had many opportunities of witnessing his varied excellence.

He was distinguished by great gentleness of disposition.

Naturally calm and tranquil, religion purified and elevated this temper, and graced his entire life with "the ornament of a meek and quiet spirit." In him were blended almost a wo-

man's tenderness with manly vigour. Thus endowed, he was eminently peaceful. Scarcely anything was more alien to his feelings than scenes of contention and strife. Whoever were "for war," he always practically said, "I am for peace." He thus exerted a salutary influence in the numerous meetings for the transaction of business, whether sacred or secular, in which he took part.

In close connection with this feature, I may add that our departed friend was very affectionate.

In the domestic, social, and religious circles, this quality was constantly manifested. The warmest sunshine of his love was felt in his home; but its radiance was shed in every circle where he moved. His affection was neither feigned nor fickle; but genuine and lasting. Probably, no one who had ever enjoyed his friendship lost it, unless, by the most unjust or ungenerous deeds, he deserved the forfeiture. This virtue, so deeply rooted in sincerity, was abundantly fruitful in acts of kindness. The feeling beamed in his countenance, spake in his words, and pervaded his life.

He possessed deep humility.

His trust in the Saviour was simple and abiding, and his "hope of eternal life" through the merits of His sacrifice and intercession, was, throughout all the storms incident to the voyage of human existence, "an anchor of the soul both sure and steadfast." At the same time, he cherished a profound sense of his imperfections and unworthiness. His insight into the recesses of his soul was vivid, and his self-examination severe; and hence, prompted alike by the divine command, and a consciousness of his shortcomings in the sight of God, he put on "humbleness of mind." His humility was not *spoken*, but *seen*. He was not one of those who, while often uttering words

of lowliness, evidently think highly of themselves; and who would feel little complacency in those who did not share this opinion. The humility of such people reminds us of the austere monk, who casts a hair-cloth garment over a heart beating proudly within. The humility of our brother was in-wrought; it was learned at the feet of the greatest Teacher, and at the cross of the greatest Sufferer; and, thus originated, it was deep and lasting.

Our deceased friend was singularly patient.

This virtue usually accompanies humility. He who lies lowest will repine the least. This fact was exemplified in the conduct of the departed.

He was long-suffering beneath injury and wrong, of which, unhappily, at the close of his ministerial and pastoral career, he had no small portion. While he keenly felt them, and while they exerted a baneful influence on his constitution—already enfeebled by disease—yet, he cherished no resentment. He forbore and forgave. He strove to act on that beautiful precept, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

His patience was tried by a long and lingering affliction, which well-nigh disqualified him for close mental application and physical activity. And he felt this incapacity the more strongly, since the faculties of his mind were unimpaired. Yet, in this state, and when occasionally racked with severe pain, he was calm and submissive; no murmur escaped his lips. He knew the source of his trials, and was resigned; he felt that many mercies were still left him, and was thankful. So the soft green moss of the rose adds to the beauty of the flower, and hides its thorns.

Benevolence was prominently exhibited in his deportment.

He was benevolent and beneficent too: not content with wishing well to others, he likewise sought to do them good. The poor and sorrowing found in him a sympathizing benefactor and friend. The language of Job would have beseeemed his lips: "I was a father to the poor: and the cause which I knew not I searched out."

To the religious societies of the body to which he belonged, and to others beyond its pale, he was, in proportion to his resources, a liberal contributor. His brethren in the ministry, when perplexed with difficulties or struggling with want, derived counsel from his wisdom and help from his generosity. His example illustrated the apostolic precept to the elders of the Roman Church, "Given to hospitality."

In the life of our brother a firm adherence to principle was blended with a large-hearted catholicity.

To the doctrines of "the everlasting Gospel," he clave with all his heart. The specious novelties of the day found no favour in his eyes. "Having drunk old wine," he never desired even to taste the "new;" for he felt that "the old is better."

Thoroughly conscious that the Saviour's "kingdom is not of this world," he saw that all National Establishments of Christianity marred the purity and dimmed the splendour of that kingdom. He therefore hailed with lively satisfaction the growth of the conviction among his fellow-countrymen that churches founded and sustained by the State are a violation of the claims of conscience and the rights of citizenship.

For much the same reasons that he was decidedly a Nonconformist, he was decidedly a Baptist; since he regarded infant baptism as the chief basis and stay of national churches.

He found no trace of either in the Divine Word; and he thought it of no avail that they might be found elsewhere. He knew full well that both had their origin in human traditions, and that was with him their severest condemnation.

But while steadfastly maintaining whatever he deemed the truth of God, he was no narrow-minded zealot who supposed that wisdom and worth were the sole possessions of the denomination in which he ministered. He loved Christian excellence wherever he discovered it, and could cheerfully worship and work with any who "loved our Lord Jesus Christ in sincerity." In his constant advocacy of Divine truth, and his untiring exertions to spread it, he resembled the stream in its onward flow; and, in the loveliness of his spirit, the beauty on its banks.

His conduct as a Minister and Pastor was in harmony with the other traits of his character.

His great aim was to preach "Jesus Christ and Him crucified." He studied simplicity rather than adornment of style: he wished to *strike* rather than *shine*. And while his ministry was, perhaps, more fitted to establish and console the believing, than to rouse the thoughtless—to polish the stones on the building than to hew them rough from the quarry—yet he was honoured to "turn many to righteousness;" some of whom preceded him to the "better country," where, doubtless, they have welcomed him to "everlasting habitations."

As a pastor he was loving and sedulous in the discharge of his duties. Not like some who, unhappily, work by fits and starts: now laborious, now listless: like sluggish rivers having *rapids* in their channels. Our friend went steadily on; visiting the homes of his people to counsel the young, en-

courage the seeking, comfort the mourners, and cheer the dying. And the recollection of these visits will be grateful to many a survivor; for "the memory of the just is blessed."

But while thankful for such a faithful "steward," we devoutly ascribe all the virtues possessed, and the good wrought, by our sainted brother to the riches of divine grace,

and would "glorify God in him." May those who read this memoir, and especially those who "labour in the word and doctrine" strive to "follow his steps:" and then, together with him, through endless ages, "shine as the brightness of the firmament!"

Bury, Lancashire.
March, 1869.

J. WEBB.

A SERMON FOR LITTLE FOLKS, ON A LITTLE CAPTIVE MAID.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—2 Kings v. 2, 3.

A LITTLE girl who had been reading a story which pleased her very much said:—"But, mamma, is it *true*?" No: it was not true. I think she would have liked it all the better if it had been.

Do you know which is the best story-book in the world? I will tell you, if you do not know. The Bible. For while some of its stories are very pretty, and others are very wonderful, and not a few of them are such as children delight to hear, they are all true.

The text is a part of one of these stories, which is, as you will see, about a little girl.

You have read about the land of Israel, and you know that there was a country adjoining it called Syria. These two kingdoms were not very neighbourly, but were often at war with one another. Sometimes the men of Israel were the strongest, and they slew a great many of the Syrians. But it was not always so. One day the King of Israel was

killed, and the Syrians had the victory. I suppose that they were very proud of it, but they returned home, and there was peace. There would not be much safety, however, for the poor conquered people who lived near them. Peaceable families would often be terrified by Syrian troops of lawless men, who carried off sheep and oxen, or whatever they could find. The text tells us of something that these men did, which I am sure you will say was very cruel. "The Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid." What a thing to steal—a child! Your parents would be in great trouble if you were to be stolen by wicked people, wouldn't they? Perhaps you say, "But I should scream if they were to offer to take me away; and I wouldn't go!" But what would you do if there was nobody near to hear your screams, and if a number of strong men were to make you go? If you wouldn't walk, you know,

they would carry you until you were so far from home as to be unable to return.

It may have been so with this poor girl. We don't know where she was, nor what she was doing, when she was taken away. She may have been playing a little way from the place where she lived; or she may have been going to the well, in the evening, to draw water for her mother. We cannot tell. But you can fancy her distress when these Syrians came and carried her off, and how she would cry and beg of them to let her go back. But no: they wouldn't do that, for they meant to sell her when they returned to their own country. I don't suppose that they cared either, whether they sold her to people who would be kind to her or no, nor whether she would be happy or miserable. But there was one who cared for her:—GOD. He never lost sight of her by day or by night. "He forgetteth not the cry of the humble." Nor did He forget the cry of this poor child. And so, after all the hardships through which she had passed in company with rough and cruel men, we find her in a comfortable home; she is a servant in a rich man's house, and has a good mistress. I want you to see in all this, God's kindness to the little maid. And remember that He takes care of children now, if they fear Him, love Him, and trust in Him.

I should like to show you, too, that you need not wait until you are any older, but that you may begin even while you are very young, to do something for that great God who is so kind. Think of the little girl who is spoken of here. I don't suppose that she was any bigger than some of you. You may fancy that you can see her in Naaman's house, waiting upon the rich man's wife. Clean, tidy, well-behaved, she

is the favourite of her mistress. I shouldn't wonder if the lady often said:—"That little girl from the land of Israel is one of the best servants I ever had." Now, that is one way in which this child served God, without ever speaking a word about Him. Our religion must be seen in what we do. If you wish to serve God, try to be good.

As this little maid was waiting on her mistress one day, you might have heard them talking together, if you had been there. The great lady was in trouble about her husband who was afflicted with a dreadful disease called "leprosy;" and her little servant did everything she could to comfort her. But what could a poor child say to comfort a rich lady? A great deal. She had been taught, when at home, the knowledge of the true God; and she knew that His prophet had done many wonderful things, and that he had even raised the dead. "And she said to her mistress, Would God, [or, Oh that!] my lord, [that is my master,] were with the prophet that is in Samaria! for he would recover him of his leprosy."

I think you now understand the text: and there are three things that I should like you to remember about this little girl.

I. What she was. II. What she did. III. How she did it.

I want you to know—

I. What she was.

You ask me, Nelly, what was her name? but I cannot tell you that. And Milly would like to know whether she had any brothers and sisters. Perhaps she had, but the Bible doesn't say anything about them. A little girl, whose name I forget, asks, "Was she like one of those fairies of whom I have read in my story-book, which mama says is not to be looked at on a Sunday?" No: not much. She wasn't a fairy,

but something a great deal better : a little girl, with plenty of good sense.

Some of you have already learnt from the text that she was a little Hebrew girl ;—her own country was the land of Israel ;—that she was a little servant-girl, for she waited, as we are told, on Naaman's wife ; and that she was a little captive girl, who had been, as we have supposed, stolen from her home. But there is one thing which I should like you all to think of. This little slave-girl, as I have told you, knew and feared the only true God : the God of Israel. It was this that did more than anything else to make her what she was. She wasn't selfish, like some children. You remember what she said to her mistress. It was something like this :—"Oh that my master could go to the prophet that is in Samaria ! for he would be sure to make him well." No doubt she would have liked very much to have gone to Samaria ; but she doesn't ask any favour for herself : no, she only speaks of her master ; she is anxious for him to be cured.

The knowledge and love of God will make children, and grown-up people, less selfish, and it will teach them to feel for others, especially for those who are sick. If you are selfish you are not like the little girl who is spoken of in the text.

Then, too : *She was thoughtful.* She didn't forget what she had been taught when a very little child in the land of Israel. Although she had now to live with people who prayed to idols, she remembered the prophet that was in Samaria, and the true God whom he served. This poor girl, as you know, had lost her home, and her parents, and perhaps a number of kind play-fellows ; but she hadn't lost what she had been taught. Nobody could take that from her.

Some children are very thought-

less. No matter what you tell them, they soon forget it all. A little girl had to write a copy the other day. Can you guess what it was ? I will tell you :—"BE MORE THOUGHTFUL." Of course, she wrote her name at the bottom of the page ! but I mustn't tell you what it was ; for if I did, it might bring tears into her bright eyes, and I wouldn't do that ; no, not for ever so much. But I know more than one or two girls, and a great many boys, who have need not only to write the same copy, but to learn the same lesson. It wasn't so with the little captive maid : she was thoughtful ; and I want you to be like her.

Again : *She was truthful.* Her mistress believed what she said, although it must have appeared to her very strange. And her master believed it too, or he would not have left his home, as we know he did, and have gone all the way to Samaria.

Some children tell lies, and grown-up people cannot believe them. No : not even when they speak the truth. Is not that very sad ? But what a lovely thing for a child to be truthful, and to be always believed ! I think it must have been so with the little girl in Naaman's house. Ask God to teach you to be truthful.

And then : *She was useful.* The text says that she waited on Naaman's wife. She was of use, you see, to her mistress. But, what is more than all, she served God. I want you to try to be useful. Begin to-day. A little child can do something for God. He will help you if you ask him.

I think you will remember that the Little Captive Maid was not selfish, but kind ; and that she was thoughtful, truthful, and useful. But let us notice :

II. What she did.

She taught her mistress, and her master, and was the means of bless-

ing them as they had never been blessed before. What a wonderful thing for a little girl to do! What she said about God's prophet was talked of by the great people; and somebody even told it to the king, who commanded that Naaman should go to Samaria without any delay. But, that you may understand how much this little girl did, I must get you to fancy that you can see her master when he is on his way to Samaria; and then, you must try to look at him when he is returning home. Never mind his splendid chariot, nor his grandly dressed servants, but think of him. When going to the land of Israel he was a leper; but when coming back he was clean. When leaving home he was very proud; but when coming back he was humble. When he went away he was miserable; but when he returned he was happy. Before he went to the prophet he was an idolater; but when he came home he was a worshipper of the Living God.

And all this was owing to what the little girl had said. Naaman would not have gone to Samaria, would not have been cured, but for her.

A great deal may be done by children who know and love the Saviour. A man has been made to think about Jesus, and to trust in Him, by the simple words of a little child. It was a great thing for the Syrian leper to go to Elisha and be cured; but it is a far greater thing for a man to ask the Son of God to save him. He goes to Jesus guilty, but he is pardoned; he goes to Jesus unclean, but he is washed; he goes to Jesus miserable, but he is made happy; before he goes to Jesus he may be very proud, but when he has learnt of Him, he is sure to be humble.

If you know and love the Saviour, talk about Him to others. In the

fountain of His precious blood the most dreadful leprosy, *sin*, is to be washed away. Does a little girl say, "I should like to do what you ask me, but I am afraid to speak to grown-up people about Jesus; and perhaps they would be angry with me if I did"? Suppose you look once more at the little girl in Naaman's house. You know what she was; and we have talked of what she did; but now I want you to notice:

III. How she did it.

You have good sense enough to know that a great deal depends upon *how* a thing is said or done. Read, again, what the little maid says to her mistress: "Would God," or, Oh that! "my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.

How earnestly she speaks. If she can only wish, there is a devout earnestness about it. Such a wish is a prayer. God is sure to hear it. Earnestness is often said to be the secret of success; and I think you are beginning to learn why it is so. If a little girl wishes to do anything, that is worth doing, she must be in earnest. Then:

How respectfully she speaks. Oh, that, "my lord," that is, my master, "were with the prophet." I want you to notice this. It is just as children should speak when addressing those who are so much older than themselves.

One Sunday, a few years ago, a little girl happened to meet, as she was going from school, a very untidy looking man, to whom she offered a beautiful little tract; saying, as she did so, "If you please, sir, will you accept of this?" The man took the little book, and the reading of it was blessed to him, for he began to think of his sins, and to feel his need of a Saviour. When telling the story some time after, he said: "Ah! it

was that, 'If you please sir,' from the lips of that dear child that touched me! If a man had offered me a tract, I should very likely have told him to keep his books to himself, as they might, perhaps, teach him to mind his own business." You see then, how a little child, speaking respectfully, may sometimes do more than a grown-up person.

Look again at what the little maid says, and you will notice :

How intelligently she speaks.—"Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy!" She knew, you see, who could cure her master; *the prophet*, she knew too, where he was to be found; *in Samaria*. It is not enough for children to be earnest and respectful, they must have intelligence as well. If they wish to be the means of doing good, they must be able to tell who it is that can forgive sins; and that the Saviour may be found by all who seek Him. Listen once more to what

this little captive girl says, and you will hear.

How confidently she speaks.—"Would God my lord were with the prophet that is in Samaria! for he *would* recover him of his leprosy." As I have told you, the people belonging to the land of Israel and the Syrians were enemies, but no matter, she felt quite sure that the prophet would heal her master. She knew that in the power which God gave him he would be able, and that in the name of a merciful God he would be willing, to do so.

Well now, if you know the power and love of Jesus, you can speak quite as confidently of what He will do for all who come to God by Him. You can say, "Oh that such an one could go to Jesus! for He would *save* him."

Don't forget, dear children, what I have said, and may God, for Jesus Christ's sake, make you His holy and happy servants for evermore. Amen. D.

NOTES AND EXTRACTS ABOUT ANTS.

"Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—*Solomon, King of Israel.*

"The ants are a people not strong, yet they prepare their meat in the summer."—*Agur, the son of Jakeh.*

THE above-quoted words are usually taken to imply that the ants lay up stores for the winter; and, being Scripture, have tended more than anything else to perpetuate that belief. From the wise monarch of Israel down to the amiable La Fontaine, the teachers of morality have held up the ant as a pattern of in-

dustrious forethought. Plutarch declares that they not only garner wheat and other grains, but gnaw off the germinating end, lest it should grow; which caution, he says, surpasseth all other prudence, policy, and wit. Prior, the poet, asks, "Why the ant, in summer's plenty, thinks of winter's want?" and "By

what instruction does she bite the grain?" Watts informs us that "for winter they lay up their stores;" Dr. Johnson talks of the "prudent ant," "timely provident," and says, "she crops the harvest, and she stores the grain." Many other writers might be cited to the same effect.

The Abbé De la Pluche, in his "Spectacle de la Nature," declares that he has seen ants carry, and sometimes push before them, grains of barley and wheat, much larger than themselves, but never could find out their granary. All the ancients, he tells us, mention it, and Aldrovandus assures us he had seen it. The abbé thinks, for his own part, that the labours of ants, as well as their inclinations, may vary according to their species, and that probably their aureliæ, which are sometimes yellow, have been mistaken for grains of corn without buds, and swelled by moisture.

This last remark seems to show that Pluche had half extricated himself from the chrysalis envelope of ignorance on this matter, though still he partly believes in the wisdom of the ancients. Gould, in 1747, was the first to investigate the genuine history of ants; and he proved that no species of ants ever eats grain, nor feeds at all in the winter season. Subsequently many eminent entomologists have studied the habits and economy of these little creatures, and the result is fully to confirm the conclusions of Gould. Occasionally indeed an ant or a couple of ants may be seen toiling under the burden of a grain of wheat or a barley corn; but these seeds, it would appear, are employed for building rather than for food, a few scattered grains being often mingled with the bits of stick and straw used by the wood-ants in thatching their conical abodes. This, however, cannot be

what the ancients referred to, and we are obliged to suppose that, having observed the ants carry their pupæ, which in shape, size, and colour resemble a grain of corn, they mistook the one for the other; and having noticed them pull open the ends, as they sometimes will, to let out the enclosed insect, they imagined them to be depriving the grain of the embryo of the plant.

The question will perhaps be asked, How Solomon the wise, Solomon the naturalist, who spake of trees, and also of beasts and of fowl, and of creeping things and of fishes, came to be imposed upon by the ants carrying their pupæ, and what bearing this fact has on the question of his inspiration or the inspiration of the book of Proverbs?

We shall probably find that the Scripture writers, whose inspiration has to do chiefly with religious truth, generally adopt the opinions of their age on matters of science, whether those opinions are right or wrong. If they were not better informed than their countrymen on these matters—and why should the Holy Ghost give lessons in entomology?—they used the common language from the necessity of the case. If they *were* possessed of the knowledge, they would have more good sense than to waste time in seeking to bring their countrymen to the same enlightened view of the scientific facts before they urged attention to the moral and spiritual lessons. "Go to the ant, thou sluggard," would have equal applicability and influence whether the ants stored up grain for the winter, or were only believed to do so; and the common belief would justify the language of the sacred writer.

It is no reflection on Providence that this provident instiuct is not given to the ant: it is not bestowed, because in the economy of the ant

it is not wanted. Huber, having pointed out that the aphides (or blight insects) are accustomed, when called on, to impart refreshment to the ants, in the shape of that sweet juice called honey-dew, with which their own bodies are amply filled, says:—

“That by an admirable concurrence of circumstances, which we cannot attribute to accident, these insects become torpid at exactly the same degree of cold as those to which they are thus useful, and recover from this state also at the same time, so that the ants always find them when they need them. And when we say the providing instinct is not given, we must limit the observation to the business of storing grain for winter’s want, for the ants will sometimes collect the eggs of aphides, deposit them in their own nests, guard them with the greatest care till evolved, and then continue to keep an eye over them for the delicious nutriment they afford, as we pasture milch kine.”

A new Solomon, were such a teacher to arise, would not only endorse the lesson of the older monarch, but add fresh ones drawn from a larger knowledge of ants and their ways.

Go to the ant, thou sluggard; consider her ways and be wise.—Thevenot mentions Solomon’s ant among the creatures which, in the belief of the Turks, shall enter Paradise, and the reason assigned is as follows:—“Solomon was the greatest king that ever existed, for all creatures obeyed him and brought him presents. Amongst others, an ant brought him a locust, which it had dragged along by main force. Solomon, perceiving that the ant had brought a thing bigger than itself, accepted the present, and preferred the insect courtier before all other creatures.” It is no fable that ants sometimes aim at things beyond their strength, though their strength is wonderful. A single ant will attempt the impossible task of killing prey thirty times its own bulk, and will succeed

in the lesser labour of dragging alone what is, comparatively to its own size, a log of wood. Two or three have been seen haling along a young snake as thick as a goose-quill, and not dead; and Pierre was amused at seeing a larger number carry off a Patagonian centipede. Go to the ant, thou sluggard!

Go to the ant, ye domestic servants.—It is well known that the red ants carry off the young of another species (which happens to be black), and make slaves of them, compelling them to collect food, feed their masters, tend the young, and do all the domestic work. To ascertain what the rufescent ants would do when obliged to trust to their own exertions, Huber shut up thirty of them in a glazed box, supplying them with larvæ and pupæ of their own kind, with the addition of several negro pupæ, excluding very carefully all their slaves, and placing some honey in a corner of their prison. Incredible as it may seem, they made no attempt to feed themselves; and though at first they paid some attention to their larvæ, carrying them here and there, they soon laid them down again, as if too great a charge. Most of them died of hunger in less than two days, and the few that remained alive, appeared extremely weak and languid. At length, commiserating their condition, he admitted a single negro; and this little active creature by itself re-established order. It made a cell in the earth, collected the larvæ and placed them in it, assisted the pupæ that were ready to be developed, and preserved the life of the neuter rufescents that still survived. What a picture of beneficent industry, contrasted with the baleful effects of sloth, and how fully justifying the advice, Go to the ant, consider her ways and be wise!

Go to the ant, ye spinsters.—The

busy ant is spoken of in the feminine gender, not merely to compliment "the sex" on their common virtues of industry and of generous, unselfish kindness, nor yet to censure them for their as common want of thought or prospective calculation; but simply because all ant-labourers are females, though distinguished from those which become the wives and mothers of the community. Go then to the ant, ye spinsters! consider her ways and be wise. See how in her state of single-blessedness she makes herself, by active uses, one of the greatest blessings of her own society, and be the same of yours!

Go to the ant, ye mothers.—When a female ant first emerges from the pupa, she is adorned with two pairs of wings, the upper or outer pair being larger than her body. With these, when a virgin, she is enabled to traverse the fields of ether, surrounded by myriads of the other sex, who are candidates for her favour. But when, soon after the wedding, the unhappy husband dies, the widowed bride seeks only how she may provide for their mutual offspring. Panting no more to join the choir of aerial dancers, her only thought is to construct a subterranean abode, in which she may deposit and attend to her eggs, and cherish her embryo young, till, having passed through their various changes, they arrive at their perfect state, and she can devolve upon them a portion of her maternal cares. Her ample wings, which before were her chief ornament and the instruments of her pleasure, are now an incumbrance which incommode her in the fulfilment of the great duty uppermost in her mind: she therefore, without a moment's hesitation, plucks them from her shoulders. May we not then address females who have families, in words

like those of Solomon, "Go to the ant, ye *mothers*; consider her ways and be wise"?

The delightful author of the "Episodes of Insect Life," has a chapter headed "Sylvan Morality; or, a Word to Wives," in which he impresses the above lesson in an entertaining way. The opening of the little novellette is as follows:—

"At the age of 17, Emily S— 'came out,' gilt and lettered, from the Minerva press of a fashionable boarding-school, and was, two years afterwards, bound (in white satin) as a bride. In the short period intervening between these two important epochs, she had had a prodigious run of admiration."

We are afterwards shown, at some length, that with her matronly title Emily had not assumed an atom of that seriousness—not sad, but sober—which became her new estate, but still delighted in the ball and in finery, beyond her husband's power to gratify her. While our author is spending some weeks at the cottage of the young couple in Berkshire, a grand fancy-ball comes off in the neighbourhood, and Emily and her husband are invited. The young wife means to go, against her husband's wish; but before the day arrives, our entomological author who is her uncle, takes her on to a neighbouring heath, and shows her the ants who have voluntarily doffed their wings. The result is seen in a conversation at the breakfast-table next morning:—

"At what hour, Emily,' asks our author, 'does Lady Forrester come to take you to the ball?'

"I have written to prevent her calling.

"Oh, then, you are going under other escort?" and we looked slyly at F—.

"I am not going at all," said Emily.

"Here she put in ours her little white hand, and looked up archly in our face,— 'I am not going, for I have laid aside my wings!'

"My good fellow!' said F., as he took our other hand, 'you deserve to be made president of the Entomological Society.'"

Go to the ant, ye disunited families and disunited churches, consider her ways and learn that unity is strength. Bosman relates an instance where the black ants of Guinea in one night reduced a live sheep to a perfect skeleton, and that so nicely that it surpassed the skill of the best anatomists. Du Chaillu says the elephant and gorilla fly before the attack of the Bashikonay ants, and the black men run for their lives. The driver ants of Western Africa, acting in concert, have been known to kill the *Python natalensis*, the largest serpent of that part of the world. Serpents have always been symbols: in this case let them symbolize strong foes and formidable difficulties.

Go to the ant, ye selfish ones, and learn to help your brethren in their labours, and relieve them in their distresses. A gentleman at Cambridge one day observed an ant dragging along a piece of wood, while others were employed in business of their own. Presently the ant in question came to an ascent, where the weight of the wood seemed for awhile to overpower her. But she did not remain long perplexed with it, for three or four others, observing her difficulty, came behind and pushed it up. As soon, however, as she got it on level ground, they left it to her care, and went to their own work.

Ants are ever intent to promote each other's welfare, and ready to share with their companions any good thing they may meet with. Those that go abroad feed those which remain in the nest; and if they discover any stock of favourite food, they inform the whole community, and teach them the way to it. Huber, for a particular reason, having produced heat by means of a flambeau in a certain part of an

artificial formicary, the ants that happened to be in that quarter, after enjoying it for a time, hastened to convey the welcome intelligence to their compatriots, whom they even carried to the spot.

Distress falling upon any member of the ant fraternity generally excites the sympathy of the others, and they do their best to relieve it. Latreille once cut off the antennæ of an ant, and its companions, evidently pitying its sufferings, anointed the wounded part with a drop of transparent fluid from their mouth.

Go to the ant, ye faint-hearted, and learn to persevere.—It is related of the celebrated Timour, that being once forced to take shelter from his enemies in a ruined building, he sat alone many hours, till at length his observation became fixed upon an ant which was carrying a grain of corn (or probably a pupa), larger than itself, up a high wall. Sixty-nine times the grain fell to the ground, but at the seventieth effort the ant reached the top of the wall. "This sight," said Timour, "gave me courage at the moment, and I have never forgotten the lesson it conveyed."

Observe the ant's misfortunes, young men, and learn to avoid the pitfalls of life, the snares laid for you in great cities.—The ant-lion constructs a conical hole, rather more than two inches deep, measuring about three inches across the top, and with sides contracting to a point at the bottom. The creature takes its station at the bottom of the pit, and, lest its gruff appearance should scare away insect travellers, covers itself with sand, all except the points of its expanded forceps. Presently an ant in its journeyings steps upon the margin of the pit, either accidentally or out of curiosity to explore the depth below. Alas! the faithless sand

slides from under its feet; its struggles only hasten its descent, and it is precipitated into the jaws of the concealed devourer. Sometimes, however, it happens that the ant is able to stop itself half-way, and with all haste begins to scramble up again. No sooner does the ant-lion, with his dozen eyes, perceive this than he jerks loads of sand on to the retreating insect, and almost invariably brings it down. What more apt illustration could there be of the fair appearance of vice, the easy road to ruin, the danger of dalliance with temptation, the difficulty of regaining a lost position?

The naturalists have proved that, different as the perfect insect appears from the larva out of which it springs—the butterfly, for instance, from the caterpillar, which constituted its former self—there is no change of being, no new creation, but the earlier form contains all the elements of the later, which are but unfolded as outer coverings are thrown off. So do men develop, in the upward or the

downward direction, ourselves of to-day being essentially ourselves of the future, in this life and the next.

In connection with insect development regarded as a type of our spiritual progress, we may mention a speculative opinion entertained by some that within the material cover which constitutes our natural frame, there exists a spiritual body, endowed with spiritual organs. *This*, in their opinion, constitutes the man—the inward form in constant course of being moulded into beauty or deformity by moral discipline and culture—the building to which the corporeal frame is but a scaffold, thrown down after performance of its purpose—or, returning to our insect analogy, the winged *imago*, which, on entrance to its highest stage of being, casts off for ever its material encasement, as an emancipated butterfly the confining shell which served once as its chrysalidan cover.

GEORGE ST. CLAIR.

Banbury.

SIXTY YEARS SINCE.

It was then that the BAPTIST MAGAZINE came into being, and a few minutes may be profitably employed in glancing at the gladsome progress of things during the period which has since elapsed. The year 1809, in which our Magazine was born, proved a very memorable one;—memorable for its misfortunes and also for the dim dawning of the light which has since culminated into a bright day. Napoleon Bonaparte was then at the height of his wondrous fame; he was then the arbiter

of the destinies of the world. Three years before, William Pitt had died, and died broken-hearted from the news of the battle of Austerlitz, saying with his dying breath, "Roll up the map of Europe, we shall need it no more." "Oh! how I leave my country!" Pigmies were in his place; pigmies in wisdom; but giants in guilt. The Duke of York, who was the Commander-in-Chief, while ruining half an army by his senselessness, was giving its patronage as pin-money to his mistress. But

the dawn of better days was near. "Sir Arthur Wellesley takes the command of the army at Lisbon," and thus commenced the campaign in which Wellington, by beating the French Marshals, carved out his way to Waterloo, there to strike down the tyrant of the nations and emancipate half the globe. In 1809 the domestic concerns of England were as gloomy as her foreign relationships were sad. It was emphatically a Tory time. The terrors of the first French Revolution had not yet spent their force, nor taught to men its proper lessons. We know that it was "God's truth written in hell fire;" that the crimes of the people were the natural reaction against the most hideous corruptions both in Church and State. But our fathers were too near the Revolution to view it aright; and the result was, that in the flames which were burning "hay, wood, and stubble," they thought they saw the destroyer of social order and morals, of altars and of thrones. A sad consequence was that the people were looked upon as a dangerous beast, to be chained and caged; the utterance of political grievances was treason and blasphemy; and in the year in which the first number of our Magazine was published no three persons could converse together in the streets of London without being liable to seizure as conspirators against the welfare of the realm. At that gloomy time the dreadful evils of negro slavery existed; the Parliament was unreformed, and while vast towns like Birmingham were denied parliamentary representatives, "Old Sarum" sent a member to Westminster, though it contained neither a single cottage nor a single inhabitant. The Courts of Law were little better than "the High Court of Parliament." In the early part of this century a man was hanged in Essex for cutting down a

young cherry tree, and was told by the judge that "a man who would wilfully cut down a young cherry tree would take away a man's life." As another proof of the state of English law in the reign of George the Third, the following account may be quoted of a young woman who was hanged at Tyburn for an attempt at a petty theft:—

"She was very young, under nineteen, and remarkably handsome. She went to a linendraper's shop in Ludgate Street, took some coarse linen off the counter, and slipped it under her cloak. The shopman saw her, and she laid it down. For this she was hanged. The defence was, 'that she had lived in credit and wanted for nothing till the press-gang came and stole her husband from her; but since then she had no bed to lie on, nothing to give her children to eat, and they were almost naked; and perhaps she might have done something wrong, for she scarcely knew what she did.' The parish officers testified to the truth of this story. When brought to receive sentence, she behaved in so frantic a manner as proved her mind to be in a desponding and distracted state; and the child was sucking at her breast when she set out for Tyburn to be hanged."

In those dark times, as we might naturally suppose, the morals and religion of the people were at the lowest ebb. Dr. Paley was teaching the national clergy that they were not required to believe "the Articles" which they signed. Bible Societies, Tract Societies, and Sunday Schools were in their infancy; all earnest religion was denounced as Methodism; not one in a hundred of the people could read and write; the most brutal sports were their cherished pursuits, especially on the Sabbath-day; and an honoured friend of Dr. Johnson, Mr. Windham, foretold in Parliament the speedy downfall of England's greatness if prize-fighting ceased to be encouraged by the gentry and nobility of the land.

How different the times in which we live! What ameliorations have

taken place! Surely "we inquire not wisely" when we ask, "Why were the former times better than these?" Within living memory, what beneficial changes have taken place in the condition of the people! The Parliament has been twice reformed; the municipal institutions have been cleansed and imbued with strength; negro slavery has been abolished; Protestant Dissenters, Roman Catholics, and Jews have been admitted to full parliamentary privileges; the Church and Universities have been reformed; more places of worship have been erected during this period than were built from the time of the Reformation; the education of the people has made marvellous strides; a pure literature has been cheaply and widely diffused; noble "Free Churches" have been established in Scotland and in all parts of our great colonial possessions; and last, but by no means least, the Irish Church Establishment has been tried, condemned, and is now on its way to the place of execution. We readily admit that there is still much that is wrong in our political, social, and spiritual condition; but, as compared with the state of England sixty years ago, our position demands expressions of the liveliest gratitude, as it certainly affords grounds for the exercise of enlarged hopes. The question may here be properly put, To whose instrumentality are we chiefly indebted for this happy state of things? Certainly not to the nobly born and the highly placed classes of the country. The division lists of the House of Lords most clearly prove that a majority of the peers, including the bishops, strenuously opposed every measure, the successful operation of which has made the difference between the reign of Queen Victoria and the time "when George the Third was king." A silly curate has lately

asserted that the corn laws were abolished chiefly through the exertions of the clergy of the Established Church;—a statement which is about as correct as the one which will be made twenty years hence, that the Irish Church Establishment received its overthrow from the same sacred hands. No, the middle classes, assisted by Nonconformist ministers, must be mainly credited with the beneficial changes of the last sixty years. The Nonconformists of England will not be forgotten by the future historian of England's present achievements in the noble work of national improvement, and they need have no fear as to the nature of the verdict which he will pronounce upon them. Nor has our own denomination been disinclined to take its share of "the heat and burden of the day." Our young people will do well to bear in mind and often ponder the fact. They should not forget that our great Robert Hall published political writings of unusual depth and unrivalled eloquence, and which have only grown partly obsolete because the political evils he denounced have been mostly removed, and the political blessings he so much desired have been for the most part secured. Neither let it be forgotten that the wonderful essay of John Foster on "Popular Ignorance" did much to arouse the consciences of statesmen to the important subject of national education. How many of us still remember, with grateful reverence, the noble efforts of the lion-hearted Knibb for the emancipation of the negro race! Nor are they without worthy successors in men still spared to us, who, having long and bravely fought against every kind of political and ecclesiastical tyranny, are cheered in their declining days by the sight of much success and the hope of still greater triumphs. They are "the

chariots of Israel and the horsemen thereof." May "a double portion of their spirit" rest upon those who take their place; that 1906 may be as bright as 1806 was dark; and in

its abundant harvest of political, social, and spiritual good, prove that the husbandmen now in the field are tilling their great heritage well.

THE BAPTISTS IN ENGLAND EIGHTY YEARS AGO.

THE Baptist Annual Register for 1790 appears, from the preface written by Dr. Rippon, the editor, to have been the first serial publication in connection with the denomination, and besides many articles of great interest in the history of the Baptists in England, gives much information as to the state of the denomination, which it will be interesting to compare with its present state and position.

The preface commences with a distinct declaration of the principles of civil and religious liberty which have always distinguished the Baptists: "That civil magistracy, according to the plain and obvious sense of Scripture, is an ordinance of God for good, but that in the important business of religion man is accountable to God alone, who has erected a kingdom not of this world, and these principles have not allowed them to approve of that boasted alliance between Church and State which is the grand engine used by worldly politicians, ill-disposed statesmen, and merciless prelates, to accomplish their nefarious designs."

The contents of the Register include an account of the origin and design of the Baptist associations, a list of all the particular Baptist churches in England and Wales, a copy of the yearly association letters, and a variety of similar matter.

The periodical was not to consist of more than *two* parts in a year, the price of the first being 1s. 6d., and it is added, "the plan is open to perpetual improvement."

In a truly catholic spirit the Doctor says that, "though he feels it an honour to rank with the Calvinists, whose system, commonly called orthodox, is peculiarly dear to him, yet, conceiving that all who hate sin and love our Lord Jesus Christ in sincerity, are good men, if they do not think of baptism as he does, nor embrace half his creed, he delights in such as his brethren, and embraces them by thousands in the bosom of a warm affection."

In the language of sanguine expectation, or prophecy, the good Doctor concludes his preface with these words, "Should this service in which I am engaged be crowned with the blessing of our Lord and Master himself, so that it may in some measure induce our churches to admire and adore the grace and faithfulness of God to His people in past days—to lessen each other's sorrows by sympathy, and to increase one another's joys by a mutual participation of them at present; or if, in future, when I have been 'long to the dust gone down,' this work may be assisting to some faithful historian of a people whose sentiments it is expected *will in the ages to come cover*

the whole earth; or should it tend in any degree to illustrate the character of God or display the glory of the Redeemer, to advance the holiness of His people, and to promote peace, goodwill, and felicity among the whole brotherhood of man, my satisfaction will be unbounded."

The list of Baptist churches in England contains 313 churches, with 243 pastors; in Wales, 48 churches, with 60 ministers.

In London there were 15 churches, viz., Chapel Street, Cripplegate (two churches), Devonshire Square, Eagle Street, Goodman's Fields, Grafton Street, Great Ayliffe Street, Lincoln's Inn Fields, Mitchell Street, Piccadilly, Redcross Street, Spitalfields, Wild Street, and Windmill Hill. In Southwark, 8 churches, viz., Black's Fields, Carter Lane, Dean Street, Ewer Street, Greenwalk, Maze Pond, Snow's Fields, and Unicorn Yard.

In Yorkshire, 25 churches, of which Bradford had one, William Crabtree, pastor.

In Lancashire, 15 churches, of which Liverpool had one, Samuel Medley, pastor; and Manchester one, John Sharp, pastor.

On comparing these figures with the present state of the denomination, according to the *Hand Book* for 1869, we find of churches in England 1,820, of which the metropolis has 217, Yorkshire 119, and Lancashire 101.

Bradford, instead of one church, has 8, Liverpool 12, Manchester 13.

In Wales, instead of 48 churches, we find 475, and in England and Wales the number of ministers nearly 2,000.

The first number of the Register

contains a lengthy poetical address to the associations by Benjamin Francis, the Yorkshire and Lancashire letter on "Christian Experience," the Northampton letter on "Christian Patience," the Midland letter on "The Doctrines of Grace," the Kent and Sussex letter on "The Work of the Spirit," the Western letter on "Truth and Error," and the Welsh letter on "Church Discipline;" also a view of the Baptist associations in the United States, which then contained 564 ministers, 748 churches, and 60,970 members, the population of the States being stated as 3,083,600. The number of members in the Baptist churches in the United States is now estimated at 1,000,000.

The volume contains a large quantity of interesting intelligence as to the state of the Baptist churches at home and abroad, with memoirs and other papers, amongst which is one entitled, "An account of the Hindoos, and of the *possibility* of spreading the Gospel among them, by the Rev. John Thomas," followed by a narrative of the rise and plans of the Baptist Missionary Society, with a report of the first meeting and its memorable subscription of £13. 2s. 6d.

To those interested in the progress of our principles these extracts, and the evidence of the rapid growth of the denomination, will be valuable, and it may be that in eighty or one hundred years to come the particulars here given may again be compared with the then state of things amongst us, with a yet more remarkable result.

J. U.

Liverpool.

THE IRISH CHURCH.

THE Bill for the disestablishment and disendowment of the Irish Church is moving on with a steady pace through the House of Commons, and, unless some unforeseen contingency should arise, will be ready for the consideration of the Peers by Whitsuntide. With the character and details of the measure our readers are already familiar, and it is not necessary to enumerate them. The separation of Church and State will be, in every respect, complete, and the Irish Episcopal Church will hereafter stand in the same position as the various Dissenting bodies in England and the Free Church in Scotland. Of the revenues, calculated at the value of sixteen millions, about one-half will be left at the disposal of the Free Church of Ireland, and the remainder, after capitalizing the grant to Maynooth and the *Regium Donum*, is to be applied to objects of national benevolence. The necessity of disestablishment being conceded, nothing could be more fair and equitable than the mode in which it is proposed to deal with the assets. The principle of this measure has been affirmed by a majority of the House of Commons, which may justly be described as overwhelming and decisive, and it was hoped that the Irish Protestant clergy and their adherents would have bent gracefully to that which was manifestly inevitable; but the whole body, 700,000 in number, has, with a very slight exception, allowed itself to be carried away by a torrent of frantic indignation, and resolved to offer the most strenuous and uncompromising opposition to the entire measure. There has seldom

been an example of such headstrong unanimity. Prelates and priests, nobles and commoners, have united their voices in raising one loud chorus of "No Surrender," and, for the first time, the clergy and laity are combined in forming an organization to present the boldest front of resistance. No form of denunciation which human ingenuity could devise has been spared; the dictionary has been exhausted of epithets of abuse, and Mr. Gladstone has been described as an incarnation of Satan. The impetuosity of the national character, enflamed by an outburst of religious fury, has led too many of them blindly to resolve on uniting with their most deadly foes in agitating for the repeal of the Union, totally regardless of the fact that it could scarcely fail to prove fatal to their own creed, and lay Ireland at the feet of the Pope.

Some allowance ought to be made for the excess of their excitement, when it is remembered that the Irish Protestants are struggling for what they consider most dear in life, the existence of Protestantism, which they have been accustomed to consider contingent on the political status and the pecuniary endowments of a State Church. Yet it is with all the advantage on their side of an alliance with the State, both as regards influence and revenue, that Protestantism has retrograded, and Ireland has become the most abject and bigoted of Roman Catholic communities in the world, not excepting even Spain. The Protestants in Ireland repudiate the idea that it is to be attributed to their

dependence on this association with secular might and power that their religious energies have been paralyzed, and that it is only as they are thrown upon their own resources that they will be able to infuse a spirit of missionary zeal and energy into their ministrations. We can scarcely censure them for their inability to get out of the groove in which their predilections have been moving, but it is, nevertheless, lamentable to see men otherwise distinguished by their learning and ability discarding the maxims of reason and common sense, and wasting their energies and exasperating their minds in a vain crusade against necessity. They cannot flatter themselves that the most strenuous exertions on their part will retard, much less avert, a measure supported by a majority of their own members, and by the irresistible force of opinion, in the Commons of the United Kingdom. It is worse than idle for a dignitary of the Irish Church to exclaim, "Trust in God, and keep your powder dry," not referring, as he explained, to the carnal weapon of Cromwell, but to the spiritual powder of the United Church of England and Ireland. The decree is gone forth, and it is irreversible. Their cause, moreover, is weakened by dissensions in their own camp. While the Irish Church synod demands that not a stone of the edifice shall be touched, their own champions in the House have agreed to abandon the citadel to the enemy, and to take their stand on the mere details of endowment. Mr. Disraeli, the chosen advocate of the party of resistance, is hampered by his favourite doctrine of "levelling up," and augmenting the resources of the Roman Catholic Church, which the Irish clergy and laity regard with abhorrence, as the "endowment of error." The two members of the

University of Dublin, Mr. Lefroy and Dr. Ball, both strenuous opponents of the Bill, are neutralizing each other, the one repudiating the principles of his colleague. Lord Stanley is also lost to their cause by his lukewarmness. He has refused to take any part in the debate, and recommends that they should confine themselves to an effort to save as much as they can out of the fire. If the Irish Church could be persuaded to act with Christian dignity, or even with worldly wisdom, and adopt this sage advice, by accepting disestablishment as "a fact," and importuning the legislature to leave them larger means for the support and dissemination of Protestant truth, it is not impossible that better terms might be secured. But the attitude of defiance they have assumed can only result in making the majority of the House, who hold the fate of the Church in their hands, still more inflexible.

The prognostications of national calamity with which the opponents of the Bill seek to terrify the country have long ceased to carry any weight. It is not forgotten that there is no Liberal measure introduced during the last forty years, from the repeal of the Test and Corporation Acts and Catholic Emancipation down to the present proposal of disestablishment, which has not been denounced upon the same grounds, and with equal confidence. At every stage of the progress of liberality we have been threatened with the destruction of our institutions and the ruin of our constitution. But they seem to be endowed with a spirit of vitality which baffles all these sinister predictions. Not only have they been able to outlive these progressive changes, but they appear to acquire fresh vigour and elasticity under their influence. We have not forgotten that when, in

1833, the first reform of the Irish Church was proposed, the Nestor of the Tories, the venerable Lord Eldon, assured the Lords that if the proposal of Mr. Stanley—now Lord Derby—to extinguish ten Irish bishoprics and to cut down the salary of the Bishop of Derry to £8,000 a year was carried, their lordships' House would cease to exist in twenty years. It has happily survived that crisis, and before the end of the present year will have an opportunity of disposing of the remainder of the sees.

It is the province of the Protestants of Ireland themselves to avert the spiritual evil they apprehend from the disestablishment and disendowment of their Church, and to convert it into an element of strength. With the example of Scotland before them, they need not despair of success. Thirty years ago the Free Church seceded from the Established Kirk and formed an organization of its own. It began with nothing, without a farthing for the support of its ministers, without a church in which to collect a congregation. It threw itself with confidence on the sympathy of its friends, who belonged to a lower stratum of society, and were not blessed with any superabundance of worldly possessions. Never was a generous confidence more generously repaid. In the course of thirty years that community has raised eight millions by voluntary contributions, established its own colleges, covered the land with new churches, and now collects a sustentation fund little short of £400,000 a year. The Free Church of Ireland starts under fairer auspices. It has all its churches built to its hand; the stipends and allowances of its ministers and curates are secured for life, and no small portion of existing endowments is reserved for its support. Above all, it possesses the advantage of having, with few

exceptions, the entire aristocracy of the island, titled and untitled, enjoying four-fifths of its territorial revenues and influence, among the professors of its creed, and, as every successive report from Ireland tells us, most enthusiastically devoted to its interests. All, therefore, that is wanted is, that the bishops and clergy should be animated by the same spirit of devotion, and that the laity should emulate the untiring liberality which has been so conspicuously exhibited in Scotland, and we may be certain of the same brilliant results.

It is impossible, on reviewing the events of the last six months, to evade the conclusion that the present measure for disestablishing the Irish Church is the work of the nation, and not of a political faction. Parliament was dissolved in order to take the sense of the people on this particular question. The elections turned exclusively on this point, and they have resulted in returning 389 members pledged to the extinction of the State Church in Ireland. The majority of 120 reveals the state of public opinion on this question through the country, and the strength of that opinion may be gathered from the loyalty to their pledges, so conspicuously exhibited by that majority, in the hope of a satisfactory meeting with their constituents again. Some of their opponents have ventured to assert that if the vote by ballot had been allowed in the House the majority would have exhibited a very different aspect. Far be it from us to insinuate that any members of that honourable House are voting against their convictions, although it contains only ninety who avowedly dissent from the Established Church. But even if this impeachment be accepted, it will only serve to strengthen the assertion that the disestablishment of the Irish Church is one of the most unequivocal acts of the

nation which has been exhibited in the present century. But what will the Lords do?—Pass the Bill, to be sure. They have too much wisdom, and too keen a sense of their own interests, to despise so deliberate an expression of the national will. They will probably make an effort to break the fall of the Establishment by endeavouring to obtain a favourable modification of some of its details, and rescue some more of the property from the fire; but they will not ven-

ture to tamper with the vital principle of disestablishment and disendowment; and the year 1869 will for ever be memorable in our annals as that in which the first successful effort was made to subvert the system of ecclesiastical polity which has been predominant in these islands since the days of Edward the Confessor, and to establish the doctrine and practice of religious equality.

M.

 SHORT NOTES.

THE ŒCUMENICAL COUNCIL is a monomania with the Sovereign Pontiff. According to the most reliable reports, the higher ecclesiastics are all but unanimous in opposing the meeting, which, they wisely conjecture, can do no good, but which, in the present unsettled state of public opinion, may be productive of much harm to the interests of Catholicism. Great exertions have been accordingly made to induce his Holiness to abandon, or at least to postpone it. But his answer is the stereotyped *non possumus*. He appears indeed as passionately fond of this last bantling as any old woman can be of the child of her old age. Regarding the subjects to be submitted to the 800 bishops who are to assemble at Rome on the 8th of December next, numerous conjectures have been disseminated. By some it is announced that the indefeasibility of the temporal power and possessions of the successor of St. Peter is to be "universally" affirmed. Then, again, it is said that the denunciations of modern liberalism contained in the well-known

syllabus of the Pope is to receive the confirmation of the council. Others, again, predict that higher honours are to be decreed to the Virgin, and that her assumption—body, soul, and spirit—is to become a dogma of the Catholic Church. But all parties are agreed in affirming that it is one of the chief objects of the Convocation, if not its primary object, to decree the absolute personal infallibility of the Pope. In his anxiety to secure this result he is egged on by the Jesuits, and by them alone. It is evidently under the spell of their influence that he is acting on this occasion, and the *Civiltà Cattolica* is regarded as the periodical organ of both. By a papal bull recently issued, the directors of that journal are constituted into a *congregazione*, with permission to publish for ever what may seem to them to be right. We may therefore safely deduce the principles on which the Council is to be conducted, from an article which has just appeared in its columns. After affirming that the convocation of a General Council can only belong

to the Pontiff, at whose bidding the most distinguished persons come from all quarters of the globe to do him homage, the journal proceeds to say: "They recognize him as father, pastor, master, guide, in everything infallible, and to him they subject their intellect, their will, their words, their acts, even themselves. They protest (as was seen in a solemn act recently signed by 500 bishops assembled in Rome) to believe what he believes, to feel what he feels, to speak as he speaks, to reject what he rejects, not willingly to deviate one iota from what he shall be pleased to prescribe." This is a singular comment on the apostolic injunction, "Prove all things; hold fast that which is good."

RITUALISM IN THE NATIVE CHURCH IN INDIA.—Protestant ritualism has spread to India, where it comes in competition with the more gorgeous and attractive system of Hindoo ritualism and Roman Catholic ritualism; but it is making head under the proclivities of the highest ecclesiastic authority. Strange to say, the pestilence has broken out in the native flock of the Church Missionary Society, in their principal station in Calcutta, in Amherst Street. The missionary in charge of the church was obliged to make a distant tour for the benefit of his health, and his substitute improved the opportunity to poison the minds of the native converts with the doctrines of ritualism and to introduce its practices. Those who could read English were supplied with popish and semi-popish books; those who could understand only the vernacular were plied with exhortations and arguments. Their minds were soon turned from the simplicity of the Gospel. They were taught to look to sacramental grace and priestly absolution for salvation.

The practice of auricular confession was introduced, and in the vestry of the cathedral native Christians were seen kneeling at the feet of the clergyman, confessing their sins, and receiving priestly absolution. They were instructed that every priest ordained in apostolical succession had the same power to forgive sins as our Saviour himself when on earth. The term Protestant, they were led to regard as an opprobrious epithet, and native Christians of other communions were treated with a haughty disdain. The Prayer-book they considered a very uncatholic compilation, and they believed that there was much to be said in favour of the dogma of the Immaculate Conception. It cost the missionary many months of labour, after his return, to undo the mischief which had been wrought, and eradicate these errors. The effect produced on the mind of the heathen by these efforts may be inferred from the following fact. Some time since a volume was published with the view of presenting Christianity to the educated natives, under a ritualistic form. It fell into the hands of a native gentleman who had received a liberal education, and raised himself to a high position in the service of the State. After perusing the work, he remarked, "For years past I have read the Bible, and held converse with Christian missionaries. My regard for Christianity has been growing up to the present time, but if this pamphlet be a correct representation of that faith, I can only say, let me rather die a Hindoo than perish as a Christian idolator."

CONTINUED DISCORD IN THE CHURCH.—The Evangelical section of the Established Church, having gained a victory over the ritualists and put down the use of incense, the lighting of candles while the sun

shines, and the adoration of the elements, is determined to follow up its success, by renewed attacks on the citadel of its opponents. It will not rest satisfied while a shred of popery, material or doctrinal, remains in the Church of England. The question of ecclesiastical vestments was not affected by the recent decision of the Privy Council, and the ritualists continue to exhibit the eucharistical and symbolical vestments in all their brilliancy. This question is to be brought to legal arbitrament in the case of Mr. Purchas, of Brighton. But the still more important point of the real presence, the keystone of ritualistic doctrine, is to be brought to an issue in the highest ecclesiastical tribunal, by the prosecution of Mr. Bennett, of Frome, which is now in progress, to the no little annoyance of the great majority of the clerical body, who would fain avoid this gunpowder subject. To whichever side the decision of the Judicial Committee may incline, it cannot fail to entail the most momentous consequences on the Established Church, even should it not bring about an absolute disruption. It will require no small measure of ecclesiastical ingenuity and legal subtlety to steer the barque of the Church between this Scylla and Charybdis of doctrine. This chronic religious discord is beginning to be considered a scandal, and to create a feeling of national disgust, and this constant resort to the Courts, the natural consequence of the union of Church and State, is rapidly bringing round the public mind to the opinion that it would be a relief to divorce the parties, and leave religious bodies to settle their own disputes.

RELAPSE FROM CHRISTIANITY TO HINDOOISM.—The Madras Presidency, which has for many years

enjoyed the unenviable designation of the benighted Presidency, appears determined not to allow it to pass out of memory. Its European functionaries were formerly distinguished by an officious partiality for Hindoo practices, and by a readiness to comply with any demands which heathen superstition might make on them, however revolting to Christian feeling. It was at Madras that hundreds of natives were annually dragged by the European magistrates to haul the heathen car at Conjeveram, and this revolting practice was not discontinued before sixteen victims had been crushed under its wheels. It was at Madras that offerings were officially made at various shrines in the name of the British Government. It was at Madras that a gateway of the fort was widened to admit an idolatrous procession. We might fill a whole column with a recital of the various instances in which homage was paid to Hindooism at that Presidency. These proceedings are now happily matters of history, but the latest information from India gives us reason to fear that this abject spirit of subservience to heathen prejudices is not yet extinct. A Hindoo who had embraced Christianity and married a Christian wife relapsed to Hindooism and was received back into caste, on submitting to the penance of having his tongue, which had confessed the Christian faith, pierced with a red-hot skewer. He then married one, if not two, wives, and his Christian wife appealed to the High Court, which corresponds in point of dignity and authority with our Court of Queen's Bench, for a divorce on the ground of adultery and desertion. But that Court thought fit to reject the plaint on the plea that by the Hindoo law, which the man now professed, he was entitled to a plurality of wives, and had not committed adultery,

and, moreover, that he could not be said to have deserted his Christian wife when it was open to him to say that she might come whenever she chose and live with the others. This astounding decision from a court of Christian judges has been treated with the scorn and indignation it deserves in the Supreme Legislative Council in Calcutta, and a law has been passed to prevent the repetition of it, by releasing the Christian wife in all such cases from the marriage bond.

SPAIN AND ENGLAND.—The spread of Protestantism in Spain is not less remarkable than the spread of Popish ceremonies in England. The new constitution in Spain establishes the Roman Catholic faith as the religion of the State, but it grants universal toleration. The liberals of Spain will not allow themselves to be stigmatized as the only intolerant government in Europe, except that of the Pope. In Italy, in all parts of Germany, in Austria, in Hungary, in France, and in Belgium, all Roman Catholic countries, Protestants are eligible for all secular offices, and are of course at liberty to attend their own places of worship; and Spain will not remain an exception. The municipal corporation of Madrid has gratuitously granted a piece of land for the erection of a Protestant church, which is intended to accommodate 500 persons. Under the Bourbons, Protestant service was strictly confined to the British embassy, and was conducted in a small and homely chamber, fitted up in a style which would be considered too mean even for the most ordinary meeting-house in England. Under the constitutional monarchy, it will be celebrated in a stately church, erected at a cost of £10,000. At Seville, again, the most intensely ecclesiastical city in Spain, a Pro-

testant congregation has been collected without exciting the slightest feeling of popular antagonism, and on a recent occasion more than fifty partook of the Sacrament. Such an event has not been known in Catholic Spain for three centuries. On the other hand, there has not been witnessed for three centuries in Protestant England such a scene as that exhibited on Good Friday in the parish of St. George's in the East. At four o'clock in the afternoon the incumbent, the Rev. C. F. Lowder, after service in the church, formed a procession with his choristers and two other clergymen, preceded by a gold cross, veiled, which was carried aloft. It passed through various streets, stopping at different points, at each of which Mr. Lowder delivered a very fervid address to the crowd which assembled to witness this novel scene. At the first pause, he explained that they were going that day through "the painful stations of the way of the cross." The stations at which they halted were intended to represent the spot where Christ received His cross and was condemned to death; where He sunk under the weight of the cross; where He was met by His mother coming out of Jerusalem; where the cross was laid on Saint Simon; where the female, since canonized as Saint Veronica, presented Him with a cloth to wipe His face, the impression of which has miraculously continued upon it to this day, and still more miraculously has been found capable of indefinite multiplication; where He is said to have fallen a second time under the cross; where He was stripped of His garments on the Mount of Calvary; where He was taken down from the cross, and where He was laid in the sepulchre. This Roman Catholic procession lasted more than three hours. Look at Spain, and look at England.

POSTAL REFORM.—Among the agencies which have contributed to the astounding progress of improvement in the present age, there is none more remarkable for its simplicity, or more powerful in its effects, than the system of cheap postage, which will render the name of Rowland Hill for ever famous as a benefactor of the human race. The impulse which originated in England has been communicated to the whole civilized world; but while other nations have continued to advance in the career of progress, we have been content to remain stationary. Among us there is no postage under a penny, nor can the smallest circular be sent under that sum. In France a tenth of a penny sends a circular from Paris to Algiers; even in Spain, in backward Spain, the postage of a circular is less than a farthing. In Switzerland the charge for the conveyance of a paper is a third of a penny; in Tuscany, the Netherlands, Brazil, and Portugal, a fourth; in France a fifth; and in Belgium and Italy a tenth! In America they carry four ounces of letterpress, for a halfpenny, a distance of two or three thousand miles, and

when paid by the quarter, for a third of a penny. The result is, that while the circulation of papers in the United States is 900,000,000 in the year, in this country, which boasts of being at the head of civilization, it is scarcely a tenth of that number. The subject was brought forward in the House of Commons by Mr. Graves last month, but his motion was negated by a large majority on the representation of the Postmaster-General that the reduction would entail a loss of a third of a million, and could not be entertained after the arrangements of the budget had been completed. But if Mr. Graves will take charge of the question, there cannot be the shadow of a doubt of its ultimate, and even proximate, success. The mere exposure of the anomaly is its death-knell. It is of course too late for the present year, but it will be the fault of the people of England if it is allowed to be too late for the next. We do not profess to be disinterested in bringing the subject forward, and in urging those who honour this journal with their support to hold themselves in readiness to pour in petitions by the bushel, at the opening of the next session.

Extract.

ALL who work for God have entered or will enter into the painful experiences of this man of God, Jeremiah—all at least who attempt the kind of work which is most acceptable to Him. If, indeed, any of us are content with traditional dogmas and current moralities; if we do not care to seek truth for ourselves, and to follow it in scorn of con-

sequence; if our aim be to live on easy terms with the world and the church rather than to discover and enforce the whole counsel of God—there is nothing in the story of Jeremiah to trouble us. *We* are by no means likely so much as to come within wind of the scourge, and need have no fear of the stocks. But if we have devoted ourselves to God and

His service; if we aim above all things to bring our whole nature into harmony with His will, to try all men and all questions by the sincere and uncorrupted tests supplied by His Word, to form our own convictions and shape our own lives for ourselves and according to the light He has given us; if we aim to apply the present truth to the popular sin, to deal with every man's conscience, and first of all with our own, as under the swift and searching eyes of Christ:—we must look to pay the usual penalty of fidelity and boldness. Sharing the endeavour of prophets and apostles, we shall also share the shame which was their glory, the reproach which was their plaudit, the suffering which was their joy. It is not easy for "such creatures as we are, in such a world as this," to be true and good in any high or noble sense of the words. If we would possess ourselves of the very truth, we must buy the truth: buy it? ah, yes, and pay ready money for it, and even then not get it for a time, or only for a time. If we would be sincerely good, we must take up the cross: and the cross is heavy and sharp; it will often seem to wound and bring us to a pause when it is but shedding sweet healing balms into our infected nature, and strengthening us to encounter the difficulties of the way. In proportion to our real successes will be our apparent failures: if our fidelity be great, the sharper will be its trials. Our very susceptibility to spiritual influences will bring doubts that will smite, and fears that will fetter our souls. The more clearly we discern what we should be, the more profound will be our discontent with what we are. The more justly we appreciate the greatness of our work, the more bitterly shall we rue our unfitness for it.

Nor will all our troubles be the logical and inevitable results of the disparity between the lofty task to which we are devoted and the weakness and imperfection of the nature we bring to it. One of our keenest, as it is also one of our most frequent pains, arises from our want of success, and the mystery which overhangs it. We know that the Father loves all men, and desires that they

should come to the knowledge of the truth. We know that Christ died for all, that He might redeem them unto God. We know that the Spirit strives with all, that He may bring them to a better mind. And yet how few, alas, how few are brought to a saving knowledge, or to anything like a complete knowledge of the truth as it is in Jesus! Is the fault with us, with us alone? Without thinking of ourselves more highly than we ought to think, without any sin against Christian modesty, we may surely be conscious that, in giving ourselves to the work of the ministry, we very cheerfully renounced many of the "chances," and gains, and comforts which our brethren unblameably pursue and enjoy, from a sincere desire to do them good to the utmost of our ability. We may have the witness in ourselves that the truths we speak are very dear to us, and that we speak them with a sincere devotion; that we anxiously study how to convey them in forms most likely to arrest thought and to induce conviction: that our supreme aim and desire is to win men to a more perfect love and obedience of the truth. Yet we do not win them, or we win only a few of them. Many, perhaps most, who listen to us remain unimpressed, unconvinced. Of those who receive the truth many do not hold it very fast, or do not suffer it to touch more than a narrow superfluous of their lives. As we look back on a ministry of ten, twenty, forty years, even the most successful of us can recall no results at all commensurate with the means at our command. We have drawn no large number of souls into the Christian fellowship; and, with all our desire to do much for those who have been won, we have been able to do little more than maintain them on the lower levels of obedience and devotion. They are not *transfigured* by the truth. Now and then, perhaps, this or that face shines as it comes from the Sacred Presence of a divine communion; but it is not for long, nor at the best is its radiance so dazzling that it need be veiled lest men should be unable to endure the lustre of its holiness. In some moods, in moods that are by no means infre-

quent with us, we are fairly overborne by the sense of failure, by the vanity and futility of the work it has cost us so much to do. Like the Prophet, we mourn and complain in our prayer that, although we have not spared our labour, we have laboured in vain; that, with but little strength to spend, we have spent our strength for nought.

And with us as with him, this mood of spiritual dejection is often induced by the opposition of those from whom we expected, and had a right to expect, sympathy and help. *We* at least, whatever may be the case with other servants of the altar, have about us men who are every whit as much priests and prophets as we ourselves,—and who are quite conscious of the fact; now and then, perhaps, a little too conscious for our peace. From these, or some of these, we often receive a sympathy the most delicate and cordial, a help far beyond our deserts, if not beyond our hopes. Yet I suppose at times we all meet men who, though bound by office and profession to uphold and further us, are of a narrow ungentle spirit, contracted in view, uncertain in temper, and who retard the very work which, in their sweeter moods, they are concerned to promote. If they do not smite us and clap us in the stocks, they are sometimes, perhaps, a little too ready to suspect our motives, to fetter our liberty of thought and action, to send us comfortless to a task which can hardly be achieved save in freedom and buoyancy of spirit: to assume that, without much study, they are familiar with questions which have been the main study of our lives: to resent almost as an insult the mere suspicion that we may have advanced to views of truth and duty which as yet are concealed from them. Not all who choose a teacher are willing to be taught. From what I have heard and read, I can well believe that many a faithful pastor has left his vestry, or church-meeting, or even the house of some dear good-natured friend, with a heart as heavy and despondent as that of Jeremiah when he sat in the temple

stocks with the dark night rushing down upon him. *The stocks of the Temple* indeed are apt to be terrible instruments of torture to a refined and sensitive spirit, even when they are used more for want of thought than want of heart. Nay, however happy we may have been in our relation with deacons and *arch*-deacons,—and some of us have to thank God that we have been very happy,—although no neighbouring minister should have been ready to suspect our orthodoxy, no officer of the church to restrain our freedom, no dear friend to whisper biting jests, we all know at least *one* priest and prophet who is very apt to betray us. A man might surely account himself his own best friend, and hope to have some comfort from himself. But we, unhappy that we are, soon discover that we are our own worst enemies; that we are more unfaithful to ourselves, to our own best interests and highest aims, than any of our friends. Ah, how often and how bitterly have we to lament the infirmities of temper, the inconstant will, the lack of faith, and charity, and devotion, by which we hinder our own work and thwart our own endeavours! How often, with what bitter tears of contrition, have we to cast ourselves at the feet of the Divine Compassion, and to confess to Him who is in the secret of our hearts that we are not worthy to make mention of Him, nor to speak any more in His name!

And then to us, as to the Prophet, there comes the temptation: "Give it up, give it up. You were never fit for the work. You have mistaken your vocation. You would have been happier in it and more successful had God called you to it. You have found yourself out at last—that is all. And now go into a quiet place apart, and humbly begin a lower task." And for the moment—but, ah, how often that moment recurs!—in our misery and self-abasement, we yield to the temptation, not knowing it for what it is, mistaking for a divine monition the impulse of a weary and impatient heart.—*S. Cox's Secret of Constancy in Christian Work.*

Reviews.

Memorials of Baptist Missionaries in Jamaica, including a Sketch of the Labours of early religious instructors in Jamaica. By JOHN CLARKE, Corresponding Member of the Ethnological Society, and late missionary in Western Africa. London: Yates and Alexander. 1869.

THERE are none of our mission fields which have stronger claims on our sympathy than Jamaica. Whether we regard to the character of the men who have laboured in it, the perilous difficulties of their undertaking, or the success which they ultimately achieved, the Baptist denomination must feel a peculiar interest in the welfare of this island. The labours of our missionaries are moreover so closely identified with its social and religious progress, and the events which at different times have there transpired, have occupied so conspicuous a place in the public attention, that our interest is thereby greatly deepened. We were therefore prepared to give a hearty welcome to these "Memorials" when they were first announced; and now that we have read them, and are acquainted with their merits, we cordially recommend them to the perusal of our readers. Much has been written on Jamaica before, but the subject is by no means exhausted. The present volume has a character of its own, and will meet a want which many have long felt.

Mr. Clarke has collected his facts with great judiciousness and care, and arranged them clearly and concisely. He throws them into the form of short biographical notices of all the missionaries who have laboured in connection with our denomination since 1814 down to the jubilee year in 1864. These notices, though of various length, are well proportioned, and contain a large amount of valuable information, both as to the degradation of the people, and the men

and the means whereby their condition was improved. The more prominent missionaries are in no danger of being forgotten—their names are inseparably associated with one of the noblest philanthropic movements of the present century, and are almost household words. Others less known to fame have toiled earnestly and successfully, and are equally worthy of our esteem. And this volume records their labours and preserves their memory.

We ought to add that Mr. Clarke also gives an account of the evangelistic efforts of the Moravian brethren in Jamaica, the first coloured teachers, the Wesleyan, Presbyterian, and the London Missions.

The younger members of our churches especially should make themselves familiar with the contents of this volume. It will not only give them an idea of the vast and complicated trials with which the pioneers of missionary effort had to contend, but will in various ways stimulate and strengthen their faith.

Lange's Commentary on the New Testament, The Epistles of James, Peter, John, and Jude. Translated from the Second Revised German Edition, with Additions, Original and Selected, by J. ISIDOR MOMBERT, D.D., Rector of St. James' Church, Lancaster, Pa. Edinburgh: T. & T. Clark. 1869.

DR. LANGE'S "Bibelwerk" is unquestionably the most comprehensive and useful of all our Commentaries, whether German or English. If on various points it is surpassed in thoroughness and detail by Biblical critics who have pursued only one line of investigation, it is at least unrivalled in general excellence, and by most people would be preferred to any other single work. Our readers are of course aware that only a small part of it is contributed by Lange

himself. He has associated with him a number of well-known Continental divines, who write each on a special book or books under his supervision. This great undertaking has been duly appreciated by all sections of the Christian Church. In America it is being translated and edited under the general superintendence of Dr. Philip Schaff, who has secured the assistance of twenty distinguished scholars. It is this American edition which is now being published by the Messrs. Clark, of Edinburgh. Valuable as the work may be in its original form, its worth is greatly increased by the contributions of the translators. All parties have displayed uncommon ability, erudition, and care; and Biblical students will not, we imagine, be slow to acknowledge the obligations under which they are thereby laid.

The present volume has been translated by Dr. Isidor Mombert, Drs. Lange and Oosterzee, the joint authors of the Epistle of James, Dr. Franmüller writes on the Epistles of Peter and on Jude, and Dr. Braune on the Epistles of John. The manner in which Dr. Mombert has accomplished his task merits our warmest commendation. His acquaintance with theological literature is very extensive, and his quotations, though sometimes too long, are always to the point.

To each of the Epistles are prefixed valuable prolegomena (similar to Dean Alford's in his Greek Testament), in which the authorship, the canonicity, the occasion and the object of the book, and its relation to other Scriptures are discussed. The text is that of the Authorized English version, but the readings of different MSS. are given below it, and references made to the other principal versions, ancient and modern. The notes are arranged under the three-fold division, 1. Exegetical; 2, Doctrinal and Ethical; 3, Homiletical and Practical. Each division is excellent, and, as a general rule, embodies the results of the latest scholarship and research. Were we to make our choice, we should say that the "Doctrinal and Ethical" section is almost invariably the best, although the point is one on

which there may, and probably will, be considerable difference of opinion. The homiletical notes are remarkably stimulating and suggestive, but sometimes strained and fanciful. The quotations from our best English critics and divines have rendered the volume more complete and practical. For whilst the Germans are more subtle and ingenious, they often fail where the English excel.

In a bulky volume like the present, it is impossible to agree with everything, either in exegesis or doctrine, and there are many things from which we decidedly dissent. Generally, however, the differences are in matters of minor importance, and, in most cases, corrective remarks are appended by the translator. No thoughtful man will consult the Exposition in vain, even when unable to assent to it, he will receive suggestions which can scarcely fail to set him on the right track, and this is no small praise.

Taken as a whole, therefore, the volume has our profound admiration, and must be classed among the most successful of our Biblical Commentaries. That our readers may have some idea of its character, we give the following extracts from the "Doctrinal and Ethical" section, which seem to us of the average merit.

On 1 Peter xi. 1, *et seq.* :—

"It would be erroneous to represent the nature of regeneration as a state out of which whatever is good is spontaneously flowing, as water flows from a strong fountain; the new man needs constant growth in all his powers. The light of his knowledge must deepen and increase; his will must become more firm and decided; he must grow in love, hope, patience, and all other virtues.

"Christianity is not satisfied with partial and superficial improvement; it demands inflexible severity towards the old man, and insists upon it that impurity in every shape and form shall be exposed and struggled with. The progress of the Christian life corresponds every way to its beginning. He that in a first repentance has been awakened from spiritual sleep must every day rise anew from sleep; he that has put on Christ in faith must daily put Him on more thoroughly. This is necessary because the old man exists alongside the new, although the dominion of the former be broken.

"The means whereby the new man is nourished and furthered is none other than that to which he owes his existence. He must grow out of God, His Spirit, and His Word. It is a most dangerous opinion for any to hold that he has inwardly appropriated so much of the Divine Word as to be able to dispense with the outward word. He that despises this may soon be punished by God, in that He will so effectually deprive him of His light and strength as to induce him to regard as Divine revelations his own vain imaginings and foolish dreams."

On 1 John i. 7:—

"The work of Jesus Christ is strongly characterized in one direction: 'His blood cleanseth from all sin.' This statement involves the following particulars:

"1. We can nevermore cleanse ourselves, our cleansing remains the work of Christ.

"2. It is just the death of Christ that effects and accomplishes our cleansing; dying for sin He conquers it; the victory of sin is its defeat, and the defeat of Christ is His victory. Fighting unto death He acquires the life of His own, and sin, in its triumph over Him on the cross, is discomfited. For His sake God turns to the world His reconciled countenance, and through faith in the crucified One the world abandons sin, which is enmity against God. The cross, the death upon the cross, possesses an overwhelming power of attraction, and the life of the Son of God shut up in the life of the body breaks through in the life of the Spirit, in the working of the Spirit sent by Him and the Father, who now becomes operative in believers (John vii. 39, xvi. 7; Acts ii. 33).

"3. Sin still cleaves to the justified; justification does not miraculously or magically cancel sin by a judicial decree—it only absolves us from punishment, guilt, and condemnation, but requires the carrying on of the work of redemption (of which it is the beginning) and of its consummation in sanctification; justification does not end, but it does begin sanctification.

"4. Justification does not even effect the independence of the believer, but merely introduces him into the walk in Light, to the fellowship of the brethren, one with another, as into the sphere within which redemption may be carried on and consummated and also in the individual; redemption, like the knowledge of infinite love, is a common experience (Eph. iii. 18).

"5. Sanctification is the continuation of justification; it must ever return to it and recur to its power and might.

"6. Sanctification is a work gradual in its growth.

"7. It has respect to *all* sin, not only to its manifestation, but to its seat and origin.

"8. Justification and sanctification, the power of the death upon the cross, and the fellowship with the brethren, the walk in the light, and the cleansing from all sin, all these reciprocally operate on and promote each other; this holds more particularly good of brotherly, of Church fellowship, and of the hallowing power of the Saviour's death upon the cross, so that we are reminded of the words of Cicero, '*Nisi in bonis amicitia esse non potest.*' Or we must distinguish, but not separate, Christ for us, *before* us, and *in* us."

Religious Republics; or, Six Essays on Congregationalism. The writers:

WM. MITCHELL FAWCETT, Barrister-at-Law; THOMAS MARTIN HERBERT, Independent Minister; EDWARD GILBERT HERBERT, Barrister-at-Law; THOS. HARWOOD PATTISON, Baptist Minister; PHILIP HENRY PYE-SMITH, M.D.; and JAMES ANSTIE, Barrister-at-Law. London: Longman & Co.

NEVER were we more strongly reminded, than while following the train of thought in these essays, of the fact that an unfettered Christianity appeals to the highest faculties of man, while a State-church exists only by the hold it has on man's inferior nature; that the first is ever inviting him to rise, while the other simply drops down to his level; that the one courts with ardour the advent of all discovery and all truth, while the other is compelled to adopt the coward-weapon of *suppressio veri*; that the one challenges all comers to a fair fight, while the other lurks behind its intrenchments. One of Sir Walter Scott's heroes charges the Flemings with being "rampant behind walls, but rubbish in the field." So we say, "If the Flemings resent the soft impeachment, let them now come out and show themselves to be men."

The delusion that an Established Church is the best conservator of truth is ably exposed in the essay where Dr. P. H. Pye-Smith exhibits the positions respectively held by such a Church and the School of Science. He shows how damaging uniformity and comprehension

become when they make religious differences seem unimportant, at the same time that differences in science are admitted to be all important. They foster the growth of esoteric doctrines of enlightenment different from those publicly and officially professed; a process which all true disciples of science cannot but abhor and reject. Moreover, seeing that the widest and most liberal national Church ever yet dreamt of even by so-called Broad Churchmen must be based on some amount of compromise between authority and private judgment (and compromise is equally hateful to the intensity of scientific conviction), such an alliance presents religion in the odious light of having bargained for wealth and worldly authority by the sacrifice of some of her distinctive tenets; and to all true enthusiasts for science this would not be less distasteful than for a body of natural philosophers to be admitted by government to wealth and power on condition of always teaching what was thought favourable to the interests or the prejudices of their retainers! But we must reserve till next month the more copious exhibition of thought which these welcome treatises suggest.

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," "Our Heavenly Home," &c. London: W. Macintosh. 1869.

THE task to which Mr. Grant has here addressed himself is by no means a pleasant one, and we can well believe his assertion, that if he had consulted only his natural inclination, he would not have "entered the domain of religious controversy." But there are times when inclination has to be suppressed, in obedience to the higher requirements of duty, and in our day it is scarcely possible for any earnest man to avoid being somewhat of a controversialist. Mr. Grant has earned the thanks of all who love the old theology, and his opponents will at least respect the sincerity of his motives, and his manful adherence to his convictions of right.

The errors which he here combats are principally the doctrines of annihilation, or the destructionist theory, the universalist system of faith, and the denial of the eternity of future punishments. He has evidently studied these subjects in all their aspects and bearings, and discusses them, as they ought to be discussed, almost exclusively on Scriptural grounds. We do not hesitate to say that Mr. Grant's arguments, both in refutation of the opinions he opposes and in confirmation of his own, are unanswerable.

The closing part of the volume is devoted to an exposure of lax views on the question of inspiration, as shown by recent utterances of eminent Congregationalists, on the observance of the Sabbath, on Church discipline, and the prevalence of Positivism. But these points are touched upon more lightly and, we think, less successfully, than those relating to future punishments. It is, perhaps, to be regretted that Mr. Grant has not given us a fuller and more minute discussion of them, even if the former part of his volume should have had in consequence to be compressed.

With regard to inspiration, *e.g.*, whilst his remarks are sufficient to confirm an intelligent Christian in his belief of the doctrine as commonly received—*i.e.*, the doctrine of plenary inspiration—they do not meet the objections so persistently urged by modern critics of the advanced or rationalistic school, which have undoubtedly had no slight influence on many who shrink with repugnance from their general position.

There are some things in the book to which we are constrained to take exception, as being somewhat extreme. We deplore the errors to which our attention is so forcibly directed, and pray that our churches may be purified from the slightest taint of them, but are, at the same time, less despondent than Mr. Grant. He scarcely attaches sufficient importance to other features of our Church life, of a lighter and more hopeful character. He has, however, rendered good and timely service to the cause of Evangelical religion, and his book deserves the earnest con-

sideration of all who desire its maintenance and extension. We trust he will have the satisfaction of knowing that his work has not been in vain.

Memoir of Alexander Thomson, of Banchory. By Rev. GEORGE SMEATON, Professor of Exegetical Theology, New College, Edinburgh. Edmondston & Douglas. 1869. Pp. 556.

THIS is the biography of a man, in whose character were united many of the best and highest tendencies of our age, and who therefore deserves to be held in honoured remembrance. By those who were acquainted with him when living, he cannot, we imagine, be soon or easily forgotten; and those who know nothing of him except from this volume, will derive from the study of his life not a mere temporary pleasure, but permanent profit. Mr. Thomson was a large landed proprietor in Aberdeenshire, and moved in the highest social and literary circles; and this, so far from eclipsing, rendered more conspicuous the virtues of his Christian character. Although he lived for the most part on his patrimonial estate at Banchory, he largely availed himself, as we might expect of the opportunities afforded by his position, of foreign travel, and at different times spent several years on the Continent—visiting the principal places and objects of interest, and conversing with the leading minds of the day, especially in philosophy and religion.

The range of his mental acquirements was remarkable. To use his own phrase, he “tried to know everything,” and that not superficially, but thoroughly—not for the sake of display, but from the pure love of knowledge itself, as his letters and papers abundantly testify. Among the subjects of his study were, the ancient classical and the principal modern languages, natural history, geology, chemistry, and archæology: and in any of these branches he might have attained marked eminence, in all of them his proficiency was far beyond the average.

But though Mr. Thomson possessed a quenchless thirst after knowledge, his

time was not by any means spent exclusively in his study. He regarded his talents and acquisitions as committed to him in trust, to be used for the glory of God and the well-being of his fellow-men. His life was, therefore, one of prolonged and practical activity. In addition to the responsible offices held in his county, he took a prominent and influential part in various philanthropic and ecclesiastical movements which have rendered the present century illustrious. His efforts in connection with the formation of the Free Church of Scotland, the Aberdeen Ragged Schools, the Scotch Poor Laws, Prison Discipline, the Social Science Congress, and the British Association, are worthy of especial mention. No one can fail to be struck with the multiplicity and many-sidedness of his efforts, alike in his private pursuits and in his public activity. And when we remember, that throughout his entire career there was manifested a loving and devout Christian spirit, we shall be at no loss to account for the profound esteem in which he was held. We agree with Professor Smeaton in his conviction, that “such a life should by no means be left unwritten,” and are glad that the task has been accomplished by one who is in every way so well qualified for it.

To some of Mr. Thomson’s political and ecclesiastical principles we cannot assent, but this does not interfere with our respect for his character, nor mar the pleasure with which we peruse his life. There are many extracts from his letters, reviews, &c., which we should like to have quoted, but they are too long for the space at our disposal, and cannot be compressed without injury: *e. g.*, the account of Popery as it is seen in Rome, the observations on the Mutual Relations of Science and Religion, and the description of the Catacombs. We may, however, give his description of the caricature scratched on the wall of a vault of the Palatine Hill, as there have of late been frequent references to it:—

“There are numerous scratchings of names on the plaster-walls, mostly in Greek, and one of these (now removed to the Collegio

Romano) is very interesting, being a rude caricature of an early Christian. It represents a human figure with the head of an ass, extended on a cross, and another man with extended arms on one side, but whether in adoration or contempt it would be hard to say. Below is the inscription—in very rude letters:—

AAEΞAMENOC CEBETE ΘEON

Alexamenos worships God.

The design cannot be misunderstood; one of his fellow-servants wished to throw ridicule on Alexamenos as a worshipper of our crucified Redeemer. The age of the caricature is uncertain. It is supposed to be of the second century. It is very interesting, as a confirmation of the apostle's notice of early believers in the Imperial household (Phil. iv. 22). It is also interesting as a proof of the currency at the time, against both Jews and Christians, of worshipping the head of an ass as their God."

Many of Mr. Thomson's criticisms on the books he read, are expressed with epigrammatic clearness and force. We append the following:—

"Finished life of Mackintosh; an amiable man, but a melancholy book. How much might such a mind have done had his friend Hall's faith been his! He seems, however, to have died a Christian.

"Read Frederick II. What a scoundrel he was, but how clever!—quite to Carlyle's taste.

"Newman's Apologia. I never tried to read a more intolerable book, or one which more thoroughly revolted all my sympathies; a man with fair abilities deliberately setting to work to reject the simple truths of God's Word and substituting a *baseless* fabric of his own imagining instead of it, and then calling it a sincere faith and asking the world to pity him. It is too bad. The more I read and the more I think, the more I see the danger of departing one hair's breadth from the revealed Word. My attention has been the more drawn to this of late, by studying the origin and growth of sundry errors."

The Student's Manual of Modern Geography. By W. L. BEVAN, M.A., Author of "The Student's Manual of Ancient Geography." London: John Murray, Albemarle Street.

THIS is, without exception, the most complete and the most accurate treatise

on Geography in the English language. It not only contains a prodigious amount of information, but the classification of the contents is felicitous, and they are corrected by the latest discoveries in remote lands, and the most recent political changes in European countries.

It is a valuable feature of the work, that it contains a far more extensive geographical description of the United States of America, and of China, than any other educational work printed in England. More than 8,000 places are mentioned in the copious index of contents, and the whole is a specimen of laborious scholarship, eminently creditable to the editor, and worthy of a place in Mr. Murray's well-known series of students' manuals.

Service at Home for the Young Folks in Schools and Families, for Wet Sundays and Winter Evenings. By DAVID A. DOUDNEY, D. D., Incumbent of St. Luke's, Bedminster, Bristol. London: W. H. Collingridge, Aldersgate Street. 1868.

THIS unpretending little volume will meet with a welcome reception in many of our families. Its purpose, which is sufficiently explained by its title, is admirably carried out. There are fifteen services, each consisting of three hymns, two Scripture lessons, two prayers, and a short sermon. The hymns are judiciously selected from the best Christian authors, the prayers are direct and fervent (this we must allow, even if we do not approve of "forms"), and the sermons bring home Scripture truths to minds of the least capacity, in a style which is as charming as it is simple. Dr. Doudney is an earnest evangelical man, and we shall be greatly surprised if his book is not a general favourite with the young.

Pioneers of Civilization. London: Hogg & Son, York Street, Covent Garden.

A BOOK of considerable merit, and containing much information valuable for young people; but sadly marred by inaccuracies of nomenclature, which bespeak a want of care in its revision.

The Miner of Perran-Zabuloe ; or, Simple Records of a Good Man's Life.
By W. DAVIS TYACK. Second Edition. London : Elliot Stock. 1869.

THESE "Simple Records of a Good Man's Life," have afforded us both pleasure and profit. William Murrish, the subject of them, was a Cornish miner. He was converted to Christ in early manhood, joined the Wesleyan Methodists, among whom he had been brought up, became a class-leader, and superintendent of a Sabbath-school, and took part in various other branches of Christian labour. He was a man of strong common-sense, profound humility, and untiring zeal ; realizing, in no ordinary measure, the apostolic injunction, "Diligent in business, fervent in spirit, serving the Lord." A more affectionate and beautiful life we rarely see. Would to God that all "the sons of toil," as well as those of a higher social grade, were like-minded with him.

The Gospel in the Book of Joshua.
Second Edition. London : Elliot Stock, 62, Paternoster Row.

A VERY suggestive and well-written little book, illustrating the words of the apostle, "Now all these things happened unto them for ensamples (types) : and they are written for our

admonition, upon whom the ends of the world are come." The Gospel is never more precious than in the Old Testament.

Historical Sketch of the Baptist Church at Weston-by-Weedon, compiled from the original Church Book of 1681.
By Rev. J. LEA, Pastor of the Church. Northampton : Taylor & Son.

A VALUABLE contribution to our denominational history. The county of Northampton has rich materials of the same order ; and we hope, ere long, to secure some of them for the pages of the BAPTIST MAGAZINE. Messrs. Taylor, of Northampton, are unsurpassed in the typographical excellence of their publications.

The Secret of Constancy in Christian Work. By the Rev. S. Cox, of Nottingham. A Sermon preached before the Annual Association of General Baptists, &c. London : Arthur Miall, Bouverie Street ; and Marlborough & Co., Ave Maria Lane. Price Sixpence.

WE heartily commend this sermon to the perusal of all our readers. To those who are ministers, it will especially yield much wise counsel and encouragement, and may well be studied as the model of a thoughtful and useful discourse.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. A. Beckitt, late pastor of the Ipswich Church, Queensland, has accepted an invitation to the charge of a new Church, North Newbald, East Yorkshire.

The Rev. Edw. Medley, B.A., of Regent's-park College, has accepted the invitation of the Church at John-street, Bedford-row, lately under the pastoral care of Hon. and Rev. B. W. Noel, M.A.

The Rev. C. O. Munns will resign the pastorate of the Church at Wokingham, Berks, at Midsummer.

MISCELLANEOUS.

ABERDEEN.—A new chapel is being erected in Aberdeen for the John Street Baptist Church.

THE BRITISH AND IRISH HOME MISSION.—At the request of the Committee of the British and Irish Baptist Mission, Dr. Price, of Aberdare, and Mr. Henry, of Belfast, are about to visit America, for the purpose of creating an interest in the Society's Missions in Ireland.

STOCKWELL BAPTIST CHAPEL.—The

attention of our readers is respectfully requested to an advertisement which will be found in this number of the Magazine announcing a Bazaar in aid of the liquidation of the debt on this chapel. Not only will our friends be rendering good service by assisting Mr. Mursell and his deacons, but they will find additional pleasure in a visit to the Stockwell Orphanage.

HANWELL.—Union Church has just been opened. The style of the building is geometrical Gothic, of the period of Edward Vith. C. Jones, Esq., is the architect; and the Rev. G. Rouse Lowden, F.R.G.S., pastor. The opening services were conducted by the Rev. Samuel Martin, of Westminster, the Rev. W. Landels, D.D., of Regent's Park, and the Revs. J. A. Spurgeon, — Gibb, Wm. Isaac, of Ealing, and J. R. R. Titt. A public meeting was held on April 8th, presided over by Henry Wright, Esq. The following ministers evinced their interest in the cause by being present and taking part in the proceedings: the Revs. W. Stott, St. John's Wood; J. Clifford, M.A., LL.B., Paddington; J. Keed; — Taylor, Acton; J. Hall, Hounslow; R. Goshawk, Isleworth; G. F. Glass, J. Vine, Brentford; G. H. Jackson, Twickenham; A. Fergusson, Ealing; W. Perratt, Hammersmith; A. Hill, Hayes; J. Gibson, West Drayton; Messrs. Tidmarsh and Sackett.

CLERICAL INTOLERANCE.—Did we not know something of the unscrupulous bigotry of some of the country Church parsons, we could hardly believe it possible that any one could be found insinuating that, unless persons are sprinkled, they may not be legally married at the church. In some rural districts this, however, is really done, and in a few cases with some success. Thus, the Rev. B. Arthur, Baptist minister, writing to us from Aston House, near Faringdon, says:—"In this village three young persons have been persuaded to submit to sprinkling lately. One of them, whose parents were both members of my congregation, and who lay interred in our burial ground, has not only been sprinkled, but also confirmed. A second, whose mother is a member of our Church, and whose father greatly objected to it; and a third, whose parents are both members of long standing, and who positively objected to their daughter submitting to that rite. In inquiring of several families I found the impression was general that, unless persons had been christened, they could not be legally married at church." To remove this difficulty, our correspon-

dent wrote to the Registrar-General, and here is the answer:—

"General Register Office,
March 10th, 1869.

"REVEREND SIR,—In reply to your letter of yesterday's date, I am directed by the Registrar-General to state:

"1st. That there is no law that requires a person to be baptized previously to being married.

"2nd. That a clergyman would not be justified in urging non-baptism as a legal impediment against marriage.

"3rd. That a person declining to be baptized would not on that account commit perjury by subscribing to the Statutory Declaration that he believes there is no lawful hindrance, &c., &c.

"I am to add that it appears to be desirable that all persons intending marriage in the district of Witney, should know that non-baptism would not be urged as an objection to their being married in a registered Dissenting chapel, or in the registrar's office.—I am, Reverend Sir, your obedient servant,

"E. EDWARDS, Secretary.

"To Rev. B. Arthur, Baptist Minister,
Aston House, near Faringdon."

—*Freeman.*

THE GOSPEL IN ITALY.

THIS Mission had its origin some six years since, in thoughts suggested to some Christian brethren by the perusal of a letter written by an American gentleman. Considering the religious condition of the kingdom of Italy, they felt extremely anxious to contribute, in some measure, to its spiritual enlightenment; and by spreading the knowledge of Christ in the Peninsula, use one great instrument for checking the influence of the Church of Rome, which now concentrates its energy on England, and menaces her with untold evils.

These considerations led the Rev. J. Wall, of Calne, in Wiltshire, to resign his charge, and proceed to Italy as an Evangelist. His steps were directed to the large and flourishing city of Bologna. Here, aided by native assistants, evangelistic work has been extended to every part of the city, and, notwithstanding the opposition of the priests, has made considerable progress. Similar efforts have been made in the neighbouring city of Modena, attended with like results; two small congregations have been gathered, and fowships of believers for med.

Early in 1866 the Rev. E. Clarke resigned the pastoral care of the Baptist Church, Twerton, Bath, in order to take advantage of the providential opening for making the Saviour known to the Italians. The city of La Spezia, situate about seventy miles from Genoa, was specially indicated to his mind as a sphere of labour. La Spezia has been recently selected by the Italian Government as its chief naval port and arsenal, and will probably become one of the most important places in the Peninsula. It is visited by large numbers of sailors of various nations, and is a favourite place for the English and American fleets. Mr. Clarke, in addition to his efforts on behalf of the native population, has endeavoured to establish an English service for the benefit of the large number of our countrymen and Americans visiting the city. His efforts in this direction have been attended with the Divine blessing and followed by the grateful thanks of the attendants. Beyond the city itself a large and promising field of labour has been opened up among the towns that lie east and west of the gulf of Spezia.

The brethren have gone forth, as they believe, at the call of Christ, and the Mission was commenced, and has thus far been continued in the spirit and power of faith. Help has been received by them from friends in England personally acquainted with them, and who sympathize with the undertaking. Valuable assistance has also been rendered by several Christian brethren in Italy. Among these, the Rev. Dr. Stewart, and Dr. Philip, medical missionary of Leghorn, may be mentioned. These brethren have an intimate acquaintance with La Spezia and its necessities, and have freely given the influence of their names to secure the permanence and extension of the work in that district.

The time has however arrived when it seems highly desirable that the two evangelists who superintend the affairs of the stations, and who themselves bear all the pecuniary responsibilities, should not be left without sufficient means. For all purposes connected with the Mission, it is required to raise the sum of £500 per annum for each station. This sum would enable Mr. Clarke and Mr. Wall to take the superintendence of large districts; and aided by Native assistants, they might become spiritual torch-bearers to multitudes,

who are now pointed to cold statues, pictures of the Virgin, and wafers of the mass as their Saviour.

The brethren have not any Committee to whom they can look as guaranteeing the required amounts, or indeed any fixed incomes, but several friends have lately expressed a desire to aid the Mission by the promise of certain sums for three years, and others have offered to assist, so that sufficient funds may be raised to carry on the work with vigour. The assistance and co-operation of other friends is most earnestly invited, that the sum required may be raised, and the brethren enabled to pursue their work unimpeded by pecuniary difficulties.

The importance of the labours of the brethren can hardly be over-rated in the presence of the facts, that they have taken up a position of importance in three large cities in a kingdom, containing twenty-five millions of people, all needing the vitality of Christian life. Other Christian agencies are at work in Italy, but there is more than room for their zealous and self-denying efforts in seeking to emancipate souls from the defilement and slavery of Popery, and introduce them into the liberty of God's children by faith.

The following resolution was passed at the last Annual Meeting of the London Baptist Association at Brixton:—

“That this meeting of Associated London Baptist ministers expresses its utmost confidence in the work carried on by the brethren Wall and Clarke, and commends it to the support of all believers.”

Subscriptions and donations in aid of the mission will be most thankfully received by Rev. C. H. Spurgeon, Clapham, London, and J. E. Tresidder, Esq., 16, New Bridge Street, Blackfriars, London, who act as Treasurers, or by any of the following:—

Rev. J. Angus, D.D., Regent's Park, London; Rev. W. G. Lewis, 8, Ladbroke Place West, Notting Hill, London; Rev. W. Landels, D.D., 23, King Henry's Road, St. John's Wood, W., London; Rev. F. W. Gotch, LL.D., College, Bristol.

Cheques and Post-office orders to be crossed “Barclay and Co.”

The British and Foreign Bible Society, and the Tract Society, have generously promised to aid this Mission by occasional grants.

THE MISSIONARY HERALD.

SEVENTY-SEVENTH REPORT.

IN presenting their Report for 1868, the Committee stated that the year then closed, had been "one of unusual anxiety." With equal truth that statement may be repeated in regard to the year now ended. The debt of the previous year 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. Meanwhile, several offers for Mission service were presented, but to incur fresh liabilities with these financial difficulties would have been rash and imprudent, and consequently the consideration of these offers of service had to be postponed. The increased cost of maintaining present operations, the causes of which have been fully set forth in previous reports, rendered it most difficult to equalize income and expenditure. Estimates of both were, from time to time, carefully prepared and carefully considered, and the Committee felt it to be absolutely necessary to enforce the most rigid economy in all departments over which they could exercise due control. Very considerable reductions have been made with a view to this object, and they believe without, in any way, impairing the efficiency of the Society's operations.

THE FINANCES.

Very nearly throughout the year the receipts fell short of those of the corresponding periods of the previous year; and for some time an increase in the debt was apprehended. But early in March the receipts rose rapidly, and as the month wore on, all fears of an augmentation of debt subsided; and it will be seen from the financial statement that it has been diminished

by very nearly £1,000. The Committee therefore feel that they are relieved from the painful necessity of appealing for special contributions to remove the remainder of the debt : they will leave that to be done from the receipts of the current year, only however expressing their confident hope that the encouraging fact now stated, will supply a fresh and powerful stimulus to their friends to augment their regular contributions, so as to lift the ordinary income to a much higher level. If this be done, the Committee can with propriety proceed to strengthen and enlarge the agencies now in the field.

The contributions for General Purposes, inclusive of Legacies, Donations and Advances from the Calcutta Mission Press, amount to £24,198 12s. 2d., those for Special Objects, £6,367 7s. 10d., making a total of £30,556 0s. 0d. But the receipts from Legacies are unusually low, being only £313 19s. 0d., or less than last year by £372 16s. 11d. The Press Advances, too, are also less by £318 7s. 5d. But the deductions from these items go to swell the amount for General Contributions, making in reality, inclusive of two donations of £500 given at the beginning of the year, an increase of £1,680 13s. 1d. The Bible Translation Society's grants exceed by £400 those of last year, and the Widows' and Orphans' Fund shows an increase of £12 2s. 2d.

The Committee note with pleasure the sustained and growing contributions of the young, first towards the Native Preachers' Fund, and next collections by boxes and cards ; in the former there is an increase of nearly £100. The Young Men's Missionary Association continues its labours, and with increasing success. They have paid in direct to the Mission House, £303 12s. 0d., which is chargeable with no deduction, as they pay their expenses from their own resources. But it is not possible to measure the results of their efforts by a money total, for their highest and most valuable work lies in fostering, among the young, a habit of giving, which will produce far greater results in time to come. The Juvenile Auxiliaries, in London alone, have raised £710 ; while those from the country have sent up nearly £2,000. And as these sums do not include the contributions from Wales, which cannot easily be distinguished from general collections, though the children, in very many cases, raise more than the churches with which they are connected it may be fairly calculated that an amount approaching to £5,000, or nearly one-sixth of the Society's entire income is raised by the Juvenile Auxiliaries throughout the country. The entire expenditure for the year has been £29,594 19s. 10d., leaving a balance due to the Treasurer, of £2,381 15s. 6d.

The Committee intimated last year, that as soon as it became practicable, they would take steps to prevent those violent fluctuations in the income arising from the variable amounts received from year to year from Legacies. They have a good prospect of accomplishing this object during the present year; for in addition to the large bequest of Mr. Crowley, of Birmingham, recently deceased, they are expecting two others of greater amount, as the estates to which, in connexion with other Societies, they are left residuary legatees, are in process of realization. To put them into a common fund, and to draw from the fund only such an amount as an average of some years would indicate, will enable them to ascertain at the beginning of each year the exact sum to be applied to the General Purposes from this source, instead of going on to the end of the year, uncertain whether the amount be thousands, or a few hundreds.

THE NEW MISSION HOUSE.

The Committee have been much occupied with measures necessary to procure a suitable site for a New Mission House. The most diligent inquiries were made, and they were often disappointed. It would be most wearisome to enter into all the details. From the first they deemed it essential that its position should be central; one easy of access, quiet, and having sufficient space. Eventually they purchased a property, possessing these requisites in Castle Street, Holborn, for £4,500, on a lease for sixty-eight years, with a ground rent of £100 per annum. After removing four houses to make room for the new building, two will remain, the rents of which will meet the ground rent, and some other outgoings. After the most careful and prolonged consideration, they finally agreed on a plan which, when carried out, will afford ample accommodation for the Mission, and all our Denominational Societies whose offices are in London, together with a Library Hall, on the ground floor, capable of holding between three and four hundred persons. A tender for the erection of the building has been accepted for £8,437. The fittings, and other incidental expenses, together with Architect's and Surveyor's fees, will not, it is hoped, exceed £1,500. Every effort has been made to keep the cost as low as possible, and no outlay will be incurred for mere ornamentation. Though not finally determined, it has been suggested to invest a sum, sufficient, with its accumulations, to recoup the Society at the expiration of the lease. It is confidently expected that the house will be ready for occupation at the beginning of the new year.

THE MISSIONARIES.

IT is with great regret that the Committee have again to announce a diminution in the numbers of the Society's missionaries, without any corresponding additions. One missionary, the Rev. Josiah Parsons, has been constrained by the effect of the Indian climate on his health, to leave the work, and at a time when his exertions were most valuable and his help most required. Other two, the Rev. W. H. Webley and the Rev. W. Baumann, the Society's only missionaries in Hayti, have been called to their reward, leaving the mission under circumstances of the greatest peril. Mr. Baumann's end was doubtless hastened by the extreme dangers which surrounded him, while the already-shattered constitution of Mr. Webley could not withstand the anxieties and want of proper nutriment which befel him and his family, owing to the state of anarchy and war, in which Jacmel and the surrounding district have been involved. He died at Kingston, rejoicing in Christ, after an arduous and successful missionary life of twenty-two years, beloved by all who knew him, and enjoying the confidence and respect of the Haytien people. He has left a widow and an only child to mourn his loss, for whom it will be the pleasure of the Committee to make the necessary provision. Of the welfare of Mr. Baumann's widow, no certain information has yet reached the Committee; but there is reason to hope that her life has been spared, though for a time placed in the greatest jeopardy. Only one missionary, the Rev. F. Supper, has returned home during the year on account of health, while two who were at home last year, the Rev. J. Trafford and the Rev. W. Q. Thomson, have arrived on the scene of their former labour. To both these brethren the Committee are indebted for efficient and most useful services in this country. It has also been the pleasure of the Committee to send out a trained schoolmaster, Mr. Rodway, for the mastership of the Benevolent Institution in Calcutta, a school founded by Drs. Carey and Marshman in the earliest days of the Mission, for the education of indigent Christians of European origin in India.

The obituary of the year would not be complete without a brief reference to the decease of the excellent and devoted pastor of the church at Kottigahawatte, in Ceylon. Whytoo Nadan, though a Tamil by birth, acquired a perfect use of the Singhalese language, and a thorough knowledge of Native customs. For a period of thirty-six years, as an evangelist and minister of the Word, he honourably and devotedly served the Master he loved. It should

also be mentioned, that another of the Singhalese pastors, Don Hendrick, of Hanwelle, after twenty-five years of earnest labour, has entered into rest.

TRANSLATIONS.

In no case can the translation of the Word of God into the languages of the nations be regarded as a secondary object with the Society. Whether as the statute-book of the Church, or as the record of the great facts which concern human redemption, the Bible is a necessary part of the missionary's equipment. From its pages he addresses the multitudes who gather to hear from his lips the message of peace; and when placed in their hands on his departure, it guides them to a complete acquaintance with the will of God. From the first establishment of the Mission, the Society has enjoyed the services of men eminently endowed with knowledge, natural gifts, and divine grace, by which they have been fitted for the accomplishment of this great task. It is with pleasure, therefore, that the Committee have to report that very considerable progress has been made during the last year in perfecting former translations, or in completing versions into new languages.

THE DUALLA VERSION.

Of the latter especial mention has to be made of the Bible in the tongue of the West African tribes called the Duallas. For many years Mr. Saker has been engaged on this laborious task. He found the language without a written character, without a grammar, without the simplest vocabulary. He had to gather its words, its phrases, its idioms, from the lips of the people; to analyze the structure of the language, and to discover its grammatical forms. It was necessary to build up the language from its foundations, as intercourse with the people and constant watchfulness enabled him to seize new words, until his acquisitions were copious enough to furnish sufficient materials for the execution of the work. With his own hands he set up the first pages in type. His assistants, some of them once barbarians, had to be taught to read, to compose, and to print the version from his written copy. And now the task is done. He will shortly bring with him, on his anticipated return to this country, a complete Dualla Bible—a noble monument of missionary assiduity and toil. As the language improves under cultivation, no doubt changes will have to be made, and imperfections to be removed, to

bring the text into closer harmony with the originals, as well as with the progress of the people ; but it is cause for gratitude to God that Mr. Saker's life has been spared to accomplish so great a work, and to lay the foundation of the future literature and evangelization of the Dualla people, in this version, the first in their tongue, of the Word of God.

EASTERN VERSIONS.

In the East the versions which have received special attention during the year are the Sanscrit, the Bengali, the Hindi, and the Singhalese. Of the Sanscrit and Singhalese it will be sufficient to say that the New Testament in each language has been finished, and for some years in use, and that Mr. Wenger and Mr. Carter, respectively, have advanced nearly to the close of their labours on the Old Testament. In Hindi, the Committee have the pleasure to announce the issue from the press of the New Testament complete. This version has occupied the attention of Mr. Parsons, of Monghyr, for nearly ten years. Himself highly qualified for the task, he has nevertheless received the assistance of Mr. Christian, of Tirhoot, whose acquaintance with the ideas and habits of the people has been of the highest value in adapting the version to their use. The New Testament in Hindi was first published at Serampore, and was one of the three translations of the Scriptures that were written by Dr. Carey's own hand. After him, Chamberlain, Thompson, and Yates, also our devoted brother Leslie, still living amid the infirmities of old age, carried on the revision of the numerous subsequent editions. But the progress of education and the changing aspects of the language, have at length required an entirely new translation. This Mr. Parsons has now accomplished, with a degree of accuracy, skill, and excellence, that for some time to come will meet the wants of the sixty millions of people who speak the Hindi tongue. Who will not sympathize with his gratitude and hopes, expressed with the modesty and simplicity which characterize him ? He says, "I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom."

THE BENGALI BIBLE.

With regard to the Bengali Bible it will be necessary to make a few

explanatory statements. In 1867 the Calcutta Auxiliary Bible Society called upon the missionaries of all denominations in Bengal to express their opinion on the merits of the version prepared by the late eminent oriental scholar, Dr. Yates, and revised by Mr. Wenger, and which, for some years past, has been in general use among Christians of every section of the Church. In the result it was found, that while the missionaries of the Church of England, with few exceptions, acknowledged that the translation was intelligible and idiomatic, they complained that it was not sufficiently faithful to the originals. Most of them seemed to require a degree of literality which, in the judgment of others, would be destructive of idiomatic propriety. On the other hand, the Nonconformist Missionaries expressed themselves as satisfied with the translation, and with the principles on which it was made, though acknowledging that there was room for further improvement. Under these circumstances the Committee of the Auxiliary Bible Society have resolved to adopt and to proceed with the revised edition in preparation by Mr. Wenger, and to continue its use until they have before them a full specimen of the translation on the principles of the parties opposed to the present version.

An examination of the objections laid before the Auxiliary Bible Society, showed that many of the alterations desired were alternative renderings. It was therefore suggested to Mr. Wenger, that an edition with marginal references, embracing such alternative renderings as are found in many English editions of the Authorized Version, published by the British and Foreign Bible Society, might meet the views of many persons, as well as add to the usefulness of the version. A scheme of joint action was agreed upon with the Calcutta Auxiliary Committee, two members of which were to submit to Mr. Wenger, for his decision such readings as they might think that it would be desirable to include in the margin of the revised edition which Mr. Wenger had already begun. This scheme the British and Foreign Bible Society has disallowed, on the ground, as stated by Mr. Wenger, that they could not sanction the insertion of marginal readings at all, nor of any references not printed by it in its English Bibles. The Committee have no wish to revive the controversies of the past; but considering that editions of the Bible published by the British and Foreign Bible Society in this country do contain such marginal readings, they may be permitted to express their profound regret that this, as well as every former attempt to unite in common action the missionaries of all denominations in Bengal, has met with discouragement and repression in the Committee of

the Bible Society at home. This decision will not, however, deprive the Christians of Bengal of so useful a work. It will be proceeded with by our brethren in the fullness of that liberty they enjoy, and concurrently Mr. Wenger will issue a brief commentary or body of notes on the New Testament, on which he has for some time been engaged.

On the work before him Mr. Wenger admirably remarks, "The task is great and difficult, but it must be attempted. And I confess that I cannot conceive of a nobler task being assigned to a sinful man than this, to prepare a version at once faithful and acceptable to as high a degree as these two qualities so difficult to be brought into harmony, will admit of. I would wish you to remember that Bengali is a language spoken probably by forty millions of people."

THE MISSIONS.

In examining in detail the returns from the various Stations, which will be found in later pages of this Report, the Committee observe that while there has been, throughout the whole Mission field occupied by their brethren, the same diligence and assiduity which have marked their exertions in years past, there is nothing to show a more than usual display of Divine grace. In the West Indies the missionaries have steadily pursued their important task of consolidating and confirming the Churches already gathered. In Western Africa there has been the same conflict as of old with darkness, barbarism, and pagan superstition, with some individual cases of conversion. The stations in Europe, especially in Norway, exhibit many tokens of spiritual growth. While the Eastern Missions display the same general features as of late years, the same vicissitudes—here barrenness, there moderate fertility—a remarkable uprising of mind, without any direct or obvious tendency to the Gospel, a general readiness to hear the Word, and, in the case of youths of good position, often the bitterest persecution. In Hayti the work has been brought to a stand by the death of the two brethren engaged, and by the frightful state of anarchy and bloodshed into which the island has been thrown since the abdication of President Geffrard. Meanwhile, there has been going on a gradual diminution in the number of the European brethren employed, with a constantly increasing costliness in the maintenance of the work, a costliness which has not merely forbidden the increase of the

Missionary staff, but every attempt to extend the Gospel beyond the fields already occupied. This has naturally led the Committee to a consideration of the working of the Mission, and the efficiency of the methods adopted by their brethren to propagiate the truth. The whole subject was brought before them in a paper prepared by the officers of the Society, and which was laid before the Quarterly Meeting of the Committee at Bristol, in the autumn of last year. After pointing out the present cost of the Indian Mission, and its probable increase in the future on the system now pursued, two questions were raised for discussion, both of them involving the gravest results in the future course of the Society. On both these points it is due to the subscribers and friends of the Society that the Committee should offer some explanatory remarks.

THE PREACHING OF THE GOSPEL.

The first question relates to the methods adopted by their brethren in the spread of the Gospel. From the reports of the missionaries it will be seen that a very large portion of their time is given to itineracy, every opportunity being taken to preach, in the regions traversed, to the persons who assemble to hear them. Thus Mr. Reed reports, that himself and his companions have visited 390 villages. Mr. Ellis reports, that in his district some 28,000 persons have heard the Word, while in other parts of Jessore, Gogon Chunder Dutt and his fellow-labourers have not less diligently laboured. In Backergunge, more than 112,000 persons have listened to the message of peace, the native brethren having preached not less than 3822 times. In Patna, the city has been divided into three districts, and each visited for preaching twice a-day. The Monghyr, Benares, and other brethren, speak of numerous tours, and of visits made to crowded melas, or fairs, at which many thousands have heard the Word of God proclaimed. Mr. Bion, of Dacca, tells us that the Gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal, and his list of each month's work, shows how diligently and earnestly both his native brethren and himself have set themselves to their great task. All this has been accomplished with little or no opposition; the testimony of the missionaries uniformly being that, with rare exceptions, their audiences were attentive, often deeply interested, and sometimes apparently most anxious to retain the missionaries in their villages for further instruction.

With regard to the immediate effect of these labours, it may be stated in the words of the missionaries themselves. Mr. Reed writes:—"Of the visible results of their itineracies there is little to be said. In some places the message of the Gospel has been gladly received; in some few instances we have hoped to see permanent results, but have generally been disappointed." Mr. Ellis, of Jessore, sums up the results of the daily visits of himself and preachers to the bazaars thus:—"Whilst we lament the absence of manifested conversions to Christ, we cannot doubt the leaven is at work; and our hope is, that by patient labour and prayerful waiting the result will, perhaps ere long, be developed in a rapid increase of the Church in this district." "As I look around," says Mr. Hobbs of the same district, "on the thousands of Hindus and Mohammedans, not one in a hundred of whom appears to have the least dread of sin, or the slightest concern to preserve a conscience void of offence towards man or God, I am burdened with distress, and I find Paul's words gliding through my mind, 'Who is sufficient for these things?'" Yet it is seventy years since the Gospel was first introduced in Jessore by the Serampore brethren, and that with many encouraging tokens of success. Mr. Lawrence of Monghyr, simply expresses the hope with which these itinerant labours are carried on:—"We have been engaged," he says, "in scattering the seed of the Kingdom, near and afar off, praying and hoping that the Lord of the Harvest will make His seed to take root in good soil, and bring forth fruit to His glory." From the Benares missionaries we hear, that "though for the time their hearers seem to be impressed, but do not then and there embrace the truth to the saving of their souls, as we sincerely do wish that they should do; yet that the Word of truth, as heard and understood by them, will be as a nail in a sure place—and we may entertain the hope that many will be in Paradise of whom we have no account here on earth." "When you ask me," says Mr. Etherington, "What is the result of all this preaching? I should have to reply, apparently nothing! No one, so far as I am able to judge, has been impressed with the truth as to justify me in regarding him as a sincere believer in Christ. Then have I laboured in vain, and spent my strength for nought and in vain? I cannot think so." And Mr. Etherington proceeds to remark that the glory of God is secured by the declaration of His love, while, on the other hand, the message of mercy is rejected, because the offence of the Cross has not ceased. Of Patna, Mr. Broadway writes:—"There are, we think encouraging signs

of growing interest in Christianity. We may not be permitted to reap what we have sown, but we know that the time will come when the seed of the Gospel, sown broadcast through the great city, will fructify and bear fruit to the salvation of souls, to the honour and glory of the Redeemer." In Backergunge and Delhi alone do the results of the preaching seem to bear any fair proportion to the devoted labours of the brethren engaged. It were wrong to conclude that these widely-extended itinerant preaching journeys are wholly without good result. A few hearers are certainly led to farther inquiry, and are eventually brought to the confession of Christ. But the greatest effect is seen in the general diffusion of some knowledge of the Gospel, and thereby preparation is made for some subsequent powerful work of the Spirit of God. This is traceable in a remark of Mr. Bion, with reference to a district not often visited by missionaries:—"We could not," he says, "but be struck with the contrast the people of the Sylhet district presented to those of Dacca, Comillah, and Mymensing districts. The former seem to be at least twenty-five years behind the latter. Their bigotry and prejudices were so great, and their arguments so absurd, that apparently we made hardly any impression on their minds. Why this difference? Is it not owing to the constant preaching kept up in the three latter districts, whereas in the Sylhet district the Gospel has but seldom been made known?"

From these testimonies of the missionaries, the Committee cannot but feel that the preaching, as carried on, is not so efficient as it might be made. After much prayerful consideration, they think that the element most wanting, next to the blessing of God, is a closer identification of the missionary with the interests, the feelings, and life of the people. And this, in the circumstances of India, it has hitherto scarcely been possible to secure. The power of caste, the relations of Englishmen to a conquered race, the habits of European life, have each, in their measure, prevented the intercourse of private life, and greatly limited that personal influence which is so powerful in its effect on the hearts and minds of a people open to such action. It is the wish of the Committee that the missionaries of the Society should earnestly endeavour to overcome these obstacles. Not only should they address the people in the market-place and on the road, but also mingle with them in daily life, visit their homes, take part in their trials and difficulties, and, so far as is practicable, "become all things to all men." Where to any extent this has been done, the greatest good has followed. With this object in view, the Committee have embodied in the following Resolu-

tions the conclusions to which they have arrived, and in accordance with which it is proposed in the future to carry on the work of the Society.

Resolved, I.—That it is obvious that certain departments of missionary labour in their very nature have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges and training institutions for the ministry of the Word.

These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as is the case with our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

Resolved, II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct.

Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved, III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should as soon as possible be made independent of the Society, and assume all the duties of the office they are called to fill.

The Native evangelists should be regarded as itinerant missionaries.

NATIVE CONVERTS AND CHURCHES.

The second great question which has occupied the attention of the Committee relates to Native agency, and the dependence of the Native churches

on the funds of the Society. This is no new subject with the Committee ; but the progress of events in India has given it increasing importance. During the visit of the Rev. C. B. Lewis to this country in 1866, it was brought prominently forward in a communication characterized by his usual sagacity and knowledge. In the Report of last year, the Committee gave in some detail an account of the various steps which they had taken to secure an independent Native Church in India, and stated the obstacles which had to be overcome. The measures then announced as in progress have in most cases been proceeding with a moderate degree of success ; but in others, poverty and distress, from overwhelming causes, have delayed altogether any attempt at independence. The most decisive step has been taken by our esteemed missionary, the Rev. Jas. Smith, of Delhi, who describes the course he has taken in the following words :—

“ During the past year I have had repeated conferences with my Native brethren on the subject. Sometimes nearly all of them have gathered together and spent most of the day in discussion and prayer. The helpless state of the Native Christian community generally,—their entire dependence on the various Missions for support,—their want of manliness and enterprise,—the contempt in which they are held by their countrymen,—their state of isolation and want of influence,—all these things have been thoroughly canvassed over, time after time, and at some of the meetings the speeches of Native brethren have been exceedingly cheering, and have proved not only their longing for liberty, but their fitness for it. The New Testament was appealed to, and the examples of the primitive Church cited to show what a small band of Christ's faithful followers may do when trusting in Him alone, and labouring disinterestedly for Him in His own way. Persecution was shown to have always increased the Church, and promoted both its internal piety and external power. Prayer was offered that these conferences might not prove barren. The difficulties involved in any plan they might adopt for the realization of their independence, were freely talked over. When it is remembered that *thirteen* families, including a number of small children, were dependent on the Mission for support, it will be seen how difficult the surrender of such support must be. I appealed to them as to whether they were not as good, mentally and physically, as the Hindus and Mahomedans. I offered further to assist them in getting up a loan fund, from which help in various ways might be drawn, and also to recommend them for such employment as might be available and which they were able to perform. At length they appeared ripe for action. A good punchait, as a managing committee, was elected, and the people were brought into a closer relationship towards each other, and formed a more compact body.

The whole of the Native Preachers agreed to take no more Mission pay after the 1st January, 1869, but to depend on their own labour, under God's blessing, for the support of themselves and families. Arrangements are made for keeping up all our preaching operations, and inquirers' prayer-meetings; and the punchait will, with the aid of Government, keep up a sufficient number of schools for the education of their own children.

"The movement above described has been carried into effect thus far with the happiest results. It has already developed new life and energy among the Native Christians. Men who have been away from all secular labour for years have recommenced work in earnest. Some are shoe-making. Several have taken contracts on the new canal works, where they regularly keep up Christian worship; and two or three have obtained situations. The punchait meets weekly for the transaction of business. The Church also meets weekly in the school-room at Kala Masjid, to ask God to direct them in the choice of a Pastor, and there is every prospect of the realization of a long-cherished hope in the establishment of an independent Native Church, apart from European interference; the members of which shall carry on the Lord's work among the Hindus and Mussulmans around."

In the course so vigorously taken by Mr. Smith, the Committee unfeignedly rejoice, and in the resolutions below* have given expression to their approval. They are not without hope that the example thus set will ere long be followed by the more numerous churches of Bengal.

Many circumstances concur to render such a course possible, which at an earlier stage of Indian Missions was impracticable. Not to insist on the weakened power of caste, there have sprung up in all parts of India, as the fruit of English civilization and law, a vast number of employments, which are open to every class of the population possessing the requisite knowledge

* "Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the Native Christians 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 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."

and ability. Over these employments caste has no influence. Christians, as well as Hindus and Mohammedans, can compete for their possession. It is enough for a man to have opportunity and capability, and whether of high or low caste, or none at all, he has an equal chance with others of securing remunerative employ, the honours of a university education, or the coveted privilege of a Government office. It is needless to point out how such a condition of things, every year becoming more widely influential, must facilitate the future independence of Christian churches, and provide resources among the people themselves for the maintenance and spread of Gospel truth.

THE SONTHAL MISSION.

Another gratifying event in India, in the direction of the above movement has also given to the Committee much satisfaction. About four years ago, Mr. Ellis commenced the study of the Sonthal language, for the purpose of founding a Mission among the aboriginal tribes, occupying the hills in the neighbourhood of Sewry. It was not, however, actually undertaken till the removal of Mr. Johnson to Sewry, in the year 1865. Mr. Johnson was subsequently joined by Mr. Skrefsraad, a Norwegian, and Mr. Boerresen, a Dane, to whom, during the past year, a devout young man from Sweden has been added. Thus four labourers are now at work among this interesting people. A piece of ground was obtained from the Rajah of Nilhatee, on which bungalows have been erected for the missionaries, and a school-room, with dwelling-houses for the teachers and children, from funds collected in India. In addition to the usual work of the Mission, the missionaries propose to teach the Sonthals useful trades and handicrafts, of which they are utterly ignorant. This task will be undertaken by Mr. Boerresen, who is a practical engineer from Berlin. It is also intended to establish a medical dispensary, under the superintendence of a competent Native doctor. One of the missionaries seems especially qualified for the difficult work of translation, and he has already prepared a vocabulary of 12,000 words, with a view of entering as soon as possible on the onerous task of translating the Word of God into the peculiar language of the people. Mr. Johnson alone has drawn his full support from the funds of the Society, the Committee adding a grant of £120 a year for the maintenance of Mr. Skrefsraad, and the direct missionary work of the station. For the supply of means to carry on the remainder of the work, a fund has been formed in India, of which our missionary, the Rev. Thos. Evans, of Allahabad, is the Corresponding Secretary.

It is proposed to establish a "Home Indian Mission," independent of pecuniary support from this country. The funds raised are intended in the first instance to support at least two of the brethren employed, with the school and other departments of labour, and ultimately, as God shall put it into the hearts of residents in India to increase the fund, to relieve the Society at home from all charges whatever. The plan has received the approval of the Lieutenant-Governor of the North-West Provinces, and pecuniary contributions have been generously bestowed by the late Viceroy, Lord Lawrence, the Lieutenant-Governor of Bengal, and by a numerous body of friends in various parts of Northern India. As an attempt by the missionaries "to find mainly or altogether," to use the words of the Committee's resolution of last year, "their support in the resources of the country they seek to evangelize," this promising movement cannot but have the warm approval of the Committee. In the Resolution annexed,* the Committee have conveyed to Mr. Evans the expression of their satisfaction, and they fervently bid the brethren engaged God-speed in their arduous enterprise.

JAMAICA.

It is with much satisfaction that the Committee are able to report an improved state of things in Jamaica. For the first time since the reaction set in, consequent on the so-called revival of 1860, the churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.

This increase has not been gained by any relaxation of discipline. For the most part throughout the island the congregations have improved, school attendance is larger, and the chief additions to the churches have come from among the young. With the improvement that has taken place in the general condition of the people, there has also been some addition to their contributions for the support of the means of grace; so that the Committee

* Resolved—That the Committee approve of the steps taken by Mr. Evans and his coadjutors; and they view with satisfaction the course that they have taken in forming an independent fund for the support of the labourers in the Southal district, and their attempt to carry on in India, amidst any section of its vast population, the work of evangelization, from resources supplied by India itself.

do not think it needful to continue beyond the stipulated time of three years, which is now concluded, the aid they were enabled to render from the special und formed in 1865. It is gratifying to state that under the present government there is every prospect of order being established, of justice being fairly administered, and of a wise legislation, directed to further the interests of all classes. The present Governor, Sir J. P. Grant, has more than once confirmed the truth of the statements as to the maladministration of public affairs, and the absence of practical justice for the mass of the people, the statement of which, by missionaries and others, brought down upon them the gross calumnies and serious perils which assailed them at the period of the disturbances in 1865. In the following sentences of a speech, delivered in reply to an address of confidence in his administration from the ministers of St. James' Parish, and presented by our venerable missionary, the Rev. W. Dendy, the Governor expresses his sense of the value of their labours:—

"It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make, on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me." Again, in reply to another address from the Baptist ministers of Trelawney, presented by the Rev. D. J. East, with reference to the hearty reception given to the measures of his administration by the people His Excellency used these pregnant words:—"Many good men throughout the island, of various religious denominations, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, Gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about." In this cordial recognition of the eminent services of the missionary brethren of Jamaica, the Committee heartily rejoice. Their "patient continuance in well-doing," under circumstances the most trying and perilous, has received at length its due acknowledgment.

MORANT BAY MISSION.

It will be remembered that shortly after the Disturbances, the Society, prompted by the Jamaica missionaries, by the urgent request of the late

Governor, Sir Hy. Storks, and by the proffered liberality of friends in this country, undertook to furnish means for the support of an Evangelist for three years in the district surrounding Morant Bay. The Rev. W. Teall was selected by the Committee of the Jamaica Missionary Society for this work, and the issue has been one of so much success, that the Mission bids fair to become a great blessing to that part of the island. Mr. Teall has succeeded in organizing two churches—one at Morant Bay, with 185 members, and one at Monklands, with 276 members, giving a total in Church fellowship of 461 persons. Preaching-stations have been formed at other places; two day-schools have been opened, and two others will be in operation during the present year; besides which, five Sunday-schools gather the children of the congregations together for instruction on the Lord's-day. During the past year Mr. Teall has been assisted by Mr. Brown, a student from Calabar, and by the day-school teacher of Morant Bay, also a student from that Institution. The churches have raised during the year £250 for various purposes—sufficient to cover the cost of the Native evangelist, the salaries of the schoolmasters, and other necessary expenditure. Building charges have necessarily been heavy; but these have been lightened by the purchase, at a sum much less than the value, of a chapel in Morant Bay, belonging to the London Missionary Society, and which the Directors of that Society have most kindly made over to the churches of Jamaica. Thus, through the blessing of God, every expectation has been answered, and the neglected people of the parish of St. Thomas in the East, the scene of so much injustice and mourning, have joyfully received the message of reconciliation and peace. They now ask the assistance of the Society for two years more, hoping by that time to have so thoroughly established the Gospel in their midst, as to need no further aid. To this request the Committee have, with great pleasure, resolved to accede.

THE CALABAR INSTITUTION.

One other important event has taken place in Jamaica during the year; the removal of the Theological Institution and Normal Training School from Calabar, on the north side of the Island, to Kingston, its chief city. For reasons of great weight, the missionaries unanimously requested the sanction of the Committee to this step. This was cordially given, and aided by the liberal contributions of many friends in this country, it has now been accom-

plished. The esteemed President, the Rev. D. J. East, has been elected to the pastorate of the Church meeting in East Queen Street Chapel. On the commodious premises of the chapel the requisite buildings for the Institution have been erected. It was found practicable to remove many of the buildings from Calabar to the site chosen for their re-erection, in doing which the students, in the most praiseworthy manner, have given a large amount of manual labour. The Committee rejoice to hear that there is every prospect of a pastorate crowned with success, and of the restoration of the Church to its former prosperity. The location of the Institution in this centre of the island's commerce and activity, will beyond doubt add largely to its usefulness.

CONCLUSION.

Thus have the Committee endeavoured to fulfil the duties entrusted to them by the constituents of the Society. The year has had its full share of anxieties; but also it has been filled with many marks of the Divine blessing and care. No lesson is perhaps more deeply impressed upon their minds than the need of fervent prayer—prayer that the seed so abundantly sown by the missionaries may be watered by the spirit of truth; prayer that strength and knowledge may be given in larger measure to the brethren to fulfil their arduous task; prayer that in their deliberations the Committee may be endowed with wisdom from on high, to direct and to advise the labourers in the field, and to select suitable agents for the work. If there is one request they would address to the members of the Society with greater urgency than any other, it is “Pray without ceasing”—for all who have part in this great work for all who hear the word of life from their lips.

—“May prayerful hearts and holy hands,
 At home uplifted, aid from time to time,
 To banish error, ignorance, and crime;
 Till every tongue confess and bend each knee;
 And, in the words of prophecy sublime,
 Even as the waters cover the wide sea,
 Earth may itself be filled with knowledge, Lord, of Thee!

DANGEROUS ATTACK OF A TIGER ON THE REV. E. JOHNSON.

WE have been favoured by the friends of Mr. Johnson with the following account, written by himself, of the frightful attack made by a tiger upon him. It is matter of gratitude to God for his wondrous escape with life, while we deeply sympathize with him in the severe injury inflicted. It has befallen him through his devotedness to the best interests of the people he has consecrated his life to serve.

"I have now to be the bearer of bad news, I have lost my left hand. The particulars are as follows:—On the 10th of last month the people near our bungalow, which is situated with Mrs. Boerssen's, in the midst of the Sonthal jungles (as you see by the above direction), came to tell me that a great male tiger was doing much mischief, and asked me to come and help them to shoot it. Taking with me my trusty rifle, with which, on a previous occasion, I had shot a bear, I immediately repaired, accompanied by my brave little Danish missionary, who, though he could not shoot, said he would accompany me, to the spot, and stand by and help me with his prayers. Unfortunately, I was out of caps and ammunition, and had but one effectual barrel left. I trusted though that He who had delivered me out of the paw of the bear, would also deliver me out of that of the tiger; and most truly He *did*, but not in the way I hoped. When we arrived at the place, which was a little mountain stream, lined on both sides with bushes, suddenly one of the Sonthals exclaimed in terror, 'There! there!' I peered and peered into the bush, but seeing nothing, I descended a few steps into the bed of the river, to get a nearer view, when suddenly I found myself confronted by the terrible beast, who was under the bush a few yards above me, glaring upon me with all his royal dignity and fury. I remained a few seconds with my eyes steadfastly fixed on his. No way of retreat was opened, so I thought, I will level and fire between his two eyes. I had scarcely moved my rifle from the hip, when, with a jerk and three bounds, growling fearfully, he was upon me. I pulled the trigger as he advanced, but the ball must have missed him, or if it hit him, wounded him but slightly, for in a second he was upon me. Knocking me down, he placed his paw upon my shoulder, and taking my left hand, just about the wrist, in his teeth, with angry growls, he crushed it, snapping the bone quite short, then suddenly looking upwards, he bounded over my body and left me. I must now go back to the place where I left my gallant brother missionary standing on the bank. As soon as he saw the beast, giving up all for lost, he lifted up his hands to heaven, and cried to the Saviour to deliver me. Immediately a voice came into his heart, 'Clap your hands and shout out,' this he did most lustily, when the beast, with a sidelong scowl at him, left me at once, and plunged again into the jungle. Truly the Lord wrought a great deliverance. As soon as the beast left me, I lifted up my mangled hand and rejoined my brother missionary, Mr. Boerssen, on the bank; but now getting faint from loss of blood, I sank down, and called out to the Sonthals to take me away. Mr. Boerssen then, with the assistance of a few of them, bore me away. When I was brought in, the surgeon examined my hand, and finding the main bone and several other bones all crushed, said, 'This hand is gone.' Mr. Hampton then told me that the hand must be amputated. I said, 'Very well, if it must be so, off with it. I do not fear death, but the pain is very great. Will you give me chloroform?' They examined my heart, and found no hindrance to the administration of chloroform, so the hand was amputated a little above the wrist. Afterwards I suffered much agony from fever, &c. But I am now, thank God, so far restored, that I am again with my family at the station.

"Please remember, if you have time, Mr. Charles Hampton, of Rampore Haut. He kept me in his house the whole time I was prostrated; all his servants waited on me, and he himself attended me like a brother, assisting the surgeon administering medicines, and feeding me with nourishing food. My paper is cut, so I must draw to a close."



MAY, 1869.

THE Committee are happy to state that the ground which was occupied at the beginning of the last financial year, has been maintained, and that additional stations have been adopted, which will involve—for some time to come—a large annual outlay. From nearly all the stations in connection with both branches of the Mission, the reports are of a hopeful character.

Communications have been received from brethren who are labouring in thirteen counties in England and Wales; and, judging from the returns which they have made, it is evident that they have been favoured with an encouraging measure of success.

During the past year, the Church at Grove Road Chapel, Victoria Park, London, has received 42 members; the German Mission Church, Commercial-road, 18; Park Road, Old Ford, 13; Consett, Durham, 14; Faversham, Kent, 14; West Hartlepool, 11; Redditch, 13; Niton, 9; St. Heliers, 8; York, 23. Additions might be made to this list. Since the last Annual Meeting, several of the above-named stations have been visited by the Secretary, who was much gratified with the evidences of spiritual life and progress which he heard and saw. Details would be interesting, but with two or three exceptions, want of space obliges the Committee to withhold them.

At GROVE ROAD CHAPEL the ministry of *Mr. Evans* has been instrumental in the conversion of many souls. "The prayer-meetings," says *Mr. Evans*, "during the past year have greatly revived, and a very earnest spirit of supplication has been poured out."

In the midst of very serious difficulties, *Mr. Heisig*, of the GERMAN MISSION CHURCH, is succeeding in bringing some of his fellow-countrymen to Christ. In a recent communication, *Mr. Heisig* writes:—"On Sunday evening last, we had the pleasure of receiving three persons into our fellowship. Two of them—a married couple—have recently been brought to the knowledge of Jesus. The wife had been a Roman Catholic, and the narrative of her conversion was as touching, as it was edifying."

IN DURHAM AND NORTHUMBERLAND, the Committee are working harmoniously with the County Mission, which is labouring vigorously to spread the Gospel in those great northern counties, where the Baptist Denomination does not, at present, occupy a strong position. In several large centres of population, such as Middlesbro', East and West Hartlepool, and among the colliers and ironworkers at Consett, godly men are doing the work of Evangelists, with a fair amount of success. In Worcestershire, the strength of the Mission is concentrated chiefly on the large and increasing town of REDDITCH, where the fruits of twelve months' labour fully realize the anticipations in which the Committee indulged in their last Report.

Kent has but a single station—FAVERSHAM. Here *Mr. Bax* has succeeded, during the last two years, in gathering a good congregation, which is made up chiefly of those who attended no place of worship previously to his entering on that sphere of labour. But for the large sum which has to be paid for the use of the Literary Institute, in which the friends at Faversham worship, they would need very little pecuniary help from the Mission.

Few recent attempts at denominational extension have been more successful than at YORK. Since the last Annual Meeting, a new and spacious chapel has been opened, and the result of this great and costly effort has justified the expectations of its most sanguine friends. When the Secretary visited York nine months ago, the growth of the congregation was very apparent. During two years, the Church has increased from 38 members, to upwards of 90. The sittings in the chapel are being gradually filled up, and the payments from the Mission are becoming gradually less. A Sunday-school, which was begun with a few children, now numbers 100, in actual attendance. "Above all," says *Mr. Smythe*, "God's blessing has been enjoyed. Peace is within our walls, and prosperity within our borders."

The practice of making grants, year after year, to churches that are not doing missionary work, and are not likely to become self-supporting, is one which the Committee have felt it their duty to discourage. At the same time, there are small and struggling bodies of Christian people, whose existence it is desirable, on public grounds, to maintain. The Committee have a strong conviction that if several such churches in the same locality would heartily agree to share the labours of one Evangelist, instead of each monopolizing the whole time and services of a pastor, they would be as well served as under the present arrangement, while a much larger amount of Christian work would be done, and probably, a practical solution found for the problem of ministerial support. Rather more than a year ago, an opportunity was afforded for giving this plan a trial. Three congregations in Nottinghamshire, situated a

few miles from each other, consented to divide betwixt them, the services of an Evangelist: and three results have followed:—larger congregations, greater life in the churches, and a higher salary for the minister.

The Committee regard with thankfulness the efforts which are made independently of the Mission, for the evangelization of their country, by county Missions, and individual churches; but there are vast multitudes who are, at present, beyond the reach of local organizations; and it is among these that a Home Mission finds its proper sphere of action; but the means which have hitherto been placed at the disposal of the Society, are insufficient to meet a tenth part of the claims which are presented to it year after year.

The Committee now invite attention to Ireland. What a strange and chequered history is bound up in that word! What intensely painful memories, what centuries of social disorder, of physical suffering, of spiritual degradation, and fierce, undying enmities between contending factions, does the name recall! The Committee hope that Ireland's night is passing away, and that the good time, so long promised, but so often delayed, is coming at last.

The present aspect of the Irish Mission is encouraging. Twenty-one missionaries, including two Scripture-readers, are working with exemplary diligence in the midst of formidable difficulties. They endeavour "by pureness, by knowledge, by long suffering, by love unfeigned, and by the Word of Truth;" by a careful avoidance of all irritating topics in their public and private teaching; and by abstaining from everything that is conventional and official in the discharge of their duties, to gain the ear, and win the confidence of those for whose benefit they labour. The consequence is, that they can travel through districts peopled almost exclusively by Romanists, at any hour of the day or night, with perfect safety. There is a rumour of an Fenian rising, and an intended attack on Protestants. At midnight, the lonely habitation of a Baptist missionary is surrounded by a body of Romanists, who have come, uninvited, to protect him and his family.

The difficulties which our Brethren have to encounter, are not so well understood in England, as they should be. The constant drain upon the churches by emigration, materially checks their growth, and keeps them in a condition of dependence.

Year by year, 15 or 20 per cent. of the members, besides their families, go and seek a dwelling in foreign lands. The wonder is, that instead of the churches being replenished, they have not been exhausted.

In selecting what may be called, in military phrase, "a base of operation," our brethren have been guided more by what they have regarded as openings in Providence, than by considerations arising out of a central position, and a large population. The great cities and towns have not

been neglected; and if, in some instances, smaller places have been selected, there are reasons which justify the choice. On the banks of the Shannon, and within a few miles of Goldsmith's "Sweet Auburn," where

"The decent church still tops the neighbouring hill,"

we have **ATHLONE**, the principal station of the venerable *Thomas Berry*, from which he itinerates over an extensive district, embracing portions of Connaught and Leinster. Some idea may be formed of the amount of work accomplished by this missionary, from the following figures:—Average number of weekly services, 6; amounting in a year to upwards of 300. During the same period, he pays about 1,400 visits, and to compass all this work, he travels nearly 4,000 miles annually.

BALLYMENA, the second town in size and importance in the county of Antrim, and the centre of a large surrounding population, finds abundant employment for *Mr. Rock*. The past history of this place is not encouraging, but the missionary reports a marked improvement.—"When I came here about eight months ago, matters were in a very low and discouraging state. I felt there was a necessity for labour, and an equal need to look to the Lord for a blessing. Under this conviction, I commenced work, and I can truly say, my labour has not been in vain in the Lord. The Church has been increased by 18 members, and the Sabbath congregations are very good. The Sabbath-school, Bible-class, and prayer-meeting, in connection with the Church, are equally so. All the out-stations are well attended, and in most cases the houses where I preach are not large enough to contain the people who come to hear the Word of Life. Notwithstanding the severity of the winter, I have proclaimed the glorious Gospel to a total of about 7,000 people, and I trust that, before long, the seed sown will bear fruit. I am welcomed wherever I go, and a wide door for Evangelistic labour is opened to me. For all this I bless God; and I hope the day is not far distant when, instead of these droppings, we shall receive showers of blessing."

BANBRIDGE, Co. Down, is a station of some promise. Although other denominations have a standing in the Town, our Mission occupies a place of its own, and does a work peculiar to itself. The Chapel is well filled, the Sunday School encouraging, and 10 sub-stations are supplied by the Missionary, who conducts 8 public services every week. One day *Mr. Banks* may be seen at an Irish wake, reading, exhorting and praying with the people; the next, speaking to listening crowds at a funeral. Another day, he is addressing a number of weavers, who agree to stop their looms half an hour every week, to hear the Gospel. In the evening, his voice is heard on the mountain side, declaring the truth to a crowd of farmers and peasants who have come from the neighbouring houses and cabins to hear the word of life.

At **CARRICKFERGUS**, and six other stations, *Mr. Hamilton* still continues

his labours. He says—"The Church has been kept in peace, several young persons have found the Lord, and two new preaching stations have been opened."

COLERAINE has suffered from the loss of two Pastors in a little more than two years; but when the supplies have been acceptable, the Chapel has been well attended. Mr. Carson—a grandson of Dr. Alexander Carson, has just accepted a unanimous invitation to the Pastorate of the Church. And it is hoped that there will be great prosperity under his guidance and oversight. To the north-west of the Mourne mountains, there is a range of country many miles in extent, which makes large demands on the time and energies of *Mr. Macrory*. He occupies seven stations, and holds as many weekly services. His principal station is DERYNEIL—an obscure village, which has not even a place on the map of Ireland, but it offers a convenient point from which to act on the large and scattered outlying agricultural populations which stretch away towards the western spurs of Slievedonard—the highest of the Mourne range, on the other side of which, the work is taken up by another missionary. Speaking of the good work which he has been instrumental in carrying on, Mr. M. observes—"In the past five years of our existence as a Church, we have had upwards of 100 baptisms, giving an average of over twenty in each year. During the same time, we have built and finished a comfortable chapel, which is all but free of liability. Our congregations are fair, and the several out-stations satisfactory."

A traveller, going from Deryneil in a north-westerly direction, would find himself, in the course of six or seven hours, at DUNGANNON; and at a distance of about two miles from this town, is the village of DONAGHMORE, which was selected some 2½ years ago, as the resident Station of the evangelist for the district. If it is asked—"Why not have chosen Dungannon, the most important town in Tyrone, as a centre?" the Committee reply—1st, There is a small nucleus of Christian people, and zealous workers, in Donaghmore. 2nd—There is a commodious chapel, which a gentleman who was converted during the revival, built at his own expense, as a thank-offering to God, and which he allows the missionary to use free of charge. *Mr. Dickson* visits no less than 30 Stations, 20 of which he supplies regularly, and the remaining 10 occasionally. In a brief note he observes—"Within the last year our congregation here has increased more than two-fold." In a previous communication he states—"We had a good meeting on Lord's-day week in the morning, and in the evening we went to Stews—a distance of five miles. When we got to the school-room, both it and another room were so closely packed, that we could not get so much as standing-room. However, they made room for us, but twenty had to sit on chairs and stones outside the house, and hear as best they could."

Acting on the instructions given by the members' meeting last year, another effort is being made at Rathmines, Dublin. *Mr. Gray*, for some years pastor of the Church at Windsor, being desirous of devoting himself to missionary work in his native land, is now labouring diligently, and with some marks of Divine approval, in this populous suburb of the Irish capital. The following is *Dr. Price's* testimony—"I found *Mr. Gray* doing a good work, in the face of great difficulties. The past history of this place is very chequered indeed, and very discouraging; but the chapel itself—a noble and costly building—the situation in which it stands, and the whole surroundings of this place, fully justify the responsibility undertaken by the society, and will as fully justify a large expenditure of care, time, and money for several years to come. Rathmines is a position, than which there is not one of greater importance in Ireland, and should be held with a firm grasp."

GRANGE CORNER, on the northern bank of Lough Neagh, with its six or seven stations, fully occupies the time of *Mr. Eccles*. "Tokens for good," remarks the missionary, "abound. Numbers hear the Word gladly, and best of all, souls are now and again delivered from the power of darkness, and 'translated into the kingdom of God's dear Son.'"

NEWCASTLE, a rising watering-place in Dundrum Bay; KILKEEL, a considerable fishing town on the eastern coast; WARRENPOINT, and the villages and hamlets that nestle in the glens of the Mourne mountains, share the labours of *Mr. Ramsey*. The grandeur and beauty of the whole region, contrast sadly and strikingly with the degraded condition of the people, who are priest-ridden, ignorant, and demoralized. No minister, within a circuit of many miles, preaches on a week-night, except our missionary. Yet even here, a few are turning from their wicked works, "to serve the living and true God, and to wait for His Son from Heaven."

Mr. McGowan labours in a thickly peopled valley that skirts the Lough of Belfast, the population of which is largely composed of Roman Catholics. In company with *Mr. Moore*, another evangelist, he sometimes makes tours in the country districts, where they preach the Gospel with much acceptance. In a communication received some time since, a few interesting particulars are given of one of these journeys. The missionaries travelled on an average, fourteen miles a-day. At one place, they preached twice in the National school-room, and on both occasions it was filled with attentive hearers. "I have never felt," says the writer, "so much of the Lord's presence in preaching the truth, as I did at these meetings. The people seemed to be drinking in every word, and after a service which lasted two hours and a-half, they were unwilling to leave."

PORTADOWN and TANDRAGEE are two considerable and important towns—the former in Co. DOWN, the latter in ARMAGH—and are situated a few miles apart. They are among the permanent results of the great

awakening of 1859. A converted policeman preached the Gospel in these regions, and having gathered congregations at both places, was taken to his rest; but the fruits of his self-denying labours remain. Churches have been formed, and Sunday-schools collected, and many have been added to the Lord. At PORTADOWN, Divine service is conducted in a large upper-room, while at TANDRAGEE, a neat and commodious chapel has been built and paid for. From the former, the word of God is sounded out to twelve other places in the district, and from the latter, to six.

Mr. Taylor thankfully records the encouragement which he has lately had from the Sunday-school. Within the last six weeks he has baptized four scholars, whose ages vary from fourteen to twenty-one.

Mr. Douglas speaks of weekly open-air services in LURGAN and PORTADOWN, during the summer months, which are largely attended. "In my house to house visitations, I have access to many Romanists, who gladly hear me state the old doctrine of 'Justification by Faith' only. Some of them—under the cover of night—steal into my cottage-meetings, and at my next visits, confess that I preach God's truth."

It has already been intimated through the press, that *Dr. Price*, of *Aberdare*, and *Mr. Henry*, of *Belfast*, have proceeded to the United States at the request of the Committee, to present the claims of the Irish Mission to the Churches in America. The Committee find their justification of this step in the fact that Ireland is every year sending tens of thousands of her people to America; and it seems proper that the country which is constantly receiving such large additions to its population, should be asked to aid in improving the quality of the supplies that are being sent thither. The Deputation carried out letters of introduction and commendation from brethren in this country who are held in reputation in both lands; and while the Committee pray that the immediate object of the visit may be attained, namely, the collecting of funds for the support of additional missionaries in the south and west of Ireland, they cherish the hope that it may help to strengthen the bonds of union between the Baptists on both sides of the Atlantic. Before taking his departure, *Dr. Price* paid a visit to some of the principal stations in Ireland. One extract from his letter to the Secretary will show the estimate which he has formed of the Irish Mission:—"In every case I have been agreeably disappointed. There is here a wide field, and an open door to work for God. We have in Ireland, a band of earnest, devoted, God-fearing men, working under the auspices of your Society. Their hearts are in the work, and no sacrifice is deemed too great by them, if they can serve the Master, and save souls."

The Committee believe that this witness is true. And they cheerfully add their own testimony to the high personal character and intelligence of the Irish missionaries; and to their thorough adaptation for the work in which they are engaged. Brethren such as these, have a strong claim on the

earnest prayers and the warmest sympathies of the Pastors and Churches in Great Britain.

On the subject of finances, the Committee have but little to say. During the four years which have elapsed since the union of the Home and Irish Mission, the difficulty of getting money has never been so great as during the past year. Personal energy has been taxed to its utmost limit of endurance, but without proportionate results. The dire calamities of 1866, followed as they were by the cattle plague, and a deficient harvest, have produced universal depression, and, as a consequence, collections, in many places, have fallen very much below the average, while, in not a few instances, subscriptions have either been declined, or reduced in amount; but while some of the old streams have dried up, new sources have been opened, so that instead of a falling off in the income of the year, there is a total increase in the receipts, as compared with last year, of upwards of £200, which, but for the circumstances just alluded to, would probably have been double this amount. And why should it not be doubled, yea, quadrupled, during the eventful year which has now begun? At no former period in the history of Ireland has there been such an opportunity for increased Christian effort in that country, as at the present moment.

A crisis has arrived, of which immediate advantage should be taken. A change is taking place, the magnitude of which, and the effects it will produce, no human being can foresee. The excitement that is now at its height, touching the connection between Church and State, will materially alter the relations of professedly Christian bodies to each other, and tell powerfully on the future of Ireland. Statesmen are being used to prepare the way of the LORD, and to take the stumbling-block out of the way of His truth. One effect of legislative action on the Irish Church, when carried to a triumphant issue, will be to create a necessity for increased voluntary effort in Ireland; and another to reduce, if not to remove, those barriers of prejudice which have been raised against Protestant truth for the last three centuries, by making it an engine of oppression and persecution. Remove this cause of social disturbance, and it will be seen that the Irish are not insensible to a policy of justice and kindness. Let English Protestants give a new pledge of their faith in the sufficiency of the voluntary principle, by promptly meeting the present emergency; but especially let them "pray the LORD of the harvest that HE would send forth labourers into His harvest." And the day will come when, instead of voices of "lamentations, and mourning, and woe," from that fine country, "joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Contributions next month.

Subscriptions in aid of the British and Irish Baptist Home Mission to be sent to the Treasurer, G. B. WOOLLEY, Esq., or the Secretary, Mr. KIRTLAND, 2, John Street, Bedford Row, London, W.C.

THE

BAPTIST MAGAZINE.

JUNE, 1869.

THE LATE REV. SAMUEL BRAUN.

IN MEMORIAM.

BY THE REV. SAMUEL GREEN.

FEW ministers remain half a century with the same people, acceptably ministering the word of life, and discharging the pastoral office with success. Among Baptists this is specially infrequent, owing in part, perhaps, to the somewhat extreme ecclesiastical independence which we maintain; and in part to the inadequate pecuniary support which our churches generally are in a condition to yield to their pastors.

When such instances do occur, they are the more worthy of record, as illustrations of the goodness of the Master whom we serve, by whom they who labour in His cause are upheld, and kept faithful, whether through a longer or a shorter course; and as exemplifying the strength of that mutual confidence and attachment between ministers and people, which for the most part obtain in our churches.

SAMUEL BRAUN was an instance of this kind. His labours in one

sphere extended over fifty years; his whole life was marked by integrity and uprightness, and his work was faithfully conducted down to the end. We gratefully magnify the grace of God in him.

A few words respecting him, even should they indicate the partiality of an unbroken half-century friendship, will not be unacceptable.

Mr. Braun was born in the quiet village of Woodford, in Northamptonshire, in 1791. His parents filled no high station in society, but they were greatly respected, especially for their devout and consistent piety. Their son's first years were not remarkable for either mental or religious precocity. He was like other village lads of fair average intellect, and of such educational opportunities as our villages and smaller towns then afforded. There were a few godly people in the village whose attendance on Christian worship was divided, some going to Ringstead,

nearly two miles distant, and others to Thrapstone, a small market town, of a little more than that distance. Mr. Brawn's friends were among the latter, and the lad accompanied them, chiefly, as he began to think and act for himself, out of a general regard for Lord's-day proprieties, in which, however, there was mingled little or no religious sentiment and feeling. The Rev. William Ragsdell was then the pastor of the Baptist Church at Thrapstone, and by his appeals the heart of the lad was occasionally stirred within him. These impressions were deepened in religious services held on Lord's-day evenings, and occasionally on other evenings, in Mr. Brawn's grandfather's house. But for some time afterwards, whatever the youth felt or wished, he did not receive God's truth for himself, and devote his own heart to the service of the Redeemer.

Mr. Brawn's father frequently conducted the services at Woodford, aided by some half-dozen godly men, by reading the Scriptures, short sermons, and extracts from such religious authors as were within his reach. When Samuel was about fourteen years of age, his excellent father was removed by death, and the friends, mostly poor and uneducated, besought the son to take the place among them which his father's death had left open. He hesitated, chiefly on the ground of his youth; but seeing there was no other person who could so usefully and intelligently do the work, the lad at length yielded to repeated solicitations. Thus he was led frequently to reflect on his own attitude in respect to the truths and duties he was the instrument of presenting to others. "It struck me forcibly," he says, "I am trying to make others understand the Gospel; do I understand it myself? I am trying to persuade others to obey the Lord Jesus Christ; do I

obey Him, do I know and do His will? To others I say, 'No man cometh unto the Father but by Him; enter by this door and you shall be saved;' but am I not walking in the broad way? I have not myself been reconciled to God, and I cannot say that being justified by faith, I have peace with God through our Lord Jesus Christ." These thoughts were so distressing that for a time Mr. Brawn was compelled to relinquish the services on which he had entered. Inquiries were thus awakened among the friends he had sought to serve, some of whom well understood his case, and were incessant in prayer on his behalf. Their prayers were soon answered. Through divine mercy the young man became the subject of deep conviction of sin, and of the "godly sorrow which worketh repentance to salvation, not to be repented of." He began to read God's Word as himself needing enlightenment from its pages. God's Spirit impressed the truth upon his heart. He saw in Christ what he wanted, and he sought and obtained pardon and righteousness from Him. In 1812 he was baptized and received into the fellowship of the Church at Thrapstone, with several other young men, with whom he had been in the habit of meeting to pray.

A year or two before his last illness, Mr. Brawn visited his native village to see whether any of these early associates and early hearers of his in his grandfather's home, were surviving, with whom, had he met any of them, there might have been thankful and joyous intercourse in their old age, on all the way through which God had led them. There was not one left. Mr. Brawn stood alone. An old woman, indeed, looked out upon him from a cottage, near his once familiar home, of whom he made some inquiries. "Lor, sir," she said, "are you Mr. Sam-u-el

Brawn? Oh, to think I should have lived to see you again!" Upon which there ensued reminiscences and conversation which can be easily imagined. If such remembrances be sweet here, what will they be in that high world which is full of surviving love and grateful praise?

After the happy change which had taken place in Mr. Brawn's spiritual condition, he resumed his work among the villagers, but with different feelings from those under which it had been suspended. It was not long ere his stock of printed sermons was exhausted, and he was sometimes prompted to give utterance to thoughts of his own as he read the scriptures. His work was noticed and encouraged by his pastor and the Church at Thrapstone, till, in 1813, with their advice and sanction, Mr. Brawn sought and obtained admission to the "Baptist Academical Institution" at Stepney, within whose walls, early in 1816, the writer of these lines first became acquainted with him.

Mr. Brawn had improved the slender educational advantages accorded to him when a boy, and during his residence of little more than three years in college, he studied with conscientious diligence, so that, if his knowledge was not varied and profound, it was such as to mature his judgment in the department to which his life was to be devoted, and to render him an acceptable preacher wheresoever, in those early days of Stepney College, pulpits were open to the students.

About the time at which Mr. Brawn entered upon college life, the moral and spiritual condition of the forest-village of Loughton, in Essex, had awakened the attention of a few warm-hearted Christians who resided in the village and near it. Amongst these were a substantial farmer, who had been accustomed to worship at

Harlow, where his father and grandfather had each for forty years ministered the Word of Life, and a small tradesman, the families of both of whom still maintain an honoured and useful connexion with the congregation they were instrumental in raising. Mr. Brawn subsequently married into the family of the former of these two worthy men.

These friends, with a few others, began to meet for prayer and counsel, in the hope of better days for the village where their lot was cast. At first an outbuilding was lent for their humble commencement; and when this became too small, ampler accommodation was provided, and preaching the Gospel on Lord's-day afternoons and evenings by the students of Hackney and Stepney Colleges became an institution among them.

It is somewhat humbling, if not a reproach to the numerous and wealthy Christian Churches of London, that many of the villages around the metropolis were then—some of them still are—in a darker and more neglected condition, as to evangelical influences, than the villages in the vicinity of almost any considerable provincial town. Those of Mr. Brawn's native county, though that county is almost exclusively agricultural, would favourably compare with the villages of Essex, Middlesex, Surrey, and Kent. The condition of Loughton at the time to which this record refers, though the people all lived within fourteen or fifteen miles of the centre of London, is described as "marked by gross ignorance and appalling vices."

The few pious persons who resided there were not, however, disheartened. They had put their hands, under divine guidance, to a good work; and, small as the things of that day among them were, they durst not despise those things, nor desist from

them. Their room for worship, when it was found incapable of accommodating the members who attended, was followed by the erection of a neat chapel on ground given for the purpose, which chapel was opened in October, 1813. The late Revs. Joseph Hughes, of Battersea, John Clayton, then of Camomile Street; and George Collison, of Hackney, preached at the opening. For nearly four years afterwards the students from the two colleges which have been mentioned continued to occupy the pulpit. Mr. Brawn was among these students, and so acceptable was his ministry, that the friends began to look to him as their pastor; and he, as the writer of these pages can testify, began to look upon Loughton, not without anxiety, but mostly with hope, as his sphere of future work.

Here, in June, 1817, Mr. Brawn began continuously to labour with close application, undaunted courage and perseverance, and with varying success. The Church, formed at the commencement of his stated ministry, gradually increased in numbers till, in 1834, the house built for their accommodation had to be considerably enlarged, and twenty-six years afterwards (ground having been presented by the liberality of George Gould, Esq.,* youngest son of one of the original promoters of the Church and congregation), the enlarged erection had to give place to an entirely new building, to meet the exigencies of a population likely to increase greatly after the then recent introduction of railway conveniences to the village. To the cost of this new place Mr. Brawn and the friends

gathering around him so liberally contributed that, with external aid afforded by friends who held Mr. Brawn in high esteem, the whole outlay was speedily met.

Enlargement of religious means was not confined to the village itself. A suburb had grown up westward of Loughton, where other congregations have been formed, and other faithful ministers of Christ labour, so that the neighbourhood assumes a complexion, as to moral and spiritual matters, greatly differing from that which appeared at the commencement of Mr. Brawn's labours, if not in contrast with it.

Mr. Brawn's ministrations were from the first marked by a strong and steady adherence to the great verities of the Gospel. He had studied in that school of Christian doctrine in which the influence of the late Andrew Fuller's teaching had been conspicuous, and he repudiated equally the theology which would restrict the invitations of the Gospel, and that which loses sight of the sovereignty of the grace by which sinners are brought to God. He had no sympathy with the representations, far too current among the unconverted, and often among converted, hearers of the Gospel.

To these representations he referred as maintaining, "that man is unable to do what God requires, and is compelled by the inherent depravity of his nature to omit what is commanded, and to do what is forbidden." It is said that sinners are unable to perform spiritual duties; and saints, admitting that they are not among the most fruitful branches of the spiritual vine, and wishing that things were otherwise with them, allege that they cannot do anything of themselves to augment their fruitfulness and to realize their own wishes. "This sentiment," Mr. Brawn was wont to say, "may

* It is somewhat remarkable that since Mr. Brawn's decease, Mr. Gould and Mr. Searle, representatives of two of the families originally connected with the Church, and both of them its deacons, have entered into their rest.

be differently expressed by different persons, but in all its modifications the uniform design is to get rid of blame. Man is represented as unfortunate, not as criminal. The sentiment degrades the character and government of God; furnishes an excuse for disobedience and crime, becomes an opiate to the conscience, and a potent poison to the heart. It neutralizes God's claims, threatenings and invitations, and absolves from responsibility for all that is neglected on the one hand, and done on the other, which is sinful and offensive." Mr. Brawn was wont in his ministrations to deal in this plain practical manner with these mischievous representations, and if sometimes it might be thought that his advertence to these matters was too frequent or too indiscriminate, it must be remembered that his religious life commenced in a neighbourhood and at a time in which such representations were among the most prominent subjects of religious thought and inquiry. Mr. Brawn always regarded them as diametrically opposed to the life-giving and practical influences of the truth of God.

To other errors in modern pulpit ministrations Mr. Brawn gave attention. Deriving his own spiritual life from the cross, he could not bear that the sacrifice of the Redeemer, and atonement by it, should be obscured or lost sight of. He had no sympathy with those views of God's fatherhood which almost dispense with His paternal character and administration. Mr. Brawn could not in his preaching exalt divine mercy at the expense of divine holiness and justice; nor did he ever dwell on the law and justice of God in such a manner as to leave it doubtful whether, by the Eternal, love could be manifested to the sinful children of men. His preaching was neither sentimental merely, nor partial. "A just God and a Saviour,"

was the joy of his own heart, and the constant theme of his pulpit instructions.

Mr. Brawn was for many years a member of the Committee of the Baptist Missionary Society, and till he was disabled by a paralytic seizure, one of its most regular attendants. His remarks on points of discussion in committee were few, judicious, and unobtrusive. By the officers of the society, by his fellow committeemen, and by most of the missionaries—one of the oldest of whom, Mr. Lawrence, of Monghyr, was nearly related to him—he will long be held in affectionate remembrance. The last occasion on which he was present with his fellow Christians in his wonted place of worship, was the anniversary of the Loughton auxiliary to the Mission, which auxiliary he had fostered for many years, sustaining its efforts and contributing to its funds with assiduous and untiring liberality. "Our Lord said to His disciples," Mr. Brawn sometimes remarked, "'Ye are the light of the world,' but Christians are so only when they exhibit in principle, spirit, and conduct, 'The glorious Gospel of the blessed God.' Let Christians carry out the principles which they profess to believe; let them unite their resources and persevere in their efforts, and every nation shall speedily have the Word of God translated into its own language, and the children in every land shall be instructed in the knowledge of the Lord." Mr. Brawn's own example strikingly confirmed and enforced the teaching which in such terms he was wont to present to the people of his charge.

It will be readily supposed of such a man, that when he felt himself approaching the end of life there was no misgiving, no anxiety concerning his future condition. He

knew whom he had believed, and was full of calm, quiet gladness, that he had committed his soul, and all that was dear to him, into His hands. Mr. Brawn understood too well the sufficiency of the provision for everlasting safety which God had made through Jesus Christ, and he felt too clearly that by divine mercy he had been led in early life to accept that provision, and always to rely upon it, for doubt ever to rest upon his spirit. In his last days he had witnessed the choice by the Church which he had nursed and watched over from its infancy, of a pastor in the person of Mr. Bentley, who had given proof of his ministry in other places; and in his own family Mr. Brawn had much to give him joy, in the prospect of leaving them. Through the grace of God, he had served his generation faithfully and well, and now nothing else was left to him than to yield his spirit into the hands of his Redeemer. He died as he had lived, calmly, hopefully, joyfully, coming to his grave "in a full age, like as a shock of corn cometh in in his season." His death, on the 10th of April, was emphatically a departure to be with Jesus, to serve Him and praise Him for ever.

His remains were committed to the grave on the 17th of April, amidst a large number of spectators, among whom were many of his ministering brethren who held him in high esteem for his unswerving fidelity and his untiring, unassuming labours in the cause of the great Master. His successor Mr. Bentley, and his neighbour the Rev. Joseph Davis, of Romford, conducted the mournful service, at the close of which Mr. Davis read the following lines recently composed by Mr. Brawn's elder daughter—lines which, expressing as they did the feelings of his own heart,

had given him much pleasure in his feebleness and closing days.

HEBREWS VI. 12.

Our years are swiftly passing by,
And soon the last will come.
Our Christian friends around us die,
And rise to heaven, their home.

In Christ they lived, in Christ they died,
Pardoned, and saved, and blest;
By faith in Him, the Crucified,
They entered into rest.

Now we are standing where they stood,
Our faith, our hope the same;
Like theirs our varied ill and good,
Like theirs our mortal frame.

Like theirs our duty, toil, and care,
Our conflict with our foes;
With them the triumph we shall share,
In calm and glad repose.

Soon will our pilgrimage be o'er,
Soon will our work be done;
Soon will our spirits upwards soar,
And stand before the throne.

And yet, how thoughtlessly we live!
How blindly cling to earth!
Enthralled by what it seems to give,
Allured by fleeting mirth.

Oh! for a gift of heavenly light,
Of life a higher view:
Oh! for a clearer, stronger sight
To gaze upon the true.

Oh! for invigorated powers
To live as saints should live:
Oh! to be sure that all is ours,
Which God, in Christ, can give.

Oh! for a faith that will not quail,
A love that will not chill;
A purity that will not fail,
A never-erring will.

A strength resistless by our foes,
A freedom from our sin:
A joyful triumph over woes,
A heaven begun within.

Oh! for a foretaste here below,
Of perfect peace and rest;
Oh! for a glimpse before we go,
Of that sweet home so blest.

O Father! fit us for the skies,
Give us Thy Spirit here;
And then rejoicing we shall rise,
To share Thy glory there.

On the 18th April, the day next after Mr. Brawn's burial, the writer of these lines endeavoured to comfort the family and Church in a funeral sermon, preached for his old friend and fellow student on Matt. xxv. 23. It is worthy of record that on the forenoon of the same day, a funeral sermon was preached in the parish church of Loughton for the Rev. William Watson, an excellent curate in the parish, about twenty years Mr. Brawn's junior. Between the two ministers, fellow labourers, though they occupied different parts of the field, there had long been very much of sympathy and affection. Mr. Watson had been in his usual

health, and during Mr. Brawn's illness he had repeatedly called on him, to converse and pray in prospect of the departure of the older and more afflicted man. Mr. Watson, however, was the first to go. They had been useful and pleasant in their lives, and in their death they were scarcely separated. To the people of the village it remains to be said, concerning both these friends, "Remember them which have [had] the rule over you; who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever."

A SERMON ON SAMSON.

BY THE REV. T. R. STEVENSON.

"And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout: and when he had drunk, his spirit came again, and he revived; wherefor he called the name thereof En-hakkore, which is in Lehi unto this day."—Judges xv. 17—19.

SINGULAR but suggestive incidents. They will bear examination. Something more than eccentricity is contained in them. This Scripture, like all others, is "profitable for instruction." It illustrates many practical lessons. Thus: *if we do not honour God, He humbles us.* Josephus thinks that Samson was brought into his desperate straits because he had been egotistic and proud. He had glorified himself. "With the jawbone of an ass," cried he, "have I slain a thousand men."

That was not wisely or devoutly uttered. "I have slain," indeed! Why, he was but the instrument with which Omnipotence worked. We are distinctly told that "the Spirit of the Lord came mightily upon him;" and hence he was able to do what he had done. But now that he is brought so low, simply for lack of a little water, he is reminded of his own impotency. So it always is. Weakness and humiliation are the sure fruits of self-confidence and self-gratulation. There is a physio-

logical law known as Holland's law, which implies that whenever attention is fixed upon any organ of the body, the action of that organ is disturbed. If we begin to think of the heart, for instance—to count its beats or to listen to its throbs—we shall infallibly interfere with its appropriate working: we have all experienced the fluttering or oppression of the heart produced by fixing the mind on it. There are few who can let physicians feel their pulse with composure; the circulation is accelerated or retarded. The same holds good of the spiritual. When we begin to look with complacency on our virtues: when we acquire the unhappy habit of dwelling with satisfaction upon our characters, we get wrong. Humility is the base of every excellence: loosen that foundation-stone, and the edifice will not long be secure.

From what unexpected and unlikely sources good may reach us! Did Samson ever imagine that God would help him as He did? No; in the wildest moments of imagination, none would have thought of such succour. Given—a man dying of thirst, and a God who will save him; how will it be achieved? A thousand methods would suggest themselves before the one adopted. By the jaw bone of an ass he was rescued. Water from an ass's jaw-bone; how strange! We might anticipate water from a well, or water from a spring, or water from the bed of a river, but not from this grotesque relic of the much-despised animal in question. Yet so it came to pass. Nor is the occurrence altogether without parallels. The Infinite One has often taken His servants by surprise in giving them succour in unlooked-for quarters. From the very Court of Pharaoh appears the man who is to deliver Israel from the tyrant. In "Cæsar's household,"

the "prisoner of the Lord" found friends. The jailer who thrust the apostles into the "inner prison," soon after washed their stripes and set meat before them. Fire lies latent in ice; springs of fresh water gush up in the mid-ocean; flowers of rare beauty may sometimes be found near Alpine glaciers. In all our difficulties, whether secular or spiritual, be it recollected that the most High is never short of means.

"Say not my soul, 'From whence
Can God relieve my care?'
Remember that Omnipotence
Has servants everywhere:
*God's help is always sure,
His methods seldom guessed;*
Delay will make our pleasure pure,
Surprise will give it zest."

How foolish and useless is it to forbode the future! Samson thought that he must die; he felt sure he should soon be in the hands of the Philistines. All was over with him. His end was nigh. The strange life of adventure was now to finish, and that most ignominiously. He was about to bid the world farewell. Did he? Was he right in these dismal prognostications? Listen: "but God clave a hollow place that was in the jaw, and there came water thereout." "But": how worthy of notice is that little word. All these evils were coming on Israel's champion; "but God clave a hollow place," and what a change followed! Yes: God, in His goodness, frequently puts His "but" between our fears and the future. Ills dreaded seldom come. We tremble before possibilities of horrible aspect and fierce menace, and then find out that they are only the product of our own morbid imaginations. Nothing is wiser than to enjoy to-day, and leave to-morrow with God. The words of Henry Ward Beecher are quaint and beautiful, when he speaks on this theme:—

“When I used to fish in mountain streams, if I had a short line and rod, I could direct it easily, and throw it into this or that pool as I pleased; but if I let out my line till it was twenty or thirty feet long, I could not direct it, but I was the victim of every floating stick and jutting rock, and overhanging bough. So I have seen men wading down the stream of life, jumping from stone to stone, slipping on this rock, and falling into that pool, because their line was so long they could do nothing with it—a line that reached down forty years sometimes. Now, if you would avoid these difficulties, shorten your line. Let it reach out one day only; for ‘sufficient unto the day is the evil thereof.’ To the man who is living weeks or years in advance of the present, God says, ‘Go back, go back to your duties. Work while the day lasts, and take no thought for the morrow.’”

That with which we have served God, God will make serve us. With the jawbone Samson had destroyed the Lord's foes; with the jawbone the Lord now delivers Samson. This may be taken as an exemplification of a great law, evermore at work. For instance, “Glorify God with your body;” obey this law: bring all its members and functions into subjection to His will, and what will follow? God will make the body a grand means of enjoyment. We shall have health. Vigour will be ours. We shall feel life to be a pleasure. Or, again, bring conscience to the revealed word, enlighten it by the revelations of the Bible, and then bow before it. We need hardly add what the issue will be. Conscience will prove our best friend. It will be an ever-increasing source of bliss, “an exceeding great reward.” As much may be said of conquered temptations. How they benefit us! We are far better with than without them. We become “more than conquerors.” Our strength is greater, our faith firmer. “I cannot,” writes John Milton, “praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out

and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly, we bring not innocence into the world; we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, is but a blank virtue, not a pure.”

These, however, are not the main teachings of the historical fragment before us. There are others which lie upon the very surface of the narrative. Three of them we select as the ground of remark. They may be stated thus:—The weakness of strength—the strength of weakness—and the worth of the worthless.

I. THE WEAKNESS OF STRENGTH. —Look at the scene presented in this chapter. It is striking. Here was the strongest man that ever lived; so strong, that he rent a lion in twain as easily as if it had been a kid: so strong, that he tore asunder the cords with which he was bound, “as flax that was burnt with fire.” so strong, that he killed no less than a thousand Philistines with an ass's jawbone: so strong, that he afterwards lifted the massive gates of Gaza from their hinges, and carried them away in scornful triumph: so strong, that, laying his arms around the pillars of Dagon's temple, he pulled the whole structure to the ground—yet he was now on the verge of death for the lack of a little water! The mightiest champion the world has seen is helpless. He cannot breathe much longer, unless superhuman aid reaches him.

Well may we ask, “What is man?” And well might the great Pascal reply, “A reed, a thinking reed,” it is true, but only a reed. The *intellectually strong* are but weak.

Every mental Samson has a vulnerable point. Burke, the famous orator, who entranced Britain's legislative assembly with his eloquence, lost a son, a dear son, an only son, and—never smiled again. William Pitt, Earl of Chatham, whose influence had been more than royal, turned his face to the wall in despair when he heard of Napoleon's victories, and said "Roll up the map of Europe." One of the most gifted of modern poets dared not open a certain Review in which he feared there was an adverse criticism of his works. So *spiritually*. Before the world, how bold and defiant was Paul. In view of men he displayed no fear. Lifting up the two-edged sword of the Spirit, he seemed to challenge the onslaughts of Satan's fiercest emissaries. But see him in private. Glance behind the scene. How weak he feels himself to be. Listen: "We are perplexed; we are cast down." Hear him again: "Who is sufficient for these things?" On another occasion he describes himself as "burdened in spirit:" on a fourth as "troubled on every side." Yes: the mightiest are but feeble, after all. No wonder that we should be counselled thus: "Let not the strong manglory in his strength."

II. THE STRENGTH OF WEAKNESS.

—Weak Samson was powerful in one respect. He could pray. That brought him all he required. As the helpless boat, tossed to and fro at the mercy of the breakers, may be secured to the majestic vessel by a cord and thus led in her wake, so his supplication brought him out of a sea of trouble by connecting him with Heaven's aid.

Let us not fail to notice, in passing, what a good prayer it was. There is much in it to admire. It contains apt arguments, powerful persuasives. He reminds God of what he is: "Thy

servant." Wilt thou leave one that serves Thee? Wilt thou forget him who is doing Thy work for Thy people? He reminds God of what He has done: "Thou hast given this great deliverance." Wilt Thou not deliver again? Shall Jehovah change? Can it be that my past Helper will fail now? He appeals, also, to God's honour: "Shall I die for thirst, and fall into the hand of the uncircumcised?" Mark that final word. It meant much. Shall the uncircumcised, Thy foes, those who mock Thee by a foolish and cruel idolatry, triumph over Thee by possessing me, Thy servant?

When we can do nothing else, we can pray. All resources may fail, this never. To wit: we may be absolutely impotent as to affording aid to a fellow-creature in trouble. But we are not therefore destitute. Myconius, a dear friend of Luther's, lay on what seemed to be his death-bed. He wrote a farewell letter to Martin. When the note was received and after it had been read, Luther fell on his knees, "O Lord, my God, no: Thou must not take my brother Myconius: Thy cause will not prosper without him. Amen." He then wrote to the sufferer: "There is no fear, dear Myconius: the Lord will not let me hear that thou art dead. You must not and shall not die." This made such a powerful impression on Myconius, so aroused him, as to make the ulcer on his lungs discharge, and he recovered.* How

* Is not this occurrence worthy of commendation to those who are sceptical as to the power of prayer? Here we have a clear and beautiful instance of God answering supplication without working a miracle. Natural means were made use of, and yet it was a plain response to intercession. We should trust God. Could we see more of His dealings, we should soon see how easily He can reply to earthly calls, while He does not disturb the orderly operation of material laws.

powerful did weak Luther thus become! To recur to a case already adverted to. Paul and Silas were precluded many modes of usefulness at Philippi. Their feet were in the stocks. Their home was the inner dungeon. No journeys could they take as missionaries of the Cross. Massive walls interposed between them and the Christian brethren whom they would fain stimulate and instruct. "Poor, helpless men!" we feel inclined to exclaim. Nay, we may well save our pity for more needy objects. These manacled prisoners can do good. At midnight they "prayed." And what came of their prayer? The conversion of the jailer and his family. How full of encouragement to us. My brother, despond not because you have exhausted your few resources in seeking to bless a fellow-creature. One yet remains. Waste not precious time in lamenting that your means of usefulness are so small. Try another. Fall on your knees. Approach the mercy-seat. See whether your cry will not break a cloud of blessings on the head of him whom you wish to serve.

Take a second view of this refreshing subject. We cannot but feel our weakness in resisting the evil influences of society. There is a terrible contagion in sin. To be in the world but not of the world, none find easy. Unaided we cannot realize it. Sooner or later we shall succumb to the malign powers around us. But we have an effectual refuge. "Call upon me;" there it is. In the sea of worldliness, which threatens to drown our spiritual life, we can still live. How? By going down in the diving-bell of prayer. It will keep a fresh supply of heavenly atmosphere for our souls to breathe. Thus we shall be able to maintain our religious existence, and even find pearls of con-

fort and help at the bottom of the very ocean that threatened to destroy us.

"Heaven is the magazine wherein God
 puts
 Both good and evil; prayer's the key
 that shuts
 And opens his great treasure; 'tis a
 key
 Whose words are Faith, and Hope, and
 Charity.
 Wouldst thou prevent a judgment due
 to sin?
 Turn but the key, and thou mayst lock
 it in.
 Or wouldst thou have a blessing on the
 fall?
 Open the door, 'tis not in vain to
 call."

III. THE WORTH of the WORTHLESS.
 —"He cast away the jawbone out of his hand." It was of no further use. It had done its work and done it well. Well might it be thrown aside after having achieved so much. Therefore, since it was valueless, as he thought, Samson flung it away. Ah! he soon found out his mistake. There was something more to be accomplished with the jawbone. "There came water thereout."

The truth is, we must mind how we use our adjectives, especially those of a depreciative character. We had better take heed that we do not too hastily say of this or that, "it is useless." It is doubtful whether anything, yes, any single thing in this wonderful world of ours, is absolutely profitless. Chemists tell of delicious perfumes and exquisite colours made out of the scum, refuse, and offal of our cities and towns. And there is a religious analogue to this. A brief explanation will evince our meaning. It is too common for people to imagine that time spent in business, pleasure, home affairs, is, spiritually considered, time lost. That is an error. It need not be time lost; it is our own fault if it is, Into the activities of life, into

its manifold cares, duties, enjoyments, carry the principles and spirit of the Gospel, and all shall then work together for your good. Do what you do wisely and well, for Christ's sake; go through the toil of parlour or kitchen, school-room or warehouse, field or foundry, with the approbation of Jesus, as the mainspring of action, and your

whole experience will be morally profitable.

“ We are all architects of Fate,
Working in these walls of Time,
Some with massive deeds, and great;
Some with ornaments of rhyme.
Nothing useless is, or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.”

POPERY AND CHRISTIANITY IN SPAIN.

BY EDWARD LEACH.

JUST before the outbreak in Spain, which led to the ignominious flight of the Bourbon Queen, whose dogged misrule had brought on her house the retribution of her oppressed and enslaved people, an English lady, of observant habits and artistic tastes, was travelling through some brown, treeless, desert land, to the well-known capital of Spain. The day was fine; the sky was cloudless, and the sunset was bathing the undulating table-lands in a weird-like splendour. When she arrived at Madrid, she was surprised to find the city possessing a cheerfulness which stood in marked contrast to the dismal representations that have been made of its dreary character. The streets were light and airy. The men were dressed in dainty cloaks, luxuriously lined and brocaded, the upper cape being thrown gracefully over the shoulder to display the full costume—so much more picturesque than the ordinary black, which adds to the darkness of our dull English cities. The women were bare-necked and bare-headed. They wore unac-

countably tight-fitting dresses; they carried fans in their delicate hands; and the way in which they tripped along would lead the visitor to conclude that few women were more cheerful and contented than these inhabitants of Madrid. And yet the deep-seated cough, heard everywhere, told of physical weakness, of consumption and disease. Everyone coughs in Madrid. Everyone is thin and fragile. Waiters and shopmen are pale and wan. Youth and beauty are flushed with unnatural hues. Mentally inert, physically debased, morally degenerated, the Spaniards of this unhealthy capital are listless and lethargic.

Casting back her thoughts to the era of iniquitous priestly domination, the English observer remembered the days of the Inquisition, and saw in the mental and physical debasement she witnessed, some of the fruits of the system of cruelty and wrong, which Rome has so long enforced. The mental enslavement of the nation by tyrannous priests has done its work with fearful cer-

tainty. Torture has worked its dire effects; and the traditions of the inquisitorial rule have sunk deep into the memories of the people, and have produced the misery so painfully depicted on their faces. These victims of priestly misrule were not alone of the lower classes; for it was noticed that the upper ten thousand wore the same aspect. Long years of submission had blunted the minds and enervated the strength, and almost upset the hopes of the population. Gleamlets of hope that had flickered across the horizon of society, had departed, and left behind the gloom of keen and bitter disappointment.

But Madrid was awakening to long-lost hopes. Faces that, except at popular amusements, bore sadness heavily, were now lit up with cheerful anticipation. The day of vengeance was at hand. Already, whispers had been transformed into open conversation. The tongue of the press had been bridled, newspapers lacked news; public oratory was suppressed, and discussion of political events stopped; but the tongue of humanity, that could utter thrilling words of moving eloquence and denounce stern oppression, was everywhere conversing of the hour of retribution. Noblemen and peasants were unanimous in their prophesying that the day would speedily come when the reign of brutality must cease.

With dark piercing looks, expressive shrugs, and significant whispers, they told each other of the coming end of misery and tyranny. And yet there was gaiety in Madrid—a gaiety deeply tinged with sober hues. The promenades—the scenes of amusement—the operas, reviews, bull-fights—were all attended by gaily-dressed, pleasure-seeking citizens; and yet everything was spirit-

less and dull. Even the Queen was hissed, and an outbreak prophesied. One would think, after all, Mr. Buckle was right, when he despaired of the regeneration of Spaniards. Subsequent events, however, showed that the debasement was not complete; that the tyranny which had bound with iron bands the powers of its slaves, had but usurped a throne from which, in vengeance swift, it could be hurled into the inevitable tide of oblivion, and that even years of enthrallment could not quench man's inborn desire for liberty.

Even to the mind of a connoisseur, the signs of priestly enslavement are to be found in the churches of this country. The English lady we have mentioned, Miss Betham-Edwards, who has written a pleasant and chatty volume, entitled "Through Spain to the Sahara," tells us of exquisite chapels disfigured with gaudy images, and altars dressed up in every form and fashion of tinsel. Everywhere the Virgin is petted to a ridiculous excess; she is represented as dressed in a gorgeous costume unknown to Oriental climes, with all the additions, trickeries, and tinsels of a modern toilette. Her jewels and wardrobe are exhibited in Toledo Cathedral. "It is difficult," shrewdly observes Miss Edwards, "to reconcile the character of the lowly mother of Christ with these gorgeous robes of velvet and brocade, stiff with gold and pearls, with these necklets, rings, and bracelets; with these tiaras of diamonds and emeralds."

Church-going seems, judging from all accounts, to be an enjoyable pursuit. The priests not only provide all the attractions of the Romish ritual, and seek to captivate the eye with gorgeous prettinesses, but ensure a modicum of comfort unknown in English cathedrals, and even

sometimes in our Nonconformist temples. They are kept clean and cool in summer, and warm in winter; are well ventilated and comfortable. Sunday and week-day, all classes of the community, from the high to the lowest in position—beggars, soldiers, priests—are to be found in these buildings. "The ladies," we are told, "come in with their little dogs, drop on their knees on a mat, adjust their fans, and fall into a sort of quiet ecstasy of prayer, the dogs sitting demurely by." And yet this devotional scene does not represent the real position of the people towards the priesthood. They simply detest, despise, denounce, and degrade the priests. No words are too contemptuous, as applied to them. Courteous as the Spaniards are reputed to be, they forsake all courtesy when they refer to the priesthood. Like priests, like people. The upper classes of both are infidels, the lower classes are immoral. Consequently, they have no firm hold upon the popular sympathies. "The churches," says Miss Edwards, "are falling into ruin; the clergy are miserably paid, partly by a tax, partly by fees—a parish priest receiving about £80 a year; a *beneficiado*, or curate, about £40." The confessional and the communion are neglected by the young; and the only believers in Romanism are among the grossly ignorant. The Scriptures are withheld by the priests; the young are taught that their "natural simplicity" would lead them into the mazy fields of heresy and bewilderment if the New Testament were placed within their reach; and garbled extracts from the sacred volume are issued when they may give plausibility to the Gospel according to the Pope. The consequence is, that Renan and his compeers are becoming growingly popular; and had not a revolution occurred, it is possible that

the whole nation would have become almost hopelessly lost to God.

Only a few weeks ago, "Holy Week" was celebrated in Seville. Newspaper correspondents have given us lengthy and glowing accounts of this exhibition of superstition and folly. The churches were more gaily decked, and the exhibitions they gave were more showy than even in Rome. In the streets of Seville, crowds of people, bent on frolic, were, in this way, manifesting their "devotions." On Good Friday there were seven processions traversing the streets, each starting from its own church to a common goal—the cathedral. The triumphal car, which is to the priests what the ark was to the Israelites, was the chief exhibition, the effect of which was sought to be heightened by crosses, staves, canopies, and the numberless accessories of a Romish procession. This car consisted of a huge scaffold bearing life-sized figures, decked with numberless ornaments, its legs swathed in crimson cloth. It was borne by fifty or sixty strong looking, able-bodied men, who heaved it up at the call of the bugle, and, staggering under its weight, bore it through the streets of Seville. This monstrous, lumbering affair, "inexorable as Juggernaut," drove the humorous and frolicsome crowd before it. To thread some of the thoroughfares seemed to be comical work. The various Madonnas who had the misfortune to be nearest the outside saved their glory with great difficulty; the tips of some of the angels' golden wings were nearly coming to grief by contact with awkward and unremovable obstructions. The *Times* correspondent thus described the groups of figures:—

"The single figures are generally Madonnas, of which there are scores with different names in Seville; the groups are made to represent scenes from the Passion, the Crucifixion, the Conversion of the Good

Thief, Pilate's Judgment-seat, the Descent from the Cross, the Resurrection, and the like. Some of the wood-carvings are very ancient works of skill, worthy of the school of which Torrigiano was the first master. They are all painted, wear what is made to resemble natural hair, and with clothes got up no less with utter disregard of expense than with sheer contempt of time and place. Romans with Dutch hose and Jews with Spanish mantles call forth no remark of fastidious criticism; and as to the Marys, Marthas, and Magdalenes, they put on fresh flounces and furbelows yearly, so as to be always in the van of fickle fashion. The whole of Italian and Flemish art is one mass of anachronism, and why should Spanish imitation trouble its head about the fitness of things and the propriety of costume? The great point is to strike, to dazzle, to ravish the eye; and how could you fail to obtain your object if your Madonna, like that of the *Esperanza*, spreads out a velvet and gold mantle which, even in these hard times, has caused an outlay of 8,000 dols., while that of the wealthier virgin of Montserrat has cost no less than 18,000 dols.?

"There are two *pasos* of the Brotherhood of San Salvador which are literally masses of gold and silver. Not a few of the images were a blaze of the finest jewellery. I saw a group of the Entombment where the grave was strewn with flowers. I saw another with equestrian statues of Roman soldiers; a third with two gigantic angels with wide-spread golden wings; a fourth with a young orange-tree all in blossom overtopping the groups; a fifth with a mock palm-tree, the stem all massive silver. A profusion of the richest flowers decks the floors on which the figures stand, and the groups are flooded with the light of countless tapers. Altogether you may fancy all the wealth, the pomp, and vanity of the Roman Catholic Church parading the streets."

Such is a lively picture of Romanism in Spain, in 1869. What hope has Christianity, in the midst of a people whose affections are sought, and whose eyes fascinated by such displays as these? What hope has it among a people so wretchedly enslaved and so viciously demoralized? What hope can it have of success with men and women who have long looked upon religion as buffoonery and upon its ministers as impostors? Has the simple truth of God—so modest

in its beauty, so free from meretriciousness and brazen ostentation—any chance among such lovers of gorgeous pageantries? Have Protestant missionaries any ground for the expectation that the evil work of generations of superstition and falsehood can be undone by the simple preaching of the Cross? Let the fact that truth and truth's pioneers have prepared the way of the Lord in countries as embrutalized, and even less susceptible to the influences of the Gospel, be a sufficient answer to these questions! Faith in action, action linked in sweet accord with faith, will triumph gloriously in casting down the idols which Babylon has set up, and in ushering in the blessed era of true religious freedom in this land of many errors. The other day, the whole question of religious freedom was carefully considered in the Cortes at Madrid. The priests and their party, of course, denounced vigorously the continuance of religious freedom. But in the midst of their harangues, a great orator, Castelar, gave a reply which has been described as a blow to the power of the priests in Spain, from which they can never recover. The house was electrified as the thundering words of denunciation were levelled at the intolerance of the Catholic Church, and its persecuting spirit. The Church was denounced as an assassin—fond of murdering heretics—until the time had now arrived when its own acts would be as a dagger sent into its heart. The priests have failed. The priests are foiled. Religious freedom is granted; and faith's vision can see even "greater things than these."

Meanwhile, what is being done by the Christian Church to occupy the field so unexpectedly and unreservedly opened up to Protestant enterprise? Writers in secular newspapers who sneer at all religious

activity and earnestness, are everywhere counselling the exhibition of that fossilized virtue, prudence. Doubtless, prudence, which is frequently synonymous with effort in shackles, will not fail so careful a nation as the English. Passionate impulses and yearning enthusiasm do not so highly distinguish us that we need to quench every spark of fire that seeks to light up the darkness. A divine illumination that shall consume all hearts and arouse the zeal of those who might become heroes, is not likely to lead British Christians to consecrate money and talent to the cause of Spanish evangelization. But, despite the sneers of a sceptical press and the Gallio-spirit of an unbelieving clique, a few—alas, as yet, but a few—efforts are being made to spread the truths of the Gospel among the Spaniards. In Seville Protestant worship is becoming familiar to the inhabitants. The Episcopalians are active in sprinkling infants, confirming adults, and starting new efforts. The Wesleyans are represented by men of considerable ability and power. Spanish converts are instructing the ignorant. At Navarre, a school-master has defied a bishop's rebuke, and informed the right reverend father that his right to interfere was among the things of the past. The Spanish Evangelization Society has for some years past, though under the greatest possible difficulty, been circulating the Bible among the Spaniards; and in a surreptitious way, almost every seaport town has been visited for this purpose. Men travel with the book, and the two agencies—both essential—have quietly and successfully carried on the work of evangelization. But now, events are changed. The rightful privilege has been accorded to Christian men to openly preach and teach the Word of God.

On the 27th of December last year, the first Spanish Protestant Church for public worship was opened. Seville now has its ears open to the simple lessons of the Cross. The building has been crowded ever since it was opened. Numbers now find it difficult to enter the church, and there seems to be a disposition to inquire what "these babblers say."

The same news is reported from Malaga; and cheering intelligence, indicative of further progress and of larger blessings, has been communicated from various other towns in which mission stations have been planted. In the fine old Moorish city of Cordova, a Spaniard, who we believe is a Presbyterian, conducts service in the "patis" of a gentleman's house, which is attended by nearly 1,000 persons. From Madrid we hear equally pleasant tidings. The public services there are very largely attended; indeed it has been found advisable to commence morning week-day services. The novelty of the thing may probably account for much of the popularity of the movement; but it is satisfactory to know that spiritual results have followed the preaching of the Gospel, and that the same men and women attend the services each succeeding Sabbath. A Sunday-school is being opened in Madrid. Young men's Bible-classes have been commenced. Christian gentlemen have opened their houses for classes and meetings. The artisans are becoming curious. The women are growing anxious. The lethargy and listlessness which have so long characterized those who were given up to Mariolatry,—the dull, stupid, and unthinking indifference which has wrought such sad effects on the minds of the people—are giving way before the light and life of Gospel truth. Colporteurs, medical missionaries, preachers, evangelists, tract dis-

tributors, Christian visitors, and enlightened converts are working each in their separate spheres, and assisted by societies at home whose privilege it is to aid in this movement, they are pushing forward with commendable activity.

But all these varied efforts are ludicrously small by the side of the great necessities of Spain. What may be the future of that country, God alone knows. Whether it may require ages to Christianize the people, or whether the work of regeneration take but a comparatively short space of time, it is not for us to say. It is not by human might, but by the Spirit of God, that darkness is turned to light. That infidelity may occupy the ground hitherto held by Popery,

is not at all unlikely. The priests have laboured assiduously to disgust the people with religion, and there is but a step between disgust and disbelief. The evils which the priesthood have wrought are incalculable. As in other countries, so in Spain, the people have become degenerated by contact with men whose degrading superstitions have demoralized those who otherwise might have been won for Christ. All Christian work, therefore, may produce for a time but small and inadequate fruits. Still, the promise is recorded for the encouragement and strength of all Christian workers: "Let not thine hand be slack. The Lord thy God in the midst of thee is mighty; *He will save.*"

" S E L A H . "

WE distinctly remember, though more than forty years have gone by, the evident pleasure which a village preacher felt in reading to us, as part of "the lesson of the day," the 4th verse of the 84th Psalm, "Blessed are they that dwell in thy house: they will be still praising thee. Selah." We were not a little puzzled in trying to make out how people could be "*still*" while they were engaged in the act of praise, not knowing then that the Hebrew word means continually, and that in that sense the translators employed the word, "*still*." But the climax of wonder was produced by the word "Selah" at the end of the verse; especially as the preacher gave little heed to punctuation, and made the strange term, in effect, one of the names of the "God of Jacob." Just

as John Foster tells us, that he, in his youthful days, was fascinated (*ignotum pro magnifico*) by the sound of the word "*chalcony*," so over our childish imagination this strange word "Selah" exercised a similar power. Time passed, college days came, and well do we remember the joy with which we uttered,—"*I have found it*,"—as we read an apparently satisfactory solution of the word in some Hebrew grammar, belonging to the college library. But, alas! our pleasure was but short-lived, for our rabbi refused to indorse the explanation, with the not very encouraging assurance that he "*would willingly walk ten miles to discover the real meaning of the word.*" The good man died without taking the walk, and doubtless without discovering the exact meaning of the

term. But as the word is familiar to all readers of the Psalms, we should like to pen a few lines concerning it, though the result of our remarks can only be a condensation of the *conjectures* of learned men upon the point, we ourselves not daring to decide, where "doctors disagree."

This remarkable word occurs only in the poetical books of the Old Testament. It is found three times in the writings of Habakkuk, and more than seventy times in the Book of Psalms. "In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times." Among the many opinions which have been put forth concerning the meaning of the word, there are, perhaps, four which deserve notice.

1. Some commentators consider it to be a *musical term*. In support of that view, it is noticeable that most of the Psalms which contain the word Selah, have also the words, "to the Chief Musician," or some other terms, which are admitted to be technical phrases connected with ancient Hebrew music. In support of this interpretation, the word *diapsalma* is referred to, which occurs in the Septuagint,—a translation of the Hebrew Scriptures into Greek, as far back as 300 years before the birth of Christ. That word *diapsalma* is the rendering in the Septuagint of the word Selah; and as the former term probably signifies "a change of melody," it seems to point to the fact that the latter word means something connected with music. But candour compels us to add, that learned men are not agreed as to the exact meaning of this word, *diapsalma*; Chrysostom, Augustine, and Jerome, three very learned men among the ancients, holding different views, in which diversity of opinion modern scholars follow them.

The word Selah, therefore, *may be* "a musical term," but a jury of experts would not join in a verdict to that effect.

2. Some learned men, strange to say, take the word Selah to mean *always, ever*, or some such term. The ancient rabbins gave it that meaning; so did an ancient Greek translator of the Old Testament; and St. Jerome interprets it to mean "*semper*," that is "always," or "for ever," and says that it occurs to remind the readers of the Psalms, that "the word of the Lord endureth for ever." Concerning this second interpretation of the term, we are warranted in saying that it has less probability on its side than the former one, which, as we have said, makes it some term in music.

3. Others, again, translate the word Selah by the terms *rest, pause, or cessation*, and consider that it was used to express the feeling of the Psalmist, when he was conscious that the Spirit of Inspiration was ceasing for a little time to work within him. We are aware that this is a difficult subject to speak upon; for we may fully admit the *fact* of inspiration, without being able to explain the modes of its operation. But we may reasonably suppose that the men who were inspired were conscious of an *afflatus*—and of a consequent intensity and elevation of mind and soul, of which they were not conscious except when "The Spirit of the Lord came upon them." The Apostle Paul, for example, in writing to the Corinthians, refers to these two states of soul; for while, as a rule, he evidently felt himself "inspired," yet at a certain time he says (1 Cor. vii. 25), "*I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.*" As St. Paul was conscious of this temporary suspension

of the inspiring influence, the Psalmist David may have felt the same; and hence it is that some have supposed that the Royal Poet uses the word *Selah* to express this pause, or brief suspension, of the influence of the Divine Spirit, who specially prepared him for, and assisted him in, the composition of those beautiful poems, which have proved a comfort and a joy to myriads in every age of the Church, and will continue to perform that kind office until all things are "fulfilled which are written in Moses, the Prophets, and the Psalms," concerning Christ Jesus and His great salvation.

4. "Others regard it, not as a proper word, but as an *abbreviation* containing the initial or most important letters in several words; such abbreviation being very common among the modern Jews and Arabians." A familiar illustration would be the word *gig*: *G* standing for God; *i* for is; and *g* for good—"God is good." Another specimen of this kind of composition was employed by the early Christians who spoke Greek, who took the first letters of the words, *Iêsous Christos, Theou Uios, Soter* ("Jesus Christ, the Son of God, the Saviour"), and made them into *ICHTHUS*, the Greek word for fish, which word, or the likeness of a fish, became a pass-word or a kind of Freemason's sign among the early Christians, by which they

could secretly recognize each other as the disciples of Christ, in spite of the vigilance of their persecutors. Some have supposed that the word *Selah* belongs to this class of composite words; but the difficulty is in deciding what Hebrew words the term represents. One learned man suggests three Hebrew words, which mean, "Singer, repeat the stave;" another suggests words which mean, "A change of voice;" while another Hebraist thinks that *Selah* is made up of words which mean, "Praise Jehovah." But the misfortune for this fourth interpretation of the word is, that even if learned men were agreed (which they are not) as to the words which have been taken to make up *Selah*, they would then have to prove (which they cannot) that the ancient Hebrews were familiar with this mode of abbreviation. Truly, "the doctors *do* disagree;" and the following is the advice they give us:—"If any further information be sought on this hopeless subject, it may be found in the treatises contained in 'Ugolini,' vol. xxii.; in 'Noldius' (Concord., part Ann. et Vind., No. 1377); in 'Saalschütz' (Hebr. Poes., p. 346), and," &c., &c. Dear reader! It is a salutary thing to call to mind a subject, now and then, upon which we are profoundly ignorant, and such a subject is certainly supplied by the word "*Selah*."

THE CALCUTTA AUXILIARY BIBLE SOCIETY AND THE BENGALI BIBLE.

BY EDWARD BEAN UNDERHILL, LL.D.

AN Indian correspondent has forwarded me a copy of this year's Report of the Calcutta Auxiliary Bible

Society. It contains some statements with regard to the Bengali Bible, of so surprising a character, that they

cannot pass without notice. Reference was made to them by my esteemed friend the Rev. George Gould, of Norwich, in his speech at the recent meeting of the Bible Translation Society; but the facts of the case could not then be accurately ascertained. Under these circumstances, I beg the favour of admission to your pages of the following statement.

It must first be understood that the Calcutta Auxiliary Bible Society is not an auxiliary contributing to the funds of the parent society. On the contrary, it expends in the printing and distribution of the Scriptures, not only the funds raised in India, but grants of money and paper made from time to time by the committee of the British and Foreign Bible Society. The Calcutta Auxiliary Committee generally determine for themselves the translations to be adopted, the mode and time of printing them, and the methods of circulation. The committee of the parent society exercises, however, a general supervision over their action, and vetoes their proceedings when some departure from the rules of the parent society renders it necessary. For the statements about to be quoted from the Auxiliary Report, the parent society is not in the least degree responsible. They are the utterances of the Auxiliary Committee alone. I have no doubt that the Committee of the British and Foreign Bible Society would repudiate them. The first statement I shall quote runs as follows:—

“In 1861, for the first time, the Scriptures of the Old and New Testament were printed in one volume. But the edition was a small one, consisting of only 750 copies, which have been distributed with great care, and are now almost spent. In 1867 another edition of the entire Bible, but of a smaller size, was published.”

On this statement I remark, first, that the Calcutta Auxiliary Commit-

tee cannot have been ignorant, that the editions of the entire Scriptures in one volume here referred to, were the work of the Baptist missionaries of Calcutta. But there is no intimation, either in the quotation or in the context, that these editions came from any source other than the Committee of the Auxiliary Bible Society itself. As this subject, however, will come before my readers in connection with another extract from this Report, I proceed to show the inaccuracy of the statement as it stands, and of which it seems impossible that the Auxiliary Committee could be unaware.

The first edition of the entire Bengali Scriptures was issued by the Serampore brethren in the year 1809, in five volumes, 8vo. Of this great work Mr. Ward, writing some years after, says that Dr. Carey “wrote with his own pen the whole of the five volumes octavo.” It was nevertheless a labour of love. In 1820, Dr. Carey and his coadjutors resolved to prepare an edition of this translation in one volume. This was to be effected by adopting a new fount of type, which should be at once clear, legible, and of a moderate size. It was anticipated that the work would be ready in two years, but it was not actually completed till 1832. It was in form an imperial 8vo, of 1,126 pages. In the 10th Memoir of Translations, I find it recorded, “Of three thousand copies printed, it appeared but friendly to place a thousand copies at the disposal of the Calcutta Auxiliary Bible Society, as the demand for them in that metropolis is necessarily increasing.” It thus appears that the entire Bengali Scriptures were for the first time printed in one volume in 1832, and not in 1861; and that the Calcutta Bible Society was indebted for the copies it circulated to the Serampore missionaries.

Dr. Yates commenced his labours on the Bengali Bible in 1829; and in 1833 the first edition of the New Testament of this new version was published. In 1840 the Old Testament was sent to press. In 1844 it was published, with references and marginal readings. In 1845 I find it recorded, that "a few months after Dr. Yates's death" (he died in July, 1845) "the publication of the entire Bible, in one volume, as translated by him, was completed,"*

Another edition of the entire Bengali Bible, revised by the Rev. J. Wenger, followed in 1852, in smaller type. In the years following it was frequently reprinted, in whole or in part. The edition of 1861, signalized by the Auxiliary Committee as the *first of the entire Bible*, and as being published by them, was also the work of the Baptist missionaries; and the 750 copies which were placed in their depository came from the Baptist Mission Press. The same is the case with the edition of 1867. This was the first handy edition of the whole of God's Word in one volume—all previous editions being very cumbrous in size. For this beautiful work of Bengali typography, the missionary churches of Bengal are deeply indebted to the Rev. C. B. Lewis, of the Baptist Mission Press.

It thus appears that the entire Bengali Bible was *not* for the first time printed in one volume in 1861, and that every edition of the entire Scriptures in one volume which has entered the Depository of the Bible Society in Calcutta, without exception, came from the hands, and is the work of the Baptist missionaries of Serampore and Calcutta.

The inaccuracy of the first statement is, however, exceeded by the marvellous and unfounded claim put

forth in the following paragraph of the Report. After referring to the efforts of colporteurs and others to distribute the Scriptures in Bengal, the Auxiliary Bible Committee proceed to say:—

"As to the fruits of these labours, there is one aspect of the case which should satisfy every inquirer. It is this, that (excluding one section of the Christian Church, which has its own organization for this purpose), all the religious life and joy which has been produced, or maintained by means of God's word, amongst the inhabitants of Bengal, may be regarded as the fruit of the Society's labours, for by it are the Missionaries and Churches supplied with copies of the sacred volume."

It is clear from the words in parenthesis, that the Auxiliary Committee are aware of the existence of the Bible Translation Society, and of the efforts of Baptist missionaries to circulate the Scriptures in Bengal. However humble and restricted these efforts may have been, it cannot, on the face of the matter, be true that "*all* the religious life and joy which has been produced or maintained" in Bengal has been the fruit of the Calcutta Auxiliary Bible Society's labours. But will it be believed by your readers, that from the beginning of the Gospel in Bengal until now, with an exception to be presently mentioned, it may with far greater truth be asserted that the missionaries and churches of Bengal, with the Bible Society itself, have been, and are, indebted to the Baptist missionaries of Serampore and Calcutta, for all the copies of God's word they have circulated and do circulate in the land? For what are the facts?

Until 1816, no other than the Serampore version of the Bengali Scriptures existed. It was the sole version circulated by the Bible Society. In that year, Mr. Ellerton, an indigo planter of Malda, gave the Bible Society a translation of the

* Contributions to the "History of Biblical Translations," p. 41. Published by the Calcutta Auxiliary Bible Society, 1854.

four gospels, of which a small edition was printed. In 1819, diglott editions, in English and Bengali, of Matthew and John, were published, 4,000 copies of each. In 1820, the printing of Ellerton's entire New Testament was finished; a thousand copies of the whole, a thousand copies of the Epistles, and several thousand copies extra of the Gospels. In 1831, Ellerton's Gospels and Acts, and Matthew separately, in all 14,000 copies, were reprinted; since which time the translation has been entirely laid aside for Dr. Yates's version, on the deliberate judgment of the Bible Committee, that Dr. Yates's translation, as revised by Mr. Wenger, is in every way to be preferred. It will be observed that Mr. Ellerton never translated the Old Testament at all. In this the Baptist missionaries have had no rivals.

It must, in truth, be said, that the Calcutta Auxiliary Bible Society, since the rise of the controversy on the translation of the words relating to baptism, has shown great anxiety to escape the necessity of using the version of the Baptist missionaries. Thus in 1832, a Committee of Translation, appointed by them, published an edition of 3,000 copies of the book of Genesis. Five thousand copies of the Book of Proverbs, translated by Mr. Morton, were printed in 1838. In 1846, a Dr. Hoerberlin translated the Gospel of Matthew for the Society, but it was never completed at press; and in 1855, the attempt of the Krishnaghur Church missionaries, at the request of the Auxiliary, to provide a new version, entirely failed. Thus it has come to pass that, at this hour, the "missionaries and churches" of Bengal are "supplied with copies of the sacred volume," the fruit of the labours of Baptist missionaries alone.

But the present Committee of the Calcutta Auxiliary Bible Society are

either unpardonably ignorant of their own records, or utterly careless of truth in the statement that they have made. I will cull a few passages from their Reports as they lie before me.

Report of 1848, p. 17:—

"The editions of the Proverbs and Psalms are being printed from Dr. Yates's version of the Old Testament. The edition of 1,000 Old Testaments is part of an edition which the Baptist brethren had undertaken prior to the order of your Committee, and of which they kindly consented to apportion this share to your Committee. Your Committee have also been allowed to purchase 200 copies of another edition of the Old Testament with marginal references. For these favours, by which the great expense of a separate edition has been avoided, and the pressing want of some missions has been supplied, your Committee have tendered their thanks to the Committee of the Auxiliary Baptist Missionary Society."

Again, p. 20:—

"This Society has not laboured singly in the work of Bible circulation. The Auxiliary Baptist Missionary Society has done much more than this Society during several years past. Last year its distribution exceeded 48,000 Scriptures. Your Committee sincerely rejoice to find their lack of service has thus, to so great an extent, been supplied. To the zeal and activity displayed by them your Committee have pleasure in calling the attention of their friends, not a few of whom, they hope, will be thankful thus to be provoked to love and good works."

Report of 1850, p. 36:—

"The Committee purchased some copies of Dr. Yates's version some years ago; and they have since received various testimonies in its favour. During the past year, in consequence of an increased demand for it, they obtained permission from the Baptist Missionaries to supply paper for 2,000 instead of 1,000 copies of their edition now in the press. This work is edited by Mr. Wenger, who for several years has been engaged in a revision of Dr. Yates's translation. From the eminent abilities and patience for which their friends have been distinguished, sanguine expectations may be formed of its excellence."

Report of 1851, p. 21 :—

“Your Committee, having obtained the permission of the Calcutta Baptist missionaries, ordered to press an edition of Dr. Yates’s translation of the New Testament into Bengali, with Mr. Wenger’s revision.” (This edition of 49,500 copies of various books, seems to have been printed at the Encyclopædia Press, and not at the Baptist Mission Press). “At the same time your Committee obtained permission from the Baptist brethren to take 2,000 instead of 1,000 copies of their new edition of the Bengali Old Testament.”

Report of 1855, p. 20 :—

“The version which your Committee are now circulating is unquestionably superior to any other that has yet been produced. No doubt it is far from being perfect, but it is gratifying to know that the improvements which it receives from Mr. Wenger at each revision are rendering it more and more faithful and intelligible, and bringing it still closer to the original.”

And even in the Report of last year, the year 1868, I find the following resolution of the Auxiliary Committee recorded :—

“That steps be taken to procure a large-sized edition of the Bengali Bible, containing such amendments as the Rev. J. Wenger might think desirable.”

I will not weary your readers with any further quotations from these reports. Since 1855, the Calcutta Auxiliary Bible Society has circulated none other Bengali Scriptures than the version of the Baptist missionaries. For seventy long years the translation of the Baptist missionaries has, without intermission, been in wide circulation in Bengal. For even when the Calcutta Auxiliary circulated Mr. Ellerton’s version, they issued concurrently with it that of our brethren. Besides being freely dispersed by the Baptist missionaries themselves, in greater numbers, as we have seen, than by the agents of the Bible Society, the Bible Society (the brief adoption of Ellerton’s version being scarcely worthy of notice)

has never ceased to distribute the translations of the Serampore and Calcutta Baptist missionaries. Towards the expense of the translation which the Auxiliary Committee now circulate, the fruit of the labours of Yates and Wenger, Thomas, and Lewis, not one penny has the Bible Society contributed. The Baptist missionaries have freely and gladly permitted the use of their version, and have printed for the Auxiliary large numbers of copies at a price scarcely above prime cost. At this very time the Committee of the Auxiliary are looking to our brethren, and to our Mission Press, for the Bengali Scriptures they need; and yet they have the incredible assurance to claim to be the agents by whom the Word of God has produced and maintained “all the religious life and joy,” which exists “amongst the inhabitants of Bengal!”

I will say no more. The history of the Bengali Bible contains some strange passages; but the statements on which I have taken the liberty to comment, are the climax to the long course of injustice and ingratitude to which the eminent men, by whom Bengal has been furnished with a singularly faithful version of God’s Word, have been subjected.

“It is this,” says one of them, in a letter before me, “which reconciles me to such unfairness and ingratitude in men; that, notwithstanding, the high privilege is preserved to us of ministering still to every heart inaccessible to God’s word except through the Bengali language. Our labours may be contemned, and words harsh to hear, and hard to endure, may be spoken of us; but ‘the Word of God is not bound,’ the Gospel of Christ is not withheld, and ‘we therein rejoice; yea, and will rejoice.’”

N.B.—Omitting the quarter of a million copies of Scriptures issued from the Serampore press, our Calcutta brethren alone have issued, in thirteen languages, not fewer than 1,589,350 copies of various parts of

the Scriptures. Of these, 969,980 copies were in Bengali. The Calcutta Bible Society has issued 1,285,069 copies, in fifty-one languages and dialects. About one-third of these

were probably Bengali books, as I find that up to 1855, out of 882,000 copies circulated in all languages, about 290,000 only were in Bengali.

A PUBLIC MEETING IN 1643 AND 1869.

MR. SPURGEON was recently referring with laudation to the capacities of our Puritan forefathers for protracted devotional exercises. It was, indeed, a marvellous feature of a marvellous age. And what adds to the marvel is, that a heterogeneous assembly like the House of Commons, and, still more, an anti-sensational body like the Lord Mayor and Corporation of London, should ever and anon have discovered a corresponding aptitude for inexhaustible attention. Judging, too, from the specimens which have come down to us of the laborious products of the "painful divines" of the Commonwealth period, crammed as their sermons are with Latin, Greek, and Hebrew quotations, we confess to a feeling simply of suffocation, and nothing else. We have, in our own day, listened without fatigue to Edward Irving during a couple of hours; and Mr. Spurgeon himself could, no doubt, keep us awake for a like period. But what modern powers of repression could possibly still the irritation which would inevitably be evoked by a sermon containing nearly one hundred divisions, such as that described in Mr. Stanford's "Life of Alleine"? Of this strange composition, delivered by Major Barton in the parish church of St. John, Devizes, the biographer says:—

bishops. It has division within division, in all ninety-seven—subtle, intricate, confounding, pedantic, preposterous. Each has a numerical distinction. The thoughts are dry as petrifications; and it is difficult to conceive that they were once, as they must have been, full of passionate life."—*Alleine, his Companions and Times*, p. 31.

Yet the sustained effort required by Major Barton's hearers must have been subjected to still further tension in the case of those who took part in the proceedings of one of the fast-days of the Assembly of Divines in 1643, as recorded by the Scottish Commissioner, Baillie; and it is this "public meeting" which we intend to contrast with a modern one.

"We spent from nine till five graciously," writes the devout Commissioner. "After Dr. Twiss had begun with a brief prayer, Mr. Marshall prayed large for two hours; most divinely confessing the sins of the assembly, in a wonderful pathetic and prudent way. Afterwards Mr. Arrowsmith preached an hour; then a psalm. Thereafter Mr. Vines prayed near two hours; and Mr. Palmer preached an hour; and Mr. Seaman prayed near two hours. Then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults to be remedied; and the convenience to preach against all sects, especially anabaptists and antinomians. Dr. Twiss closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing."

"The constructive skill it displays would have done credit to one of the deposed

In the programme of one of the recent May meetings of the year

1869, the course of action was allotted after the following fashion:—“Performance on the organ during the arrival of the company, to conclude at 6.30; Mr. Chairman’s address, 6.40; prayer by the Rev. A. B., 6.50; Sir John Doe, 7.10; Richard Roe, Esq., 7.30; Rev. Dick Turpin, 7.40;” and so on, through a list of a dozen other equally well-known celebrities, whose cumulative deliverances must all be made within the prescribed three or four hours.

Each of these plans has its advantages. No one will tire of the modern system, but neither will there

be much fire kindled. In the present day there is too much work to be done to allow of unnecessary platform platitudes; but the true orator can no more confine himself to ten minutes than the eagle, thirsting for a flight, could be satisfied with merely stretching her wings. As for the two-hours’ prayers in which our forefathers immersed themselves, we forbear to draw flippant comparisons. When it becomes our turn to engage like them in a life-struggle, may we discover equal ardour, and share as broad a triumph.

U T I N A M.

IN the ancient hall of the Penruddockes of Wiltshire hangs a foreign portrait, mysterious alike in origin, in personality, and in design. Even the coat of arms depicted in a corner of the background has hitherto failed to furnish a clue to the history of the melancholy knight therein portrayed. He appears to have lost an arm, and this is all we know of him; but this calamity, irksome though it must have been in the matter of personal convenience during the sufferer’s life-time, says nothing half so forcibly as the unique legend of his house—“Utinam.” Here we seem to have concentrated in one expression the sighs of a whole generation;—the sighs, it may be, of unatoned transgression or unsatisfied revenge;—or it tells perchance of baffled hopes and unrequited love;—possibly it is the breathing forth of ardent anticipation of a bright future as yet out of reach and incomprehensible;

—or lastly, may it not be the utterance of the aspiration ever rippling upwards from the prison-house of quickened humanity, “Deliver us from evil”?

Our own sculptor Flaxman has, it is well-known, sought to embody this last prayer in marble forms, and few could have been better fitted than he was to compel the plastic medium to bear witness to his heart’s ideal. But, whether owing to the limited play of the imagination allowed by sculpture, or to the leviathan and consequently unmanageable shapes which evil assumes; there is to us something in the motto of the unknown knight of Compton-Chamberlain,* more touching, plaintive, and sympathetic, than is suggested even by the work of the accomplished sculptor.

* Compton-Chamberlain is the seat of the Penruddocke family in South Wilts.

"Utinam" was perpetually rising to the lips of John Foster, who in his impatience to grasp the mysteries of existence was ever longing for the advent of some visitor from Hades. In like manner C. C. Colton the author of "*Lacon*" sang,

"Devouring grave, we might the less deplore
 [The extinguished lights that in thy darkness dwell,
 Wouldst thou from that lost zodiac one restore,
 Who might th' enigma solve, and Doubt man's tyrant quell."

For higher objects than the gratification of mere curiosity, it is also the Church's complaint. Her longings are for more light and for more unflinching power of vision. She hails the advent of every form of knowledge, and stands in jeopardy, not of the dark unknown, but of slumber and sleep. Such were our impressions while recently listening to the Inaugural Address delivered before the Baptist Union by William Brock. That Essay, saluting as it did a wondrous futurity, was highly suggestive and quickening, and came very suitably as a sequel to the study which many of us had previously bestowed on a kindred work, entitled "*Religious Republics*." Leaving Dr. Brock for the present, it is of this latter production, the combined work of six students, treating of the modern and future aspects of Christianity from a Congregationalist's point of view, that we are now proposing to take a cursory review. These young men have not discovered for us any new worlds of light, but they have spoken out honestly, and under no false colours have addressed themselves to the arduous question of the rationale of the Church's standing in the world. George Fox and the early Quakers thought that they had found a solution when they abandoned every outward rite, but kept

their entire families within the cor-don of separation. Perhaps the observation of two hundred years may have enabled us to judge better of the result than they were capable of doing. Suffering, it is true, bound the Friends together then; but how can prosperity abide such an ordeal?

Then again, our modern chapels, chapels of ease they may well be termed, stand as the emblems of national repose and universal peace; but is this, it may be asked, the true condition of a Church standing in an enemy's country? Something more on this we may have to say in the sequel. At present it will be better to scan in detail the separate Essays contained in "*Religious Republics*."

The first Essay, by William Mitchell, barrister-at-law, treats of "*The Congregational Polity*." As its title suggests, it is an elaborate exhibition of the machinery by which modern isolated churches are sustained. This is a subject familiar to most of us; but it is not every lover of free worship and service who could so ably show as Mr. Fawcett has done, that the faults of the system (which after all are rather the invention of the enemy), are in great part neutralized by the leaven of true godliness in those who affectionately work it. To the objection, that the Congregational system is too exalted in its requirements for ordinary human nature, and that commonplace men and women are unequal to the task of maintaining the discipline of the early disciples, he triumphantly replies, "It is no discredit to a Christian Church that without Christianity it cannot succeed."

The Essay on "*The External Relations of Congregationalism*," by Thomas Martin Herbert, M.A., the Independent minister of Cheadle, takes but a very limited range, dwelling principally on two points, First, That while members of Chris-

tian Churches should on every ground of common sense be persons of Christian character and aim, this condition never shuts their eyes to the fact that thousands around them, whether in churches or not, are to be recognized as, equally with themselves, embraced in the kingdom of Christ:— And, (this admitted,) that, Secondly, the reason why all such Christians cannot present a common front to the common foe, arises from diversity in doctrine, or from the estrangement brought about by one section parading the patronage of the State, to the rebuke and scandal of the rest. All this is sufficiently made manifest: but as the Essayist is speaking of true Christians, it seems hardly necessary to include among the hindrances to co-operation the action of those who regard water-baptism as the viaticum into Christ's kingdom; for believers of this class can hardly be termed Christians at all. They are simply the upholders of a superstition as gross as any "Fetish" to be found in the darkest recess of Central Africa. Neither, in proof of the latitude which the Congregationalist grants to the external kingdom of Christ, does it seem necessary to refer to "the place in that kingdom assigned to children;" since Congregationalists are very far from being agreed on this point. It recalls to mind an incident in the narrative of a tour among our Colonies recently made by a Wesleyan inspector of missions. On reaching an outlying station, it was the practice of this worthy man, after catechizing the settlers, to sprinkle all the babies found in arms. As to that large majority of the children whose activity enabled them to escape into the bush in order to avoid the unpleasant operation, he contented himself by comparing them to the wild ass of the wilderness, and then passed on his way. Will any one be

kind enough to define the relative position in the kingdom of Christ "assigned" to these two classes of children? We shall then perhaps be somewhat further abreast of Mr. Herbert. At present his figure of speech rather embarrasses us.

"The Congregationalist Character," the subject of the third Essay, is the work of Edward Gilbert Herbert, LL.B., barrister-at-law. The modern dissenter is delineated in many and truthful characters; and if not shown to be so emphatically the gentleman of the day as Mr. Langton Sanford proved the Puritan to be the gentleman of the seventeenth century, he yet holds a much more reputable position than that assigned to him by the late Dr. Arnold, who pronounced modern Dissent to be the incarnation of everything most impracticable, unattractive, and narrow-minded in Englishmen. It is true that Dr. Arnold was speaking of the fathers of the present race of Congregationalists; but even their grandfathers, the Dissenters of Doddridge's days, are shown by Mr. Herbert to have belonged to the highest type of man. What they lacked in learning and polish was due, not to themselves, but to the stern exclusiveness of the English universities, who ought therefore to be the last parties to twit them for it.

"It may be questioned," says Dr. James Hamilton, "whether it is right in any established Church to inflict ignorance as a punishment on those dissenting from it. If intended as a vindictive visitation, it is a very fearful one; and reminds us painfully of those tyrants who used to extinguish the eyes of rebellious subjects. And if designed as a reformatory process, we still question its efficiency. You cannot make Dissenters so ignorant as thereby to make them Christians; and even though you made them savages, they might still remain seceders. Such nevertheless was the policy of the English Establishment in the days of Doddridge. By withholding education from Dissenters, it sought either to reclaim

them or to be revenged upon them; and had this policy succeeded, the dissenting pulpits would soon have been filled with fanatics, and the pews with superstitious sectaries. But much to their honour, the Nonconformists taxed themselves heavily in order to procure elsewhere the light which Oxford and Cambridge refused, and academies were opened in many places."

These observations have led us somewhat astray; but they will serve to illuminate Mr. Herbert's picture of the fortitude and self-reliance which for two hundred years have been the attributes of English Nonconformity.

Thomas Harwood Pattison, minister of the Ryehill Baptist Church, at Newcastle-on-Tyne, comes next in order. His Essay, which under the title of "Congregationalism and Æsthetics" treats of matters of taste, is perhaps the most difficult of the six to handle. It is pleasant reading, and suggestive of much that is pure, lovely, and of good report; but it is certainly not an exhaustive treatise on the sublime and beautiful. Neither is it an invitation to Nonconformists as such, to aspire to a poetic or genteel ideal, since he admits that a sturdy simplicity in the pursuit of truth constitutes the best patent for a literary aristocracy; and he instances Milton, Bunyan, Defoe, Foster, and Robert Hall, men whose success was the direct result of their religious convictions. Treating of architecture, he sees no antagonism between the devotional spirit and lines of beauty; though he would model our chapels in such form that they should long remain a protest against the inordinate veneration for tradition and a silent appeal against the sensuous. Our own impression is that pre-eminently the most elegant and poetic minds of the last two centuries have been also the spiritually minded; and that therefore æsthetics may take care of themselves. We further venture to think, in spite of Mr.

Matthew Arnold's assertion that Shakspeare and Virgil would have found the Pilgrim Fathers very poor company, that had Shakspeare over-lived those days, he would have found better heroes for his purpose in the civil wars of Cromwell's era than he was ever able to hammer out of the wars of the Roses.

Philip Henry Pye Smith, M.D., the writer of essay the fifth, or "Congregationalism and Science," moves along with an easy strength, reminding us of the candour and open countenance of his illustrious grandfather. His object is to show that Christianity is an appeal to the brave and to the honest, productive of individual belief and intensity of zeal; but that where it is adopted as an instrument of State policy, it just drops down to man's ordinary level, fostering his sordid tendencies towards the gregarious, the uniform, and the artificial, and checking the legitimate development of his spiritual and moral life;—that Science and Faith exclude one another,—Faith never needing to fear that her own vision can be obscured by the diffusion of wider light, nor venturing to trespass on her neighbour's domain under the plea of being herself a better guardian of the public morals.

The position which ecclesiastical authority assumes, in resisting the onslaught of science, whether that authority profess to rest on an infallible Church or on an infallible Bible, is avowedly for the benefit of the great masses who cannot think for themselves. The long argument which the essayist puts into the mouth of an intelligent Romish priest, to prove the collapse of society in the absence of dogmatic teaching, we regard as masterly and unanswerable (of course on the supposition only that there is no third adjusting power, no Heaven's advo-

cate to restore the equilibrium). But for the benefit of those who *can* think, not even the Romanist would contend that canonical law is of any avail. They are neither crippled nor advanced by the gentle influences which it exerts on family and national life around them. In presence of the earth's "800,000,000 people, mostly fools," the solitary thinkers pursue Truth to the death, and will eventually be masters of the position. The *status quo* and the false peace resting thereon are to be swept away, along with the evangelical guides who maintain it. The only question of importance is, Can Christianity survive a process of thought which has at last assured us that "the truth of Christianity is no longer demonstrable" ?

By "demonstrable" must be meant, capable of proof on historical, exegetical, or psychological grounds. When these are disturbed, the Romanist replies, "Christianity cannot survive;" and timid Protestants think the same. But they forget "the Light that lighteth every man that cometh into the world;" they forget the gift of conscience, which enables every son of Adam to carry about in his bosom, whether he will or no, a consuming fire; and they forget, moreover, the kindred, but loftier, gift of immortal Faith—the Faith that lives and moves and has her being in regions of light unassailable by false philosophy,—who gathers her laurels in the various fields traversed by the heroes of the 11th of Hebrews; and will yet clap her hands in prospect of every advance in knowledge evoked by her laborious, dependent, and faithful ally, SCIENCE. Finally, when Science shall have pushed its inquiries to the utmost limit of human capacity, then shall the Bible stand forth the most remarkable book of books, the mine of deepest wisdom, the unex-

hausted and inexhaustible message from Heaven.

On the ground therefore that an Established Church can be maintained only by the compromise of some truth and by its appeal to the popular love of ease, the essayist is of course vehement for the downfall of such painted barriers—not that they have much power to arrest the advance of Truth, but because they are the disgrace of Christianity, and because their removal may stimulate many now lying in ignoble security to walk forth in their own spiritual strength.

The last essay of the series, or "The Spirit of Nonconformity," by James Anstie, barrister-at-law, is a well executed protest against priestism and all its cunning dodges and fetches. Men who have once for all made the discovery that true worship is that of the Spirit, are not to be decoyed back into the worship of clothes by the distempered metaphysics of hirelings whose mode of wresting the Scriptures is downright treachery to the souls of the people and an insult to the Lord of the Church. The professed desire for unity, issuing from such a source, the essayist proves to be nothing short of the setting up of a formula whose object is simply to obliterate the distinctive essence of vital Christianity. But it is not only in their attitude towards the High Church party that the consistency of Nonconformists is asserted and maintained. The standing of the Low Church party is shown to be equally untenable; and whatever may come to be the comprehension and composition of "the Church of the future," the creed of that Church must be of a much braver sort than that of the present Evangelicals. The deductions starting into view from the essayist's exegetical treatment of the discourse held with

Nicodemus will not easily be evaded by the disciples of the Prayer Book. There are many things too in Mr. Anstie's essay from which even some of his co-writers may derive an instructive hint. For if it be true that all the lines of defence for Infant sprinkling have one after another been abandoned but that of taste, it is high time that Nonconformists of every name should throw

overboard whatever stultifies the logic of their profession or encumbers their aggressive action. A State Church cannot afford to do this; but they can. In the approaching struggle with Infidelity, is there anything (no matter what) which they are afraid to lose? Then, now is the time to ascertain whether it be worth keeping.

SARTOR CANONICUS.

It is often said, "If you accept Dissent, you must renounce all pretensions to taste." An illustration of the wisdom of this remark occurs in one of the fashionable hand-books for May. For aught we know, it may have occurred in half-a-dozen others; but, from the only specimen of the sort which has fallen in our way, we hasten to extract a few interesting directions on the subject of apparel during communion services. The most prominent fact which we gather from it is, that attention to costume at periods of religious ceremonialism is a virtue not less binding on lay boys and girls than on priests and priestlets. But there is another point on which we are not so clear. What does the expression "a first communicant" mean? Is it a slip of the pen; or does it lend colour to the suggestion that First, Second, and Third Toilets are to be regarded as illustrative of three several stages in the attainment of Christian ethics? Some short time back, a brief but stiff civil war was waged in the columns of the *Notes and Queries* on the propriety of gentlemen wearing gloves on these occasions. We forget which party triumphed. It seemed to be gene-

rally admitted that the canon was not quite fixed. But no such qualification can be urged against the following edict from Fancy's throne:

"Fig. 1.—Toilet for a First Communicant: High muslin dress, trimmed round the bottom with four pleated flounces; the bodice and sleeves are ornamented with insertion in embroidery. Sash of white ribbon. Muslin veil.

"Fig. 2.—Toilet for Second Communicant: Dress with a double skirt and low bodice of white muslin. The under skirt is trimmed with a pleated flounce, put on with a heading, the upper skirt with a ruche; the latter is looped up on either side with rows of ribbon. High chemisette of fine net arranged in billons. Sash of white ribbon. Cap of silk tulle. Muslin veil.

"Fig. 3.—Toilet for Third Communicant: Dress of white muslin, trimmed with muslin rouleaux. High bodice of pleated muslin, with braces, and a sash of white ribbon. Muslin veil.

"Fig. 4.—Costume for Communicant (boy): Waistcoat and trousers of white English piqué. Jacket of black cloth."

We commend the above suggestions to the consideration of the Rev. [Sacerdotulus] Hunt, near Bristol, who, in a recent disputation at the Victoria Rooms in that city, urged that a more correct reading of the "cloke" which St. Paul left at Troas, would be "chasuble."

SHORT NOTES.

ROMAN CATHOLICISM IN SPAIN.—For several weeks past the Spanish Cortes has been employed in manipulating a constitution, one of the most important articles of which was that which referred to the question of religion. The discussions to which it gave rise afford a development of the thoughts and feelings which have long been fermenting in that priest-ridden country. The debates were marked by the greatest animation. Some of the republican members denounced in the severest terms the superstitions of the Catholic Church. On the other hand the clerical members of the assembly exhibited a spirit of intolerance worthy the age of Philip and Torquemada. They demanded that the only religion to be tolerated in Spain should be the Catholic, and that every form of heresy should be suppressed by the civil power. It was manifest that they only wanted the power to kindle the fires of persecution. While these discussions were in progress, workmen were engaged in digging the foundation of a new square in Madrid, and unexpectedly came upon a plot of ground which in former times had been the scene of an *auto da fe*. All the horrors of the Inquisition were suddenly unfolded to the gaze of the city; there were the chains which had bound the victims to the stake, the charred bones of those who had been burnt, and even the locks of hair belonging to the females. The effect was electric. The populace was inflamed, when the evidence of these horrors was exposed to public view. The feeling of indignation

spread to the Cortes, and liberty of conscience was established as an article of the Constitution by a majority of three to one; and thus, by an act of retributive justice, the once bloody triumph of the Catholic faith became one of the instruments of overturning its supremacy.

DISTRIBUTION OF BIBLES AND TESTAMENTS IN SPAIN.—It is manifest that the spiritual regeneration of Italy and of Spain is by no means likely to take the form of Anglican Protestantism with its national peculiarities; but the rapid spread, more especially in Spain, of a spirit of religious inquiry cannot fail to delight all those who value Christian truth. It is, therefore, with sincere pleasure we learn from the Madrid correspondent of one of the London journals that "in November last a stall was established at the entrance of a passage in the Carrera di San Geronimo, which was speedily furnished with copies of Bibles and Testaments. At first they were given away, but the demand so far exceeded the supply, and the course was so great, that it was found necessary to sell them. As many as 3,000 copies of the Gospels were sold in one day. Upwards of five millions of tracts have been given away, and on Good Friday the Puerta del Sol resembled a vast reading-room. It is estimated that 200,000 Gospels have been disposed of, and an edition of a million is now in the press."

NUNS IN FRANCE.—There is a general impression on the public

mind that the same indelibility is attached to the order of nuns as to the order of priests, and that the same rule applies to both—once a priest, always a priest; and once a nun, always a nun. It would appear, however, that in France the tomb does not close on her for ever, and that there is the possibility of a resurrection to useful and active life. We are informed with confidence that the vows in that country are taken only for a limited period, and may be renounced at the end of a twelvemonth. A nun has only to declare that she finds convent life unsuitable to her taste, and she is at liberty to withdraw from it, and is even free to marry, "respect being had to the rights of the Church." Three nuns have, it is said, during the past year, discarded the veil and "taken to orange blossoms." It would, perhaps, be an advantage if the same rule were adopted in this country, and if some of the 10,000 English girls who have inconsiderately taken the vows, and immured themselves in convents, were to come forth, and enter on the duties of society.

THE ESTABLISHED CHURCH OF ENGLAND AND IRELAND.—While the various nonconforming bodies are quietly and modestly doing half the evangelical work of England, the Established Church is floundering in the caldron of discord, and distracted by perpetual litigation, and is thus preparing the national mind to seek relief from these scenes of discord by dissolving the connection of Church and State. It was expected that the controversy raised by Mr. Bennett's Popish doctrines would have been brought to an early termination, and thus put an end to the scandal it created; but the course which the affair has taken threatens to lead to a very protracted contention, and to exhaust the patience of

the public. Our readers are aware that Mr. Sheppard, of Frome, belonging to an ancient Dissenting family, but who has now gone over to the Church, and is a member of Mr. Bennett's congregation, has taken up the task of bringing to an issue in the Ecclesiastical Courts the question whether Mr. Bennett's ultramontane teaching is in accordance with the doctrines of the Church of England. Application was made last year to the Bishop of London, in whose diocese his obnoxious publication was issued, to appoint a commission to inquire whether there was a *prima facie* case for investigation. The commissioners decided that there was, and their report was transmitted to the Bishop of Bath and Wells, within whose jurisdiction Mr. Bennett resides. But he had no sooner possession of the case than he refused to have anything to say to it, and, according to the Act of Parliament, sent it up to London to the Court of Arches, which is the Archbishop's court of appeal, by a *letter of request*. Sir Robert Phillimore, who presides in it, interpreted these words, which have always been considered tantamount to a mandate, to signify that he was at liberty to use his own discretion in entertaining or refusing the case, and he has declined to admit it into his court unless he is furnished with some special reason for compliance, or unless he is subjected to the pressure of a superior court. This was a very extraordinary construction of a plain and simple enactment; but his High Churchism will sufficiently account for it. An appeal was immediately lodged with the Judicial Committee of the Privy Council, and the judges will either command him to adjudicate it, or send it to the Bishop of Bath and Wells; in which case it will come up in appeal to the Arches Court, to which ever side the discussion may

lean ; and from that tribunal it will necessarily go up to the Judicial Committee. It is not, therefore, a matter of surprise that the courts should endeavour to avoid this barrel of spiritual gunpowder, and that it should be rolled on from one tribunal to another. But some time or other, it must eventually explode under the torch of the Judicial Committee, unless in the meantime the "adulterous" connection, as Mr. Bennett designates it, between Church and State in England should be dissolved.

At the Cape, ecclesiastical affairs appear to have got into what is called, across the Atlantic, a "fix." The Bishop of Cape Town, as we all know, has called a synod, and deposed the Bishop of Natal, and imported a new and rival bishop from England, who has been duly consecrated, and is now waging open war with the heterodox prelate. The courts, however, have pronounced Dr. Colenso to be the veritable and only bishop of that see, and they maintain him in all his episcopal rights and privileges. At the same time, the highest court in England has declared that the Episcopal Church in South Africa is nothing more than a voluntary association—like that of the Wesleyans, the Congregationalists, the Baptists, or the Quakers. It seems easier to comprehend *Bradshaw* than to understand the real status of ecclesiastical polity at the Cape. But the confusion is now still more confounded by the opinion recently given by three of the most eminent lawyers in England, that there was no process by which Dr. Colenso's heretical doctrines could be brought to the test of a legal decision, abroad ; but, that if he should set his foot in England, where his book was published, he might possibly be subjected to a prosecution. And so, by these state trammels, he can neither be removed

from his diocese, nor brought to account for repudiating the divine authority of the Pentateuch.

ON WHIT SUNDAY last a remarkable Ritualistic scene was enacted at All Souls, Lambeth, in the Archbishop's own beat, and under the management of the Rev. Dr. Lee, who seems anxious, by his audacious and open defiance of legal authority, to emulate the conduct and to court the notoriety of the Mayor of Cork. "A procession moved round the church to the altar, the members of the choir carrying crosses and banners, on which were various devices. Incense was used freely at various stages of the service, and candles were lighted at the altar during the eucharistic celebration."

THE IRISH CHURCH BILL, or as it is called in Parliamentary language, "A Bill to put an end to the Establishment of the Church in Ireland, and to make provision in respect of the temporalities thereof, and in respect of the Royal College of Maynooth," has passed through committee, with very slight modifications. The overwhelming majority which sanctioned the second reading has been loyal to its hustings pledges, and has successfully resisted every effort to tamper with the principles of the bill. No measure of equal magnitude and importance has been carried so triumphantly through every stage of its progress, in all its integrity, within the memory of the present generation. The virulent denunciations of the Irish Church have cooled down under the resolute attitude of the Commons, and we cease to hear any invocation to the House of Peers to throw out the bill. It will go up to them, stamped with the signet of the nation, and the second reading, which involves

the principle of the measure, will pass, not perhaps without protest, but without a division. The strength of the Opposition will be reserved for the object of making better terms for the disestablished and disendowed Church, and, acting on the advice of Lord Stanley, of saving as much of the "stuff" as possible out of the fire.

ROBERT HALL.—It is gratifying to observe that it has been resolved to erect a statue of Robert Hall in the town of Leicester, which was long honoured by his ministrations. An influential committee has been formed to carry the design into execution, and it has been submitted to the public in a circular which we can scarcely be mistaken in ascribing to the pen of the honorary secretary, the Rev. J. P. Mursell. The eulogy of Mr. Hall, embodied in it, is marked by a clear appreciation and a judicious discrimination of his noble character, and not less by that eloquent feeling of enthusiasm which the subsequent occupation of his pulpit was calculated to inspire in a kindred spirit. One of our weekly publications, in alluding to this proposal of a statue, traces it to a "desire to redeem such a memory as that of Robert Hall from oblivion." Redeem Robert Hall's memory from oblivion! as if it could ever be forgotten while the language which he has ennobled by the sublimest thoughts, clothed in the most majestic diction, continues to be in use. During the period, little short of two centuries, of High Church and Tory ascendancy which followed the Restoration, and during which the nation was enjoined by Act of Parliament "to keep holy the 29th of May, and to return thanksgiving to God for his unspeakable mercy in the restitution of Charles the Second and

his family," the transcendent genius of such a man as Robert Hall, associated as it was with Dissent, might be expected to share the same fate as that of John Bunyan. But we live in a different age. The nation has expunged from the Prayer Book every vestige of the services connected with the Stuarts, and it pays a profound homage to its intellectual nobles, not in reference to the sect to which they may have belonged, but to the measure of their intrinsic eminence. In an age of liberality like the present, Robert Hall and John Bunyan naturally take rank among the noblest classics of our national literature.

On one occasion, a few years before his death, Mr. Hall was on a visit to London, and had engaged to preach on a week-day in one of our denominational chapels. His fellow-student and admirer, Sir James Mackintosh, having heard of this engagement, invited George Canning to accompany him to the chapel. He pleaded that he had a motion to make in the House. "You can postpone that motion with ease," replied Sir James; "but until you have heard Robert Hall, you will never understand why all Greece flocked to hear Demosthenes." They went there together, and on coming out, Sir James asked the statesman what he thought of his friend. "I thought I fully understood the power of the English language," he replied, "till I heard Mr. Hall."

We may embrace this opportunity of placing on record that this illustrious man, who was disposed at one period of his life to look with complacency on the doctrines of Unitarianism, told Dr. Carey that he had been thoroughly cured of this tendency by his personal intercourse with Dr. Priestley. They were travelling together, and hap-

pened to arrive at an inn where there was but one room vacant, and only one double-bed. They were obliged to occupy it together, but his companion continued, as he said, for two hours to indulge in such a torrent of impious allusion to our Saviour and the apostles, that he determined for ever to close all association with the party.

THE GERMAN MISSION IN BENGAL.

—Some twenty or twenty-five years ago, Pastor Gossner, of Berlin, sent out some Lutheran missionaries to Bengal, not trained theologians, but men admirably adapted to the work of evangelization. They commenced their labours on the north-western frontier of Bengal, among the Coles, one of the aboriginal tribes, who have retained from time immemorial their ancestral customs, language, and superstitions. Since the Mutiny, during which their church was unroofed, and they were obliged to flee, they have been blessed with signal success. In the course of a few years they have established Christian churches, which number more than 20,000 converts, and the general impression on the public mind was, that in process of time the whole population of this and kindred tribes, numbering many millions, might be expected to embrace Christianity. But the progress of this flourishing mission has been arrested by intestine discord. The committee in Berlin recently sent out some University graduates to improve the mission, and they have brought charges of selfishness

and secularity against the seniors—who have long been constrained to labour for their own support—which are pronounced by all the official residents, and by the Auxiliary German Committee in Calcutta, to be utterly unfounded, as well as cruel. The wonder is that these earnest labourers have accomplished so much, not that they have failed in some points to which the University men attach importance. An agent was lately sent out by the Berlin Committee to examine and adjust the controversy, but before he left Calcutta he had prejudged the case against the old men; the home committee have approved his proceedings, and there is now a permanent schism, the majority of the converts adhering to the seniors from whom they received the bread of life. It is lamentable to see this noble work among this simple-minded race, who, after having resisted for twenty centuries the religious emissaries of the Brahmins, the Buddhists and the Mahommedans, appeared to be ready to accept with cordiality the truths of the Gospel, so completely marred by human folly. To make matters worse, the Bishop of Calcutta has proceeded to the principal station and adopted the cause of the ejected missionaries. They will, in the first instance, be obliged to submit to the humiliation of re-ordination, and then become associated with the Gospel Propagation Society, with whose sacramental and High Church views the public in England is sufficiently acquainted.

THE TWO THIEVES.

THE inspired record of these men is brief, but very striking and note-worthy. They are mentioned by the first three Evangelists; but the chief interest we feel in them centres in the narrative written by St. Luke. Matthew merely tells us (chap. xxvii., v. 38—44) "Then were there two thieves crucified with him, one on the right hand, and another on the left;" and adds, having referred to the scornful language which all classes of the people addressed to Christ, "The thieves which were crucified with Him cast the same in His teeth." The words of St. Mark are of similar brevity. "And with Him (chap. xv., 27—32) they crucified two thieves." "And they that were crucified with Him reviled Him." The more extended and extraordinary account by St. Luke, is contained in chapter xxiii., 39—43; and upon this we shall offer a few explanatory remarks. We start with the remark that the word "thieves," by which they are generally called, is not strictly correct. St. Luke terms them *κακουργοι* (*kakourgoi*), that is evil-doers—"malefactors;" but Matthew and Mark use the more definite word, *λησται* (*lestai*), which means not thieves, but robbers: the difference between the two being this, that thieves steal secretly, but robbers openly, and often with violence. The probability is, that these two malefactors were political rioters, and had been guilty of what the Romans would call treason, but which many of the Jews looked upon as a much more pardonable thing. As the Jews, in the time of Christ, were a conquered people, subject to the Roman Empire, as India now is to the British Crown, it was as natural that the natives of Palestine should be anxious to break the yoke of their conquerors as it is for the Hindoos to escape from British rule; and just as we call riotous

Hindoos rebels, whom their neighbours would probably call patriots, so the Jews would not very severely condemn any of their countrymen who felt inclined to aim a blow at the Roman sovereignty, which was an "abomination" to them in a political, as well as in a religious sense. That there were many such men is evident from the writings of Josephus, and from several passages in New Testament history. Two of them are referred to in Acts v., 36, 37, called "Theudas" and "Judas of Galilee." These men were probably influenced in part by patriotic motives to engage in those political *emeutes* which brought them and their followers to ruin. It is curious that there was one such man among the Apostles; for Simon *Zelotes* was so called because he once belonged to the "*Zelotæ*," an "association of persons who professed great attachment to Jewish institutions, and undertook to punish without trial those who were guilty of violating them." "The Galileans, whose blood Pilate mingled with their sacrifices," were some such men. While engaged in offering sacrifices in the temple they created a riot, which the Roman governor very quickly and effectually put down. To mention only one other instance, namely, Barabbas (Luke xxiii. 19), "Who, for a certain *sedition* made in the city, and for murder, was cast into prison." The "two malefactors" were, we think, of the same class of criminals as that to which Barabbas belonged. We have no details concerning their mode of life, or the deeds for which they suffered death, and therefore we cannot speak positively concerning their general character; but we are inclined to conclude that they were some sort of political malefactors, like the Spanish patriotic brigands during the Peninsular War—bad men in some senses, but with certain redeeming

features of character, which remove them from the class of common criminals. Whoever they were, however, their life was a losing game to them; they had "cast their fate upon a throw," and had to "stand the hazard of the die." The Roman power was too strong for them, and crucifixion was the result. It is natural that the tragic fate of these two men, blended as it is with the last hours of the dying Redeemer, should have excited the attention of all devout students of Scripture, and as natural that many curious questions, and many trifling traditions, should have arisen in connexion with it. The believers in baptismal regeneration have been put to strange shifts in order to account for the penitent malefactor reaching Paradise without baptism. One so-called father of the Church thinks that some few drops of the precious blood of Christ fell upon him, and that that was equivalent to baptism; Augustine hoped that a few of the drops of water, which flowed from the Saviour's side, sprinkled him, and if not, perhaps he was baptized in prison, or during his robber-life. Such are the absurdities into which even great men fall, when they attempt to be wise above that which is written, and to make the Divine Scripture square with their narrow, crude, and defective theories. The traditions concerning these two men are not few.

"The Apocryphal Gospels, as usual, do their best to lower the divine history to the level of a legend. They follow the repentant robber into the unseen world. He is the first to enter Paradise of all mankind. Adam, Seth, and the patriarchs find him there, bearing his cross. Michael the archangel had led him to the gate, and the fiery sword had turned aside to let him pass. Names were given to the two robbers. Demas, or Dismas, was the penitent thief hanging on the right; Gestas, the impenitent, on the left. The cry of entreaty is expanded into a long wordy prayer, and the promise suffers the same treatment. The history of the infancy is made prophetic of that of the crucifixion. The holy family, on their flight to Egypt, come upon a band of robbers. One of them, Titus (the names are different here),

has compassion, purchases the silence of his companion, Dumachus, and the infant Christ prophesies that after thirty years Titus shall be crucified with him, and shall go before him into Paradise. As in the instance of the Magi, the fancy of inventors seems to have been fertile in names. Bede gives Matha and Joca as those which prevailed in his time. The name given in the gospel of Nicodemus has, however, kept its ground, and St. Dismas takes his place in the hagiology of the Syrian, the Greek, and the Latin Churches."

It is refreshing to turn away from these absurdities, to glance at the simple yet sublime facts which the inspired narrative contains. In "the eleventh hour" one of the malefactors became a *true penitent*, and confessed that he was receiving "the due reward of his deeds." He well knew that if he did not deserve crucifixion at the hands of the Romans, he deserved far worse at the hands of God. What a *power of faith* the penitent displayed! How marvellous that he should address the Crucified One as a King; that he should pray to Him, and say, "Lord, remember me when thou comest in Thy kingdom"! When the Roman centurion exercised his strong faith in the Divine power of Christ, he knew what a striking eulogy was pronounced upon it; and now, though the Redeemer uttered no words of praise, He rewarded the penitent by the munificent promise, "Amen, I say unto thee, to-day shalt thou be with me in Paradise." "*This day—in Paradise!*" In the light of these grand words what a foolish fable the doctrine of a purgatory appears. Surely, if any human soul needed the cleansing fires, as a preparation for the purity of heaven, it was the soul of him who, a few hours before his death, had reviled the Divine Redeemer; and yet death, through the boundless merits of Christ, sent him direct to glory. Some would teach us that human souls sleep with their bodies in the tomb, until the trumpet of the archangel shall awake both, and for ever. Not so. "Absent from the body, present with the Lord." "Blessed are the dead which die in the Lord, from henceforth"—from the moment of their death. To each expiring Christian

“The Prince of Life” says, “This day thou shalt be with me in Paradise.’ But what of the other malefactor? Probably the well-known saying describes the contrast truly, “One was saved that none may despair, and only one that none may presume.”

“There is a fountain filled with blood,
 Drawn from Emanuel’s veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day;
 And there have I, though vile as he,
 Washed all my sins away.”

Reviews.

The Mystery of Growth, and other Discourses. By the Rev. EDWARD WHITE, St. Paul’s Chapel, Hawley Road, Kentish Town. London: Elliot Stock, 62, Paternoster Row. 1868.

THE title of this volume is the title of the first sermon. At the same time, however, it sets forth the design of the book, which commences with the elements of religion, and ends “with the final results of faith in the formation of Christ’s image in the individual and in the Church.” The choice language in which the truth is expressed, the beauty, variety and forcibleness of the illustrations, as well as the soundness of the thought which runs through the whole, will command for this volume a hearty welcome. We have here the results of the culture and study of some years, and we have been much struck with the ease with which these are turned to account in the service of Christ. It is too often the case that the results of study are laid by like the kernel in the nutshell: they are hard to be got at, and very dry when obtained. In other cases, however, men display their talents like the pomegranate tree, that gives us both flowers and fruit at the same time. In the latter instance, the aim, no doubt, is practical, but, on that account, the treatment of the subjects in hand is none the less scientific or theological.

In the fourth lecture, Mr. White gives us a vivid picture of “The great Asiatic Revolution in the age of Nebuchadnezzar.” The facts of history, by the aid of a strong imagination, are wrought up into pictures of real life. We are led back into the world of five-and-twenty centuries ago. And, as we appear to move amid the scenes with which the prophets were familiar, we study their writings with a fresh interest, and in a clearer light. We mention this chapter in particular, as it most strikingly illustrates the author’s success in restoring the scenes of a past age, and giving to them an air of reality.

One or two quotations will show with what respect “the old paths” are regarded. In the sermon entitled, “A Good Man the subject of Divine Thought from Eternity,” we meet with the following passage:—

“Not on the sands of time, not as the friable laminae of rocks that shall turn to dust again, not on the stones of darkness amidst the jewellery and veins of silver which Nature hides in her profound recesses—but the name of every good man has been written in a more ancient register; it has been engraven on that Rock of Ages, whose foundations descend into the abysses of past unmeasurable duration. He who possesses a firm reliance on the promises of God in Christ, and proves the reality of his union with Christ by trans-

formation into his moral likeness, has the witness in himself that he has been dear to God from everlasting ages—that the idea of his personality has shone in the firmament of the Divine mind throughout the departed eternity, as it will shine, 'like the stars for ever and ever,' when the world, which is 'but for a moment,' has passed away."

From a sermon, "On the Conquest of Sin by Forgiveness," we may select the following paragraphs:—

"As the altar of sacrifice stood in the middle of the temple at Jerusalem, so does the fact of atonement by the death or blood of Christ stand in the centre of Christianity. 'Whom God has set forth to be a propitiation, through faith in His blood.' This fact may be inexplicable in its upward relations; we may be unable to determine how it is that thus only God can be 'just,' and the justifier; but the fact itself is positively affirmed by the Apostles, and we can expel it from revelation only by destroying the entire fabric. The whole system of sacrificial types pre-figured it. Our Lord Himself, in the most solemn manner, immediately before His death, affirmed that His blood was to be 'shed for the remission of sins;' and after His ascension to heaven, the main theme of His Apostles was the forgiveness of sins through that blood-shedding by which God had 'reconciled the world unto Himself.' . . . Such, then, is the power of the blood of Christ, of which St. Paul thus decisively speaks. It extends inward to the centre of the soul, 'purging the conscience from dead works;' backward to the beginning of each man's history, and to the original of humanity, putting away the sins that are past; downwards to the depths of the abyss whither sin drags its victims to death; around, to the circumference of the world, embracing all nations in its reconciliation; upward, beyond the height of the stars, into the holiest of all, and through the whole dimensions of that universe which becomes ours in Him; and forward, into the future eternity."

The sermon on "What is a Sunday Book?" shows the spirit in which Mr. White is prepared to meet one of the pressing inquiries of the day. From one quarter this question is answered by "The Sunday Magazine," from another by "The Sunday Library;" the reply which Mr. White gives would comprehend them both. He says:—

"It comes, then, to this: Christianity is for Christians only, and it is the soul that makes the Sunday-book. No book, however pious, can render service to a trifling, sensual, dishonest spirit. God must 'dwell in the heart' by faith, and then the soul, devoting Sunday to worship and meditation, exercises itself with especial zeal in applying the rules of heavenly judgment to the words and actions of earth. It does not so much travel into a new sphere of thought or reading, as awaken itself to a renewed consciousness of the divine, and to a more stringent application of right principle to the ideas and practical habits which make up human life. . . . It results from the foregoing statements that a Sunday-book cannot be known by its title, by its colour, or by its place on the shelves of the library. A Sunday-book is one, on whatever subject, of whatever shape—whether on one large unfolded sheet, or doubled into a volume—which is read by a good man for improvement of his life or knowledge, or for 'instruction of manners.' Immediately that he ceases to read it with a good intention, and in the exercise of his moral faculties, it ceases to be a Sunday-book, even if every page be gleaming with the lustre of enlightened piety."

In the last lecture, "On the Arguments for and against Conformity to the Established Church," we see with what ability Mr. White can regard an argument from the point of view occupied by an opponent, and can respect the convictions of those who differ from him. He attempts to undervalue nothing of worth that he can discover in the Church of England, but, as we think, wisely and justly makes out as strong a case in her favour as the facts will allow, knowing that he has in reserve a much stronger case in favour of the Nonconforming Churches, and can take up a position against Conformity which is impregnable. But we have said enough to commend this volume, and to express the deep pleasure we have felt in its perusal.

Ancient Nineveh. A Story for the Young. With numerous Illustrations. London: Sunday School Union, 56, Old Bailey.

A most useful adaptation to juvenile readers of Mr. Layard's marvellous discoveries on the banks of the Tigris.

Sermons Preached before the University of Oxford. By H. P. LIDDON, M. A., Student of Christ Church, and Chaplain to the Bishop of Salisbury. Third Edition, revised. Rivingtons. 1869.

FOR the last two or three years Mr. Liddon's name has been prominently before the public as a distinguished University preacher, and as the Bampton Lecturer for 1866, on "The Divinity of our Lord and Saviour Jesus Christ." His reputation is amply justified by all that he has published, and has not, we believe, yet reached its height. The Bampton Lectures are, without doubt, the most thorough and exhaustive discussion of the Deity of Christ which our age has produced; and the sermons in this volume, though not, perhaps, of equal worth (from the nature of the case we think they scarcely could be), everywhere bear traces of a cultured and powerful mind. There is throughout the same extensive research, the same wealth of thought and illustration, and the same earnest desire to reach the conscience and ennoble the life. Every sentence has "the accent of conviction." The sermons are not a formal and continuous discussion of one great theme, nor are they united in consecutive order by any logical or essential bond of connexion. Yet they have manifestly a common aim, and converge towards a common result. In its fundamental design, the volume is a protest against the subtle and refined forms of modern rationalism, and the dispositions out of which that rationalism takes its rise. Mr. Liddon shows, both directly and indirectly, that many of the ideas of the so-called Liberal School, which at present are so much in vogue, owe whatever of true and abiding power they possess to the Gospel of Christ, which is still, as of old, the great civilizer of mankind, as well as the exclusive means of salvation. Very noble is his exposure of the pride and self-sufficiency by which the opponents of the Gospel are actuated, and his vindication of the primal condition of all true religion.—"Except ye be converted and become as little children, ye shall in nowise enter the kingdom of heaven."

Both in substance and style, these discourses are adapted principally to men of high intellectual culture, and require for their appreciation calm and thoughtful perusal. But all may understand them who will: thought and language are alike clear and forcible, and those who read the volume carefully, will be both stronger and happier in their Christian life.

The chief faults of the book arise out of Mr. Liddon's very marked and one-sided ecclesiastical bias. He never allows us to forget that he is a churchman, and that of the highest order. In almost every sermon we are unpleasantly reminded of his Anglicanism. As to the truthfulness or otherwise of his peculiar beliefs we at present offer no remarks—the subject being too large for the space at our command; but we do object to the persistency and frequency with which he brings them forward and (may we not say?) drags them into view. The effect of this is, in many instances, anything but favourable. It is, we venture to say, quite the reverse of what the author intends, for it diverts the attention from what ought to be the main object, and has a tendency to throw into the shade other and weightier remarks. With regard to Anglican readers this assertion will not, of course, hold good; but inasmuch as Mr. Liddon addresses himself also to men of another school, it would be well for him not unnecessarily to obtrude the points on which there is a wide divergence of opinion. By so doing he rouses his readers to an attitude of resistance, prejudices them against him as an impartial and trusty guide, and thus abandons the vantage ground on which his abilities, his erudition and his piety undoubtedly place him. We would not by any means advocate a suppression or concealment of conviction. Let a man at all risks be loyal to truth, and be prepared to maintain it, even *contra mundum*. But there is a time for everything, and that which under some conditions is wise and right, is under others both foolish and wrong. In apologetic sermons, such as these professedly are, in attempts to win over our adversaries, the rule should surely

be to keep in the back-ground, as far as possible, all points of difference which are not essential to the argument in hand. We must meet our opponents on a common stand-point, and not needlessly tread either on their prejudices or their more sober beliefs, if we wish to aid their advancement towards the goal which we ourselves have reached.

We make this stricture with sincere regret, and should have been glad had we seen no necessity for it. Towards Mr. Liddon himself we entertain a very profound regard, and should rejoice to know of the still wider circulation of his books. They are eminently worthy of it, and we have read them several times with increasing admiration for their mental and spiritual strength. But we nevertheless feel sure that if he were to display less anxiety to appear as the Anglican ecclesiastic, and were to speak simply as a Christian man to his fellows, official position and associations being for the time kept out of sight, he would render much noble service to the cause of Christian truth, and exert a larger influence on the intelligent thought of the age. This, in our opinion, is the main, if not the one and only reason which prevents him from being classed in the foremost rank of English preachers.

The Quest of the Chief Good: Expository Lectures on the Book Ecclesiastes, with a New Translation. By SAMUEL COX. *A Commentary for Laymen.* London: Arthur Miall, 18, Bouverie Street, Fleet Street.

THE title of this Commentary is intended to define the object of the book Ecclesiastes. Mr. Cox regards it as a sacred drama, through which the author leads us in quest of the chief good. In his introduction, he combats the notion that Ecclesiastes was written by Solomon, or even in the reign of that wise king, and adduces evidence in support of his opinion that "it is a dramatic representation of what some Jewish Rabbi supposed King Solomon's experience to have been; and its design was to comfort those who were groaning under the heaviest wrongs of Time with

the hope of Immortality." Mr. Cox proceeds to point out the nature of those wrongs, and, in his chapter on the history of the captivity, supplies many facts connected with the Babylonian and Persian rule that throw considerable light on certain portions of the old Testament. And, in agreement with what the leading authorities on this book have written, he fixes the date of Ecclesiastes as being "certainly not before B.C. 500, and probably somewhat later." Much that Ecclesiastes contains, and the absence of much that would doubtless have exerted an influence over a writer living in the age of Solomon, seem to forbid the notion that this book can be, as some maintain, the autobiography of the wise king. Thus far the opinion of tradition must give way to the truth of evidence. At the same time we *cannot* adopt all the conclusions as to authorship and design to which Mr. Cox would lead us.

The object of this Commentary is to enable us to read the book Ecclesiastes in the light of the age in which it was written, that we may see the more clearly how far its truths apply to the age in which *we* live. It is not professedly written for scholars, but for those students of the Bible who cannot avail themselves of the many sources of information within the reach of the learned; but at the same time, it gives the results of much learning and research. We heartily commend this volume, and are glad that the author of "The Private Letters of St. Paul and St. John" has added another to a class of book much required.

The Pulpit Analyst, Vol. III. London: Hodder and Stoughton, 27, Paternoster Row. 1868.

WE congratulate the Editor on the success he has met with in selecting contributors to this volume. Some of the contributions, especially, we have read with great interest and profit, and we think they cannot fail to secure an increased demand for "The Pulpit Analyst" this year.

This publication, which comes out in monthly parts, "is designed to form a

medium of intercourse between preachers and thinkers of all denominations." Hence we have great variety in language, style, and mode of thought. One reason, doubtless, why the pulpit is not so successful in some cases as it might be, is to be discovered in the fact, that there is too much sameness in the ways of viewing Truth and giving expression to it. And the more we cultivate the habit of reading only one class of writers, the greater will be our difficulty in trying to avoid this evil. "The Pulpit Analyst" suggests the only way by which we can secure freshness of thought and expression—by having intercourse with very different minds that are in the habit of expressing thoughts in different ways.

What this volume gives us is of the best, and is calculated to stimulate unto thoughtful and earnest preaching. There are selections both from the English and Foreign Pulpit. "The Misread Passages of Scripture," by the Rev. J. B. Brown, B.A., are very suggestive. And we were greatly charmed with a Sermon by M. Le Pasteur Bersier, of Paris, entitled "The Ruins of Jerusalem." A new translation of the Gospel according to Mark, by Professor J. H. Godwin, increases the value of this volume. Owing to the beauty and simplicity of its style, it will be read with much interest. There are notes attached to this translation, which are very helpful. Among these, however, we met with the following, on Mark i. 5, that astonished us greatly by its lameness, as coming from the pen of Professor Godwin:—"The universal expressions can only be taken generally. 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."

In addition to the sermons and translation, each number contains outlines of sermons and reviews of new books. As for outlines generally, they seem to us more dangerous than useful: dangerous for those who cannot make outlines for themselves, and comparatively useless for those who can.

The History of Balaam; in Five Discourses. By Rev. W. ROBERTS. London: Elliot Stock. 1869.

ALMOST all Biblical students have felt an indescribable charm in the history of Balaam. That history stands alone in the records of the Old Testament, and is quite unique in its character. Our knowledge of it is derived all but entirely from the Book of Numbers, but the brief glance there obtained "raises our interest to the very highest pitch." Balaam's extensive renown, his undoubted inspiration, notwithstanding that he was outside the circle of Israel, and a heathen soothsayer, and his remarkable predictions, have invested his life with a singular power of fascination, and suggest many curious and important questions as to the principles of the Divine government, the modes of spiritual illumination, and the relation of the Hebrew religion to other and surrounding peoples. On the other hand, the discrepancy between his knowledge and his practice, the intense power of his ambition, the methods employed to silence his conscience, his self-deceit and the base strategy by which he ensnared the Israelites, have rendered him a striking and melancholy instance of "the shipwrecks of faith." We may here acquire a profound insight into the workings and counter-workings of human nature, and the discord between its higher and lower elements. The life of Balaam is a rich storehouse of moral instruction, and throws much light on the mystery of temptation and sin.

Mr. Roberts has treated the various points of interest with ability and candour. His study of the narrative has been careful and comprehensive, and he is well versed in the literature of the subject. He has a sound knowledge of Scripture, and understands its adaptation to the different phases of our complex being. Such discourses as these cannot but prove edifying to a congregation, and tend to make "the man of God perfect, thoroughly furnished unto all good work." The book has, therefore, our hearty commendation, and will, we trust, obtain an extensive circulation.

The Beauties of Holiness: Seven Sermons. By Rev. P. W. DARNTON. London: E. Stock. 1868.

THE sermons in this volume are all on subjects of practical importance, and are the result of vigorous and independent thought. They are also written in a very beautiful style, and must have been listened to with great delight. Mr. Darnton has a fine imagination, an uncommon command of language, and great facility of illustration. He would perhaps gain in force and distinctness if he were somewhat less poetic. But we have been so pleased with the volume as a whole, that we have little disposition to find fault with it; nor is there indeed anything else to which exception can be justly taken.

The Power of the Soul over the Body. By GEORGE MOORE, M.D. Sixth Edition, revised and enlarged. Longmans, Green, & Co.

THIS volume needs no recommendation in our pages. It is the sixth edition of a work which has most probably been read by the larger portion of our readers. We are glad to find that it is still in demand, and that the author has been induced to revise it in order to embody in its pages any important facts or ideas relating to the subject which have come to his knowledge since its first publication. It is the production of a Christian philosopher and physician, and indicates throughout, free and independent thought, and profound regard for the Holy Scriptures; he gives no quarter to the pantheistic and materialistic theories which have acquired popularity in this light and superficial age. It is suited to unscientific readers, whilst it will be read with pleasure and profit by students of psychology and mental science; it is eminently calculated to lead them to full confidence in Him who created both body and soul, and brought life and immortality to light through the Gospel.

Ancient Hymns; Three Poems. Chiefly from the Latin. Translated and imitated by Rev. J. G. Crippen. London: Hodder & Stoughton, 1868.

THIS is a most delightful little book.

Many of the hymns it contains have been translated before—some of them several times—and our readers will probably be familiar with them. But the greater part we do not remember to have seen. Mr. Crippen has caught the very spirit of mediæval song, and has, with one or two exceptions, converted the originals into clear and graceful English. The universally admired “Ballad on the Name of Jesus,” by Bernard, has never been more happily rendered.

The following is from “Jesus the Fountain of Love”:—

“Jesus, for Thy love and meekness,
Which constrained Thee once in weakness,
Death’s keen torments to embrace,
To Thy kindness I betake me;
Free from all corruption make me,
Through the bounty of Thy grace.

Patient, when misfortunes meet me,
Sober, if success should greet me,
Let me through Thy grace be made;
In my sorrows, full of gladness,
Never moved to wrath by sadness,
Joyful still, though foes upbraid.

Jesu, fount of pure affection,
Give me loving recollection
Of Thy sufferings day by day;
Faith, which doubt in vain assaileth,
Charity that never faileth,
Trustful hope to cheer my way.

From all vice emancipate me,
And to virtue consecrate me;
Then, this earthly exile past,
Bring me to that blissful station,
Where exult the festive nation
In the heavenly realm at last.”

On Some of the Minor Moralities of Life. Revised from the *Christian Spectator*. By EDWARD WHITE, Author of “The Mystery of Growth.” Elliot Stock, 62, Paternoster Row.

To be indifferent to little things, is the mark of neither a great nor wise man. Kind words, cheerful smiles, small acts of kindness, regard for the feelings of others, and careful attention to the claims and duties of society and friendship, are the main ingredients of happy homes and pleasant lives. They are the “minor moralities of life,” which none can disregard without injury to his neighbour and himself. We are glad

that these short papers on this subject, full of good sense and quiet humour, from the pen of our esteemed friend Mr. White, have been saved from the wreck of the *Christian Spectator*, and republished in a more permanent form.

John's Gospel. Apologetical Lectures. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated, with Additions, by J. F. HURST, D.D. Edinburgh: T. & T. Clark.

THESE lectures are a popular, but masterly defence of St. John's Gospel, against the attacks of the rationalistic teachers and professors, of late so prominent in Holland. They were delivered to a large audience in the Odeon, at Amsterdam, and with good results. The internal and external evidences of the authenticity of the Gospel are first stated; and then the objections based on the difference between John and the synoptic Gospels, or John's account of Christ's miracles, and on the exhibition of Christ himself in John's Gospel, are fairly put and answered. The writer is a Professor of Theology in the University of Utrecht, and is generally considered the ablest living orator and divine of the Evangelical school in Holland.

Gleanings for Mothers' Meetings, Cottage Readings, and District Visitors. Religious Tract Society.

OUR pastors' wives will find this a most valuable auxiliary in their cottage meetings and similar gatherings. The papers are always appropriate, and in a style calculated to attract the attention of the hearers. They embody saving truth, and social counsel, with the lively treatment of details.

Near, even at the Doors. By a Layman. Price One Shilling. London: Marlborough & Co., Ave Maria Lane.

IF any of our readers are collectors of the curiosities of modern prophecy, let them look after this contribution to their groaning shelves. We quite agree with the annotator's remark under A.D.

1869, "THE UNFULFILLED FUTURE COMMENCES HERE." This one sentence conveys in it far more common sense than we usually find emanating from modern prophets—and with the exception of the reprint of the Apocalypse, there is little for the purchaser's shilling more exciting than this profound and ingenious discovery.

Heroes and Martyrs of the British Reformation. Twelve Cards in Colours. The Religious Tract Society. One Shilling.

AN admirable series of chromo-lithographic pictures, accompanied by instructive explanations; most gratifying to the children, and most profitable for them at this period of revived Popery.

Panoramic Series: Bible Sea Pictures. Religious Tract Society. Price Sixpence.

Pictorial Question Cards, with Book of Answers. London: Sunday School Union, 56, Old Bailey, E.C. Price Sixpence.

EXCELLENT for both the nursery and the infant school.

The Dying Saviour and the Gipsy Girl. By MARIE SIBREE. London: Hodder & Stoughton. Price One Shilling.

AN elegant reprint from Miss Sibree's "Sermons from the Studio."

Fret Not, and other Poems, including Hymns with Music. By HENRY BATEMAN. Hodder & Stoughton.

HE that successfully aims "to plant some green thoughts in hearts that are arid and sad" is a benefactor to the denizens of this sorrow-stricken world. Any ray of light is welcome by which the dark and weary way of life may be irradiated and cheered. Many such rays beam from this volume. It contains many a green thought for arid and dry hearts. Its utterances may be from a bruised, but they are not from a broken reed. Their healing power has been experienced by the author in his deep sorrows, and will, we doubt not, prove a solace to many a reader. The getting up is chaste and good.

The Art of Picturing. By W. H. GROSER. London: Sunday School Union, 56, Old Bailey. Price Three-pence.

MR. GROSER is an accomplished and a

veteran Sunday-school teacher; and he gives in this lecture some valuable hints to those who wish to cultivate the delightful task of keeping the youngsters with outstretched ears.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. G. Greenhough, M.A., of Rawdon College, has commenced the pastorate of the Church at Providence Chapel, Cosesley, Staffordshire.

The Rev. M. Edwards, of Keysoe, Beds, has resigned his charge of the Church there, after a pastorate of fourteen years' duration.

Mr. F. S. W. Wood, of Regent's Park College, has accepted an invitation to the pastorate of the "Free Church," Caversham.

The Rev. W. Roberts, of Bootle, has accepted an invitation to the pastorate of the Church at Cornwall-road, Notting-hill.

Mr. W. J. Hall, of the Metropolitan Tabernacle College, has accepted the pastorate of the Church at Ryde.

The Rev. H. H. Bourn, late of Winchester, has commenced his labours in connection with Burlington-road Chapel, Ipswich.

The Rev. Edward Merriman has resigned the pastorate of the Baptist Church, Dorchester, in consequence of failure of health.

Mr. I. Watts, of Regent's Park College, has accepted the unanimous invitation of the Union Church, Godmanchester.

MISCELLANEOUS.

GOSPEL OAK FIELDS BAPTIST CHURCH.—On Lord's-day, April 25th, two sermons were preached by the Rev. D. Wassell, of Bath; and on Tuesday evening, April 27th, the Annual Meeting of the Church was held. Tea was provided in the school-room, which was filled to overflowing; afterwards the guests repaired to the chapel. The chair was taken by Mr. Wilkin, who gave a brief account of the events of the first year, alluding to his own appointment to take the oversight of the Church on the

removal of the Rev. J. Webb to the Baptist College at Bury. An interesting report of the Sunday-school, now numbering over 300 children, was then read; and encouraging addresses were given by the Revs. J. K. Bland, of Beccles; David Wassell, of Bath; J. H. Blake, of Bow; and A. Hubert, from Norway.

BURNHAM, SOMERSET.—Farewell services were held on April 28th, in the Baptist chapel, Burnham, to take leave of the Rev. W. Dinnis, who has resigned the pastorate, and sailed for Australia. A tea-meeting was held in the school-room, after which an interesting meeting was held in the chapel. J. W. Cross, Esq., occupied the chair. Addresses were delivered by Messrs. Snell and Whitby (Bridgwater), also by Revs. T. Gould, of Weston, and G. W. Roughton, of Watchet (Baptists), and T. Anderson and W. Millican (Wesleyans). Mr. Pople, in behalf of the Church and friends, presented a purse containing fourteen sovereigns to the retiring pastor, and a purse of silver from the school-children to the rev. gentleman's infant son.

LEYTON.—The recognition services of Mr. Frederick Hughes, as pastor of the Church recently gathered and formed by him at Leyton, Essex, was held on April 27th, when a goodly number of ministers and friends from London and the neighbourhood sat down to a social tea. A public meeting was afterwards held, presided over by J. P. Bacon, Esq., of Walthamstow. The Revs. E. J. Farley, Jesse Hobson, W. H. Hooper, and G. Stevens, and Robert Westall, Esq., took part in the proceedings.

DEVONPORT, HOPE CHAPEL.—The Church and congregation assembling in this place of worship, have recently built

large and commodious Sunday-school rooms, at an expense of about £1,050. From the opening of the chapel, in January, 1855, the want of this accommodation has been greatly felt; the children having (of necessity) been taught in the galleries and vestries. Sermons on the occasion were preached on Lord's-day, April 25th, by the Rev. Messrs. May, of Saltash, Symes, of Plymouth, and Currie, of Devonport. On the following Wednesday evening, a large and joyous tea-meeting was held in the rooms.

NORFOLK ASSOCIATION.—The Spring Meeting of the Norfolk Association of Baptist Churches was held at Fakenham, on April 21st. The sermons were preached by the Revs. Jos. Green, of Great Yarmouth, and T. J. Malyon, of King's Lynn, and the Lord's Supper administered by the Rev. George Gould, of Norwich. The Public Meeting was presided over by Mr. Lindsey, of Swaffham, and addresses delivered by the Revs. W. H. Payne, of Worstead; G. Sears, of Dereham; J. C. Wells, of Great Ellingham; and G. Gould.

CAMBERWELL.—RE-OPENING OF COTTAGE GREEN BAPTIST CHAPEL.—The Church and congregation meeting at Cottage Green have been engaged during the last three years in raising a fund for the enlargement of the chapel and for building a new school-room. Both of these works have now been accomplished; the new and spacious school-room (built on a plot of freehold ground which was purchased at a cost of £400), having been opened last October, and the congregation having used this building for worship during the time occupied in the chapel alterations. The enlargement and re-pewing of the chapel have rendered greatly-increased accommodation, and these combined works of school and chapel have cost about £1,500. The reopening services commenced on Lord's-day morning, April 11th, when the Rev. C. Stanford preached. In the afternoon Mr. Appleton addressed the Sunday-school and friends; and in the evening the Rev. Samuel Cowdy preached. On Wednesday afternoon, April 14th, a sermon was preached by Mr. Henry Varley, the Rev. Mr. Pillans conducting the first part of the service; afterwards a tea and public meeting were held. W. McArthur, Esq., M.P., presided at the evening meeting, and addresses were delivered by the Rev. T. J. Cole, Rev. P. J. Turquand, Rev. J. T. Wigner, and J. E. Tresidder, Esq. All of these services were well attended, and the appeals made by the various minis-

ters and gentlemen very kindly responded to, so that Mr. Lewis, the Treasurer, was enabled to announce at the conclusion of the meeting on Wednesday evening that the sum of £120 had been fully made up that evening, leaving a further debt of £300 which had been borrowed. Mr. James Sears, the pastor, availed himself of the opportunity of expressing, on behalf of the Church and congregation, their sincere acknowledgments of the liberal and hearty sympathy which had been shown by neighbouring churches and their pastors in affording such substantial help in this undertaking.

The Rev. George St. Clair, of Banbury, has become Lecturer to the Palestine Exploration Fund; and, though not relinquishing the ministry, will devote his principal attention to the work of the Society during the winter of 1869—70. He intends to commence the tour of England in September, visiting the principal Churches of the various Nonconformist denominations, to explain the Society's work, past and contemplated.

NEW BAPTIST CHAPEL AND SCHOOLS, GROVE ROAD, VICTORIA PARK.—A Church was formed in the building which we now occupy, on January 30, 1868. It already numbers about 100 members. Our Sabbath-school, which meets in the chapel, contains nearly 400 scholars in regular attendance. The many inconveniences of the present place of worship induced the Church to pass a resolution authorizing its sale. The trustees have carried out our wishes, and sold the building for £4,000. We are to occupy the building for eight months from the date of signing the contract for sale. After paying off our mortgage of £2,000, we shall have the sum of £2,000 left towards paying for a piece of freehold ground and erecting a new edifice. A corner piece of land in the Grove Road, with a frontage of 90 feet, has been procured, at a moderate cost. The site is a little nearer to the entrance of the Park than our present chapel. We intend to build a place capable of seating about 800 people, with ample school-rooms in the basement for 500 children, and convenient vestries and class-rooms in the rear. Mr. Searle, of Bloomsbury, has prepared our plans, and we hope to erect a substantial structure at a cost of £3,000. We are expecting to receive a loan from the Baptist Building Fund, free of interest, to be repaid by easy instalments. If we can obtain from £1,000 to £1,500 by the opening towards the end of the year, we

shall, with the exception of this loan, be free from debt. When we consider the immense population that surrounds us, many of whom are ignorant of the way of salvation; the many thousands who pass the doors of our sanctuary on their way to the park every Sabbath; and the vast number of children that we might gather in at once, if we only possessed suitable accommodation—we think that the scheme will commend itself to all lovers of Christ, to whatever denomination they belong. Our own people are, many of them, very poor, but they will do what they can. We confidently and earnestly appeal to the Christian public for help in our efforts to

evangelize one of the most spiritually destitute districts of the metropolis. While we shall endeavour to give to the Lord's service a substantial and comfortable building, no unnecessary expense will be incurred in architectural embellishment. The Italian style has been chosen, as being more fitted than the Gothic for the neighbourhood in which we are planted. Every penny that is given will be well spent. However small your contribution, it will be most gratefully acknowledged by A. B. Goodall, Esq., Treasurer, Carlton House, Victoria Park Road; and Rev. G. D. Evans, Pastor, 6, Banbury Road, South Hackney.

Correspondence.

"ANTS."

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—It is really very surprising that intelligent men (and the more intelligent, often the more they err) will persist in putting sentiments into the utterances of Bible writers which their words do not contain, and then find fault with that which has no existence. Mr. G. St. Clair, in his interesting paper on Ants in your issue for May, tells us that Plutarch, the Poets, and Dr. Watts, where he says

"The little ants for one poor grain,
Labour, and tug, and strive,"

"Suppose that, having observed the ants carry their pupæ, which in shape, size, and colour, resemble a *grain of corn*, they mistook the one for the other, the question will be asked, How Solomon came to be imposed upon by the ants carrying their pupæ?"

This would be very strong and unbecoming language, were it a fact, but who told Mr. St. Clair that Solomon mistook the pupæ for grains of wheat?

Solomon does not say a word about *corn* or *wheat*; the poets, ancient and modern, may. Solomon does not. Solomon says she provideth her "*meat* in the summer," and "gathereth her *food* in the harvest."

With regard to Solomon's words respecting the ant, those great naturalists, Kirby and Spence, are of opinion that if they are properly considered, it will be found that the interpretation which seems to favour the ancient *error* respecting ants has been *fathered upon them*, rather than fairly deduced from them. He (Solomon) does *not* affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain against winter, but that, with considerable prudence and foresight, she makes use of *proper seasons* to collect a supply of provisions sufficient for her purpose. There is not a word in them implying that she stores up grain or other provisions. She pre-

prepares her bread and gathers her food (namely, such food as is suited to her) in summer and harvest; that is, when it is most plentiful, and thus shows her wisdom and prudence by using the advantages offered to her. The *moral*, then, intended in Solomon's allusion to the ant, is simply to avail one's self of the *favourable time without delay*. The Jews, says Dr. Kitto, had no word to signify spring or autumn; they spoke only of summer and winter; and Solomon uses summer and harvest as synonymous terms. (See Proverbs, x. 5.)

Has not Mr. St. Clair himself shown how true are Solomon's words when, quoting Huber, he says, "for the ants will sometimes collect the eggs of aphides, deposit them in their own nests, guard them with the greatest care till evolved, and then continue to keep an eye over them for the delicious nutriment they afford, as we pasture milch kine"? If that is not providing meat and gathering food, I don't know what is; and that the ant does this in the summer, Huber also shows, for he says, "by a remarkable coincidence, too much to be ascribed to chance, the aphides (these milch kine of the ants) become torpid at the same degree of cold, and revive together at the same degree of warmth." So we see, after all, that the ants provide their meat in the summer; how busy they are during the warm weather we all know; how industriously they "make hay while the sun shines," we can all see, as the little ants seem in an incessant hurry up and down trees and plants, along the paths, crossing the ground in breathless haste to pursue their favourite food. Solomon, after all, presents to us a true picture of the ant making the very most of the time and opportunities to get its

food, for the long winter draweth on, and the cold cometh, when no ant can work, because both he and his favourite food are torpid together.

But, with all due deference to Mr. St. Clair, I don't think we yet know all about *oriental* ants; and he would be a bold, rather than a wise man, who should affirm there were no ants known to Solomon which did lay up a store of *food and meat*, i.e., provision such as suited it. Solomon says nothing of grain. Is he sure that the nests of the white ants of tropical climates—frequently twelve feet high, and some have been mentioned so high as twenty feet, and large enough to contain twelve men; an exterior shell, containing an interior building, in which are formed a vast number of apartments, galleries, and *magazines*—contain no food?

Then there are the turret nests of the white ant, like a strong pillar, three feet high, with overhanging roof or capital in the form of a mushroom, and fitted with numerous angular cells. Is it quite certain that no kind of food is stored by these industrious little creatures in their homes? The writer quoted calls them *magazines*, which implies a store for food, and Solomon might happen to know of such ants.

I fear there are some lessons from Natural History that Mr. St. Clair has yet to learn. We gladly thank him for much of his beautiful teaching respecting the ants, but we have as yet too much humble reverence for the sacred writers, to be so sure that Solomon was imposed upon by the ant carrying its pupæ.

Your obedient servant,

WM. BUDDEN.

Ipswich, May 14, 1869.

THE MISSIONARY HERALD.

THE ANNUAL SERVICES.

THE annual services of the present year will be looked back upon with gratitude and pleasure. Throughout, a very hearty and intelligent interest was shown in the great work of the Church ; and the attendance at the various meetings and services was equal to that of any previous season. The collections at present received from the metropolitan congregations are in excess of last year.

It will be unnecessary to enter into the detail of the services which were held. With a rare exception the programme prepared by the Committee was fully carried out, and the Committee are very largely indebted to the brethren who took part in them, both for their efficient labours and for the interest which gathered round the great purpose of our gatherings.

Both the annual sermons were eminently suited to the occasion. From the text, Hebrews xiii. 7 & 8, the Rev. D. Thomas urged on the attention of his crowded audience, the duty of every Christian to aim at the excellences and usefulness of the greatest saints and heroes who have adorned the Church by their virtues in ages past. The modern Church ought not to be satisfied with the low ideal of Christian life and service which characterizes it. The zeal and noble deeds of ancient days might and ought to be reproduced. For the support is the same ; the grace and strength of Christ are the same ; and we have the same resources in the power of the Lord Jesus. From Luke xxiv. verses 44 to 49, Dr. Culross expatiated on the obligation of the command, still binding on the Church, to spread the Gospel in heathen lands, and also pointed out the directions which the Lord has given as to the mode of doing it, and the subjects to be brought before the minds of the heathen by the messengers of Christ. It will thus be seen that these two

excellent discourses were highly adapted to the occasion. We trust that the sacred impressions produced will bear much fruit in the years to come.

The Annual Public Meeting in Exeter Hall was for the third time held in the evening. The good attendance, and the uniform success of these evening meetings, establish the wisdom of the change from the morning. The meeting of the present year, was not behind in interest that of either of the two previous years; and the addresses will well repay subsequent reading, in the quiet of the study. This is particularly the case with the speech of Dr. Landels. We regret that our space will allow only brief extracts from the addresses delivered.

Joseph Tritton, Esq., speaking for the first time from the chair, as treasurer of the Society, addressed the meeting as follows:—

My Christian Friends,—There are two suggestions which I will venture to make at the commencement of our meeting, because I think that if acted upon they will conduce to its efficiency and promote its success. The first is, that we should all of us invoke among us and upon us the power of that Divine presence of which it is written, “Where the presence of the Lord is there is liberty.” For then there shall be enlargement of utterance to those who speak, and the opening of heart and mind in those who hear, and generous impulses in those who contribute, and it may be—God grant it may!—unaccustomed consecration in many who have hitherto thought but lightly of the claims of His service in which we are engaged, and have forborne to come to the help of the Lord in the diffusion of the Gospel of His grace. The other suggestion which I beg leave to make is this—That we should keep in view as far as possible the great object which has brought us together; which involves on the one hand the spiritual necessities of the nations, and on the other hand the spiritual resources of the Church—necessities so great, so extensive, so urgent, that we fail to compass their measure, but resources that have in them so much of the very fulness of heaven, that they must be adequate to the evangelization of the earth. Unchanged in its nature no less than in its title, accompanied by all holy influences where proclaimed with all high fidelity, east and west, north and south, in every place and in all time, the Gospel of our Lord and Saviour Jesus Christ in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need, with the energies of the Holy Ghost. With this there is victory; without this, with anything else than this, with anything else instead of this, there is defeat.

Foremost then, as to time, as is our missionary anniversary, and not behind-hand as to sympathy in our missionary feeling with all our co-workers, to our brethren in the kingdom and patience of our Lord Jesus Christ we give Christian salutation to-night, and say from this platform, “Grace, mercy, and peace, with the success of salvation, attend your way.”

THE PAST YEAR.

With ourselves, the year which has just closed has been like most of its predecessors, I suppose—a year of shadows and of sunshine. Not to speak of the care and labour and anxiety inseparable from the conduct of the affairs of an Institution like this, you are aware, from the report which has been circulated, that the sorrows of death has compassed us about, from that portion of the island of Hayti, where for nearly twenty-four years we have been permitted to

carry on missionary operations—that island swept by revolution and torn by the ravages of war—our two missionary brethren, Mr. Webley and Mr. Baumann, have been taken home to their rest. To their scattered converts, such is the present aspect of the Mission in that island, we can only say, “Behold your house is left unto you desolate.” But while the house is left desolate and the occupants are gone, we would not fail to remember that the seed is yet in the soil, and that in God’s good time it will spring up and bear fruit. The sunshine has brightened upon us in the continued sympathy of our friends through the land, practically and most generously expressed; in the most harmonious and pleasant action of our committee through the year; in aid received or yet to be received from very unexpected quarters; and in that recent movement far away in India in respect of the independence of the Native Churches—a movement most valuable in itself, and especially so as embodying the right results of missionary action, and bearing, as it were, a practical testimony to missionary devotedness and zeal. With such faith far off there in that field, should there be no corresponding strength and fervour and elevation in our faith at home? One other fact I may add as among the gratifying incidents of the year. Our determined efforts have been successful, I trust at no cost to the real spiritual well-being of the Society, to bring our expenditure well within our income; so that to-night it is my good fortune to announce to you that we close the year by carrying over something like £1,000 towards the extinction of our debt. Thus far, then, in many respects have we experienced the good hand of our God upon us; and while there may be shadows more and yet deeper than those to which I have referred lying before us, yet with all godly confidence we would venture to anticipate His benediction and His grace still. At any rate, to-night, my Christian friends, gratefully and rejoicingly, let us thank God and take courage. Inspired by the sacred memories of the past, constricted by the solemn responsibilities of the present, and hailed forward, onward, upward, by the chastened expectations of the future, why speak we of shadows? Our temple gate is towards the rising sun.

The Rev. Samuel Martin, of Westminster, was the first speaker. He commenced his observations with a serious and devout appeal to the consciences of his hearers to seek an interest in the work of Christ, and then proceeded to speak on the one want of the Society:—

Now, dear brethren, let it be carefully noted that you are not in want of men to conduct the affairs of your Society; you are not in want of a man honourable and useful to sustain the office of treasurer, or to fulfil the duties of secretary. Nor are you lacking for men who can fulfil the responsible duties of Directors. If the report reflect at all, and I am quite sure that it does this—the character of those who are agreed upon it, and who have issued it,—I am sure that your officers and your secretaries are upright, honest, truthful, earnest, devoted, consecrated men. They have not prepared a report with the view of pleasing you—keeping back the shadows, to refer to the words of our chairman in opening this meeting—keeping back all reference to the shadows, and only speaking of the sunshine. But, as far as I can see by the Report, they have put the entire case of the Society before you. I say that men who have courage to do this, who do this in the simple, earnest way in which it is effected in the Report before us, are men who are worthy of our utmost confidence. You are not in want of men, then, to manage and direct the affairs of your institution. Nor are you in want of candidates for the missionary office. It touched my whole soul to read in this report that you had put candidates on one side for want of money. And I am sure there is not a Christian in this assembly who would desire that such a fact as that should remain unrecognized at this meeting. Only think of the tremendous responsibilities

involved in saying to some one who may be God's elect, God's chosen for this work of preaching the Gospel even in India, "We cannot send you, because we have not the means." As far as I can judge by the Report, you are not in want of candidates for the office of missionary. Nor have you to mourn the lack of competent translators of the Scriptures. I have been very much struck with these passages in the Report which put before us the steady progress of this department of your labour. You seem to have some most competent and earnest men. You have not to mourn, I may observe further, any great diminution in the staff of workers by reason of death. Four have been taken from you, but this is not a considerable number. You must moreover, remember that the works of these brethren follow them. So far as your success is concerned, certainly, I do not see that you have any special cause to complain of failure. The entire Mission field is very often depressing and discouraging; but I cannot see that in your case you have more reason to be anxious than your brethren in other Christian communities. Your one want, as far as I understand your position, is the lack of funds. Now, this seems to be a very low and material thing to talk about, but let us look at things as they really are. Your one want seems to me to be lack of funds.

HOW ARE FUNDS TO BE PROVIDED.

Now, I observe that you are endeavouring to supply that need, first by training the young to give, and wonderful is the work which the young, in connection with this Society, have wrought—I was astonished to find that they had raised £7,000 of your income—and you are also endeavouring to make the Native Churches, as far as possible, independent of the Society. But you require more than this. And you seem to me to require two things; first, the wealth of the rich. I do not think that the wealth of the rich Christians has come as yet into the treasury of the Lord. Do not misunderstand me. I do not think the wealth of the rich Christians has come as yet into the treasury of the Lord. Suppose a man have forty or fifty thousand a year; suppose he give ten thousand a year; that is not his wealth coming in—that is a contribution from his wealth, not his abundance coming in. I look forward to the time when men who have fifty or sixty thousand a year will try to live upon five thousand, and give to our missionary societies the remaining fifty-five thousand. That would be somewhat in proportion with the offering that their poorer brethren make. A man, for example, with four or five hundred a year, cannot give ten pounds to a benevolent or religious object, without making a suit of clothes last a little longer, or without wearing a hat for a year and a half instead of nine months, or doing something of this kind. Now, a man who gives a portion of his abundance never can be conscious of the luxury of giving. He does not feel to give, he does not feel that he parts with anything. There is nothing like self-denial or self-sacrifice in the offering; and I say again, that what we want for the treasury of the Lord is the wealth of wealthy Christians.

WHY FUNDS ARE NOT FORTHCOMING.

And if I were asked what is the cause of deficient resources in the case of our missionary societies, I should say—what perhaps might seem to surprise and distress some in this assembly—I should say, "Scepticism on Missionary topics among professing Christians." I have thought of this very much lately, and I have been sad at heart about it. I think there is great scepticism among professing Christians on the subjects that are connected with our missionary enterprise. Look, for example, at the state of the heathen. Do we believe God's representations of idolatry and of idolaters? Do we believe them? That marvellously clever book, "The Religions of the World," has, I think, done much to spread this scepticism with reference to the evil that is in the world. It has been sup-

posed that there is some root of the matter in false religions, and the tendency of all that has been to make us think lightly of these false religions, and to suppose that an idolater may, after all, be worshipping the one living and true God. Oh ! my brethren, there is but one Being who knows perfectly the state of our human nature and the condition of mankind. He cannot err, He cannot exaggerate, and He speaks out most fully upon this subject. Let us go back to the Bible, and let us hear what God says concerning the condition of the nations that do not know Him, and the nations that do not worship Him, and let us receive with a willing heart that testimony. And have we not further become sceptical as to the sufficiency of Jesus Christ, and as to the Gospel being the power of God unto salvation ? Now, in common with very many of my fellow Christians, I wait—indeed we all wait—for the coming of our Saviour. We love His appearing, we delight in His appearing, we delight in the thought of it. We say, day after day, “Come, Lord Jesus, come quickly.” But the coming of the Lord Jesus, and the probable *near* coming of the Lord Jesus, does not abrogate the commission to go into all the world and preach the Gospel to every creature. We have no right to wait until the second coming of the Saviour, with the expectation that that coming will do what ought to have been done by the Church of Christ in the years preceding that coming. If Jesus were to be coming to-morrow, it would be our duty to be here, as we are here this evening, considering whether, between this hour and the hour of His advent on the coming day, we might not be the means of bringing some fellow-sinner to repentance.

Mr. Elisha Robinson followed, in an interesting speech, on a topic not often referred to in missionary addresses, viz., the influence of the social and political condition of a people on the spread of the Gospel among them :—

We are paying too little attention to the political and social condition of those nations to whom we were sending the Gospel. How little do we know of the character of the Government sent out by the Crown and the Parliament to rule over these territories ! How little of the social position and material wants, or of the moral and mental condition of the people ! While we neglect not their spiritual condition, we ought to acquaint ourselves with their moral and social condition. It is our duty to see that the laws which were enacted by their rulers are consistent with the truths of the Gospel. Take the case of Jamaica. Let them refer to the report of 1865 and compare it with the report of 1869, and they would see how good government, material welfare, and spiritual prosperity were identical one with another. In 1865 the people in Jamaica were, materially, in a state of great distress, owing to drought, the high price of clothing, scarcity of work, and decreased circulation of money ; politically, they were badly treated by their rulers, were heavily taxed, and deprived of their political rights, and their spiritual state was one of general declension, The Baptist churches in the island were becoming diminished in number. All this was before the disturbances. In the report for 1869 the material, political, and spiritual condition of the island was thus spoken of :—“With the improvement that has taken place in the general condition of the people there has also, been some addition to their contributions for the support of the means of grace.” “It is gratifying to state that, under the present Government, there is every prospect of order being established, of justice being fairly administered, and of a wise legislation directed to further the interests of all classes.” “For the first time since the reaction consequent on the so-called revival of 1860, the Churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.” Did not this contrast show, that concurrently with good government, there was both material and political improvement ? And did it not suggest to us, that we ought to exercise greater vigilance over the Government proceedings of our rulers, in countries inhabited by millions who were ruled by us ?

The Rev. A. G. Brown, of Stepney, moved the second resolution in an interesting and eloquent speech. After speaking of the great importance of self-reliance amongst Native converts, he proceeded to remark on the value of a Native ministry:—

He was convinced that the Word of God would come with more power to an Indian ear when it dropped from an Indian lip, and that Native preachers must necessarily occupy a vantage ground denied to others. One of the wonders of the Pentecostal morning was this, "We have heard every man in his own tongue wherein we were born." It was this which heralded in the Pentecostal blessing, that when the strangers who were at Jerusalem were gathered together, they heard not a foreign tongue, but a tongue which awoke the deepest echoes of their own hearts. Although his missionary brethren might have never so much knowledge of the language, he still ventured to think that there was no particular miracle as on the day of Pentecost, worked on their behalf; therefore the Native preacher, acquainted with all the idioms of the language, must stand a better chance of reaching not only the ears, but the convictions of his hearers.

HOW NATIVE INDEPENDENT CHURCHES SHOULD BE HELPED.

The weaning process referred to in the resolution should be of a tender, sympathetic nature. By all means let the Native churches learn to walk alone, but be extremely gentle in putting them on their feet. The weaning of this Parent Society must not be like the weaning of some mothers, who left their children to cry over their absence till they got used to it. It should be such a weaning as that described in Deuteronomy, "As a eagle fluttereth over her nest and taketh abroad her young." After having borne them upward on her wings, she left them for a little while to flap their own tiny wings, but was always ready underneath with outstretched wing to catch them, should they fall. So let this Society by all means teach its young Indian eaglets how to fly, but at the same time let the parent bird keep her eye fixed on every Church, with her kind wings outstretched underneath, waiting to receive the young eaglet should it be still too weak to support its own weight.

ENCOURAGEMENT.

The resolution went on to say that, encouraged by past success, the Committee looked for further help. The word "encouraged" pleased him immensely. "Encouraged by success," not prompted. There they had the right word. The motive power which promoted and kept in action missionary enterprise was not success. We wanted a higher motive than that. The motive power that set every will in motion was this command of our Lord, "Goye into all the world, and preach the Gospel to every creature." It might sound strange, yet it was his firm conviction, even if the report had to record that there was scarcely a single conversion, that the incumbent duty of sending out heralds of the Cross would remain as great as ever. It was the Lord's command, not success, which must prompt the effort. At the same time we were right in being encouraged by success. All honour to the man who, taking off his coat, plunged into yonder river, and dragged to shore his half-drowned companion. But equal honour belonged to the man if, despite every effort, he failed to save him. It was the motive—it was the effort we admired, not the success which might attend it.

THE PROSPECTS OF MISSIONARY LABOUR.

Although it was their seventy-seventh meeting, this Society, like all missionary societies, was as yet in its infancy. The eastern horizon had as yet only been

made to flush rosy with the rising sun of Mission work. That sun had yet to travel in its strength until all the ends of the earth were bathed in its golden light. The young Samson of Mission work had at present only slain a lion or two in the vineyards of Timnath; he had yet to put his arms round the main columns of heathendom, and bowing himself with his might, bring the whole fabric to the ground. He ventured to predict that until that fabric fell, and until the last of God's elect was gathered in, missionary societies never would and never could become defunct. Often had he sat in the centre of that hall and listened with pleasure to the matchless oratorio of Handel—the *Messiah*. There was something that made the pulse beat more quickly, and the brow flush, when they had heard the matchless tenor sing, "Prepare ye the way of the Lord." Had not hope been kindled when they had heard, "Every valley shall be exalted, and every hill shall be brought low"? And there had been a glow of enthusiasm when the chorus had sounded forth, "The glory of the Lord shall be revealed, and all flesh shall see it together." They had sorrowed when they had heard "He was despised and rejected of men." And after a pause there came that mighty chorus, drowning all music but its own, "Hallelujah, hallelujah, hallelujah! for the Lord God Omnipotent reigneth! The kingdoms of this world have become the kingdom of our Lord and of His Christ." This Missionary Society, and every other missionary society, had yet to sing its hallelujah chorus. They still said, "Prepare ye the way of the Lord." They ventured in the language of prophecy to say, "Every valley shall be exalted." But, happy thought, every hour brought that day nearer where one universal anthem would roll in waves of music through space, and those waves would break on the heavenly shore, and archangel and angel would join with God's saints in singing. "Hallelujah, hallelujah; the Lord God Omnipotent reigneth! The kingdoms of this world shall become the kingdom of our Lord and of His Christ."

The closing speech was delivered by the Rev. Dr. Landels, and we are sorry that our space will not allow us to give his admirable address in full. After remarking on the paper which had been prepared and read at Bristol last autumn, as pointing out the direction in which some reforms in our missionary plans may be made, he described the true nature of the missionary life, and the class of men that were now required. Such changes did not imply failure in the past:—

No friend of Missions can for one moment admit that they have failed. Partial failure there may have been. But, taken as a whole, the results, according to the testimony of the most unbiassed witnesses, are enough to make us exclaim, "What hath God wrought!" Among all the wonders of modern times, we know of nothing which can equal them. Your railroads and your telegraphs, your extended commerce and improved implements of war, your literary productions and your scientific discoveries—none of them will bear comparison with the results achieved by modern Christian missions. Even the preparatory work they have accomplished entitles them to rank as benefactors of humanity with or beyond the foremost practical philosophers or social reformers of our time. While others have been talking, the missionary has been at work, and tribes and nations supplied with a written language, whose means of communication, when the missionary found them, consisted of little more than a few uncouth guttural sounds; and children who would have been left to run about and grow up in naked barbarism, brought into school, and taught to read and write; and the translation of the Bible into almost every known language, and of other books into not a few, and the lore of the Western World introduced to the teeming populations of the East,

and the geographical and other discoveries of which the world may yet hope to reap the fruits—are the results of his prayerful toil. As for converts, they are numbered by thousands and tens of thousands; and, though they are not always in point of morals all that could be desired, but resemble in this respect the converts of primitive times—for evil habits are not conquered nor the standard of morality raised to its proper elevation in a day, even where a new principle of life has been implanted—they nevertheless present a marked contrast to their heathen neighbours, and to what they were in their heathenish state; and in some instances—the martyrs of Madagascar and others—they have evinced some of the noblest qualities by which humanity is adorned. These converts have been gained in all countries where Christianity has been tried—from the snows of Greenland to the burning plains of Africa and the baking islands of the Southern Sea. Among all classes, too, they have gained—high and low, rich and poor, learned and illiterate. In some instances—as in the South Sea Islands—the converts have been so numerous, that whole nations have become Christian—not all really so any more than at home, but nominally so, inasmuch as Christian laws have taken the place of ancient heathen customs, and Christian worship has been substituted for idolatrous ceremonies, and schools and churches now stud the landscape, and the people who not long ago were torturing and devouring each other have learned to read and write to an extent which might put some portions of our own population to the blush, and are earning their livelihood by engaging in industrial pursuits, and altogether are advancing in a civilization which faintly resembles, and may yet possibly equal your own. Why, apart from Christianity, there is nothing to compare with it in the history of human things.

STILL ROOM FOR IMPROVEMENT.

But while we cannot talk of failure, wise men desire to have their successes perfected, and we are free to admit that ours is susceptible of improvement. If any of you have read the remarkable letter from the Rev. James Smith, of Delhi, which appeared in the *HERALD* a few months ago, you will have seen how plainly and positively he states that Native Christians in India are dependent on the missionary for support and employment to an extent which interferes with their manliness, and makes some of the heathen question their sincerity. Even the paper which I have in my hand reflects on their liberality. Not only our Missions—I make the statement, it may surprise some of you, it almost appalled me,—not only our Missions, but all Christian Missions in India, have failed to evoke a spirit of liberality in the converts whom they have gathered. Few of them manifest anything like an active, warm, self-sacrificing love for Christ. They contrast in this respect with the converts of nearly every country under heaven. Hindoos, Mahomedans, contribute liberally to the support of their teachers and temples. Converts to Christianity, even under recently improved circumstances, when many of them have attained to ease and affluence, contribute, alas! alas! next to nothing. Just think of that. The blame of that does not rest with the missionaries—it is not supposed to rest with the missionary—but partly with the system which has kept the missionary too much apart from the people among whom he labours; and, whatever may be its cause, I hold that the mere fact itself is a most humbling one, and that it is high time for us to begin to inquire both into the cause and into the remedy. If it be, as this paper suggests, that the Natives have not had before them sufficient examples illustrative of the self-sacrifice which becomes the Christian, of the labour, amid hunger, and thirst, and privations, and persecutions of every kind; if that be the cause, why, then I say, the sooner we look for missionaries who will go among the people, and, living among them, will supply them daily with such illustrative examples, the better it will be for us, and the better for the world. Now, understand these remarks cast no reflection on the character of missionaries, but on the system which keeps the missionaries so much apart from the people. A due regard to the welfare of his family, necessarily

keeps the married missionary in a state of isolation from the heathen around. He may be as self-denying as a Paul, but living away from the people whom he seeks to win, they have few opportunities of witnessing the exercise of that heroic virtue; and the power of a good example is dependent on its being seen.

THE COST OF MISSIONARIES.

There is another very potent reason for the change proposed, in the expense at which the present system is necessarily carried on. I am not one of those who think our missionaries overpaid, nor would I seek to economise the resources of the Society by the simple process of underpaying and starving your agents. Self-denial is an excellent quality in anyone, but it is not a quality which any one can compel another to practise. Everyone should observe it himself; no one may enforce it on another. It loses all its value when practised by compulsion. To be virtuously observed, it must be observed voluntarily. Hence, so long as you send out married missionaries, I hold you are bound to provide a comfortable maintenance both for themselves and their families, and not churlishly but generously to treat their widows and orphans after their removal. For who has such a claim on the liberality of the churches as the widows and orphans of those who have sacrificed life in their service? It has pained me many a time to find that their touching applications could not be more liberally responded to. But the more I have felt this, the more irresistibly has the conviction been forced upon me—by our inability to meet these demands as they should be met—that as a mere matter of economy we must find agents who shall go out unencumbered by family claims. The sum required for the support of married missionaries points to the same conclusion. Each missionary in India costs the Society, on the average, £385 per annum for the support of himself and family. In China they are said to cost still more. That is not all. The present rate of payment in India, according to the carefully formed estimate of Mr. Wenger, will require to be augmented to about twenty-five per cent., making the average cost of each married missionary to the Society, for his personal and family expense alone, £480 per annum. Then there is the expense of placing these missionaries in the field. A missionary and his wife cost the Society for outfit and passage to India about £270, and all that is necessarily spent before you have any practical proof of his fitness for the work, or his capability of enduring the climate. It may be—it has happened—that the failure of his own or his wife's health in the course of a year or two, before he has been able to acquire the language or do any missionary work, will necessitate the return of both, with perhaps a child or two to boot. Within the last ten years a missionary and his wife sent to the other side of the world, after remaining a year or two in the field, were compelled to return, and their going and coming and other expenses cost the Society little less than £2,000, and, of course, the missionary work done was, from the nature of the case, next to nothing.

THE MARRIAGE OF MISSIONARIES.

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 students 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 economize 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.

THE MISSIONARIES REQUIRED.

But the proposal of the paper goes farther than this. Without abolishing married missionaries, it suggests the desirableness of the rougher work—the pioneering work—of missionaries, being done by men free from all family ties, who, unincumbered with settled home and a troublesome lot of Native servants, shall go out two and two, *roughing* it among the people of the land, living with them as much as possible, labouring for their own support, if necessary, and trying all means of bringing the Gospel into contact with the Heathen mind; enforcing its claim by that example of self-denial which is so desirable. This is the most radical of all the proposals in the paper. Some of our friends are greatly shocked at it. They seem to think that the world cannot be *respectably* converted unless it be through the agency of married missionaries. There were palmy days in our Society when no missionary was allowed to go unmarried—when the reverend Secretary undertook to provide, if the missionary were not already supplied, a suitable woman for a wife, and to arrange all the preliminaries to the mutual satisfaction of the happy pair. Perhaps there was reason for it, for have we not all read how our Lord, when He sent out missionaries to go into the villages and towns to preach the Gospel, charged them strictly not to go without their wives; and is it not written in the Acts of the Apostles, how the great missionary who did most to propagate the Gospel in the Gentile world always led about a sister and a wife? We have but to live in order to learn. It is just possible the discovery may be made that Paul never set out on a missionary journey without taking a wife with him. However, be this as it may, brethren, this paper does not propose, as I have said, to do away with married missionaries, but only to supplement them by a class of earnest men, whose wife, sister, brother, father, mother, friend, shall be the great work to which they have consecrated their lives; and let me say, without any disparagement to missionaries in the field—men whom from my soul I honour—I do feel convinced that if ever the world is to be converted, it will not be only by quiet estimable family men who settle themselves down in their own residences, and involve themselves in all kind of domestic entanglements, teaching a few children, preaching the Gospel to a few natives who come to hear occasionally, going out as often, perhaps, as they can, all circumstances considered, on a preaching tour, when, according to recent information, they get only the scum of the population to listen to them, and then only for a few minutes at a time, but by the ardent-souled enthusiastic men with whom preaching is a passion which they cannot restrain, who, whether they be supported by a committee or unsupported by a committee, will say, “Woe is me if I preach not the Gospel!”—who will forego all domestic comforts—who will keep themselves aloof from family ties, and, taking their lives in their hands, ready to suffer or to die for the sake of the Lord

Jesus, will go forth whithersoever His providence may direct their steps, preaching among the Gentiles the unsearchable riches of Christ, who will not settle down when a few converts have gathered around them and become the pastors of the churches they have formed; but, taking as their motto, "Amplius, amplius" (further, still further), will continue, till life's latest hour, to propagate the Gospel in the regions beyond—men who will find their play and their pleasure as well as their work, in the purpose to which they have devoted their lives, who in reference to the work of Missions, will say, "Come life, come death, this one thing I do." It will be seen that, as this paper suggests, such work will only be undertaken by self-denying and heroic men.

AN APPEAL.

Let me say, in conclusion, that I believe in the raising up of such a class of men by God is to be found the remedy of our evils. Our state is not satisfactory, let us acknowledge it humbly. Everywhere we hear of crippled resources; old and fertile fields abandoned or but inadequately supplied, new and promising fields which cannot be entered on, agents applying who cannot be accepted, appeals made which are not responded to, burdens of debt, curtailment of effort. And the worst feature of the whole case to me is that some of the leaders are disposed to lose courage. They frown on enthusiasm and counsel prudence. Actually this Mission, begotten by so much faith and prayer, has fallen into the hands of some of us whose hearts are failing us for fear. It has been reported of one greatly honoured brother that he has said we cannot do more because the churches have reached the maximum of giving. Oh, degenerate descendants of an heroic race. Oh, faint-hearted sons of noble sires. Spirit of the olden times, whither hast thou fled? Has not the mantle of the fathers fallen on any of their sons? Is there not one brave of heart and strong of will to summon us to our lofty task? The maximum of giving! Then, brethren, is our present liberality all that Christianity can produce—all it was intended to produce? Are we never more to see that enthusiasm of the early Church when, in the exuberance of their love to Christ, they brought all they had, and consecrated it to the sacred purpose? Was that a mere outburst of youthful zeal which the wisdom of matured age was destined to correct? Did Christianity exhaust itself in producing those earlier types, and has it now become effete? Are we never, never, to see their like again? The maximum of giving! I suppose you are as liberal as most people, and yet, if I were to ask all in this assembly who have made sacrifices for Christ, to hold up their right hand, I wonder how many hands could be honestly held up; and yet it cannot be pretended, surely, that only to serve Him who died for us, with that which costs us nothing, is the proper thing. The maximum of giving! No, sir, we are only approaching the minimum of power and persuasiveness in our appeals. We need to ring a higher note; we need to cultivate in our missionaries and in ourselves the heroic element; we need to stir the heart of the Church by the spectacle of self-sacrifice exhibited by her sons. Believe me, Christianity is capable of producing all that it has before produced, only let us try it. Let us appeal not to the love of ease and the love of comfort, for the world can far outbid you in that; but let us appeal to the constraining influence of the love of Christ and compassion for the souls of men. The prospect of sacrifice, the prospect of hardships endured, the prospect of deeds of daring done for Christ, that will attract the men whom you most require. Only let us make our appeal to them. Let us lift high the standard. Seek to arouse a nobler ambition by gathering round you picked men, men whose nature it is to "scorn delights and live laborious days," men who, in drenching rain and biting frost, and under burning sun, in hunger and thirst, and cold and nakedness, in the teeth of bonds and imprisonment and defeat, who still pursue their life course. Let us have such men as these, They are in the churches, the churches will supply them. I cannot think so meanly

of them as to suppose that they will not; and when they come, the spectacle of their heroism will thrill the hearts of the people of God, and a degree of liberality shall be reached, which shall soon show how far you are now from having reached the maximum of giving. Oh! happy the man whose heart disposes him to accept of and to enter on this path of duty, embracing all its consequences! They may be painful for a time, but ere long the reward will be glorious.

Under the influence of this stirring appeal, the large audience dispersed. The series of services closed with an animating meeting of the Young Men's Missionary Association, at the Metropolitan Tabernacle.

COMMITTEE FOR 1869-70.

The following are the names of the gentlemen who were elected to serve on the Committee for the present year, at the annual Members' Meeting:—

Bacon, Mr. J. P., Walthamstow.	Lewis, Rev. W. G., Bayswater.
Bailhache, Rev. C., Islington.	McLaren, Rev. A., B.A., Manchester.
Baynes, Mr. W. W., Notting Hill.	Martin, Rev. J., B.A., Nottingham.
Benham, Mr. Jas., London.	Millard, Rev. J. H., B.A., Huntingdon.
Bigwood, Rev. J., Brompton.	Morris, Rev. T. M., Ipswich.
Birrell, Rev. C. M., Liverpool.	Muntz, Mr. G. F., Henley-in-Arden.
Booth, Rev. S. H., Holloway.	Mursell, Rev. J. P., Leicester.
Bowser, Mr. A. T., Hackney.	Mursell, Rev. Jas., Kettering.
Brown, Rev. A. G., Stepney.	Pattison, Mr. S. R., London.
Brown, Rev. J. J., Birmingham.	Peto, Mr. H., London.
Brown, Rev. J. T., Northampton.	Price, Rev. T., Ph. D., Aberdare.
Chown, Rev. J. P., Bradford.	Robinson, Rev. W., Cambridge.
Edwards, Rev. E., Torquay.	Rose, Mr. H., Edinburgh.
Foster, Mr. M., Huntingdon.	Sampson, Rev. W., Folkestone.
Goodall, Mr. A. B., Hackney.	Spurgeon, Rev. J. A., London.
Gould, Rev. G., Norwich.	Stiff, Mr. Jas., Stockwell.
Green, Rev. S. G., B.A., Rawdon.	Templeton, Mr. J., F.R.G.S., London.
Hayercroft, Rev. N., D.D., Leicester.	Tresidder, Mr. J. E., Walworth.
Hepburn, Mr. A. P., Tulse Hill.	Tritton, Mr. J. H., Norwood.
Howieson, Rev. W., Walworth.	Vince, Rev. C., Birmingham.
Humphreys, Rev. G. W., B.A., Wel- lington.	Walters, Rev. W., Newcastle-on-Tyne.
Kirtland, Rev. C., London.	Webb, Rev. J., Bury, Lancashire.
Landels, Rev. W., D.D., Regent's Park.	Wheeler, Rev. T. A., Bristol.
Lewis, Mr. J., Holyhead.	Williams, Rev. C., Southampton.

STATE OF JAMAICA.

In the Report of the present year it is stated that there are symptoms of an improved state of things in Jamaica. It may be interesting to our readers to peruse the following extracts relative thereto from recent letters. They come from the north side of the island. The first is from the Rev. J. E. Henderson, of Montego Bay, and is dated April 23rd :—

“Our Governor has not yet given any sign in relation to his policy in reference to the Church. I had the pleasure of dining with his Excellency yesterday. He was in the town at the inauguration of our new Custos. Mr. Septimus Barrett and the latter gentleman issued invitations to a select number, amongst whom were the dissenting ministers, including a black brother. Thus the world even here moves. All sorts of toasts were given except the Church. His Excellency spoke very hopefully of the future, and there can be no doubt that he is inducing a spirit of hopefulness amongst all classes. Mr. Barrett at first opposed the Governor; but yesterday he not only confessed his error, but expressed his belief that his Excellency would bring us through our difficulties. He referred to our meeting held in the Court-house in 1865, and stated, in the presence of the Governor, that those who denominated the late House of Assembly as a den of thieves were justified in doing so. He was then a member, and gave it as his belief that it was almost impossible for any one to enter that House without becoming a thief, and said that if he had done anything in this world that would help to save his soul, it would be the efforts he had made to destroy the most corrupt Legislative Assembly that had ever existed. Of course there were some who dissented; but a large majority loudly cheered him, and his Excellency appeared highly amused. There is a good deal of sickness in the mission. Brother Clark has been and is very poorly. Brother Kingdon has also been very ill, and my brother is now with me here very ill indeed. We, as a family, are otherwise, through mercy, well. The good work still goes on here, and at Watford Hill I have baptized 40 this year since the annual meeting. How I wish that our place of worship was double the size. Although I have enlarged since you were here, it will now scarcely hold the communicants. What am I to do? We are just now making an effort to pay off the balance of our debt.”

Notwithstanding the many difficulties which encompass the steps of our esteemed brother the Rev. E. Hewett, he is able, nevertheless, to write as follows, under date of April 21st :—

“I am thankful that I am so well and able to do my work. I have now been in this country twenty years, and at these stations twenty years. The best part of my life has been spent here, and I trust not without some good results. Our schools are well attended; our congregations are good, and the communicants increasing in number. We have here more comfort and prosperity than has been the case for the past nine years, and I think this is equally true of the majority of the churches in the Island. I have just returned from a tour of visitation through the Shortwood and Bethel Town mountains, which I hope has been productive of good. I have slept in the negro houses, lived as the people live, visited the rich, encouraged the faithful, and warned the unconverted of the error of their ways. I had the opportunity of preaching the Gospel to eight separate congregations, in the aggregate numbering 3,000 persons, and numbers have promised to come as inquirers after the better things of eternal life. In these visitations I have always much pleasure, though they involve

much personal labour and inconvenience. If more of this class of work could be done, I believe it would be for the benefit of the people and the glory of God. Our last annual meeting, held at Falmouth, was a good one in point of numbers. The report indicated an increase of 477. This was pleasing, because for years we have had a reported decrease. The point is now, I trust, turned, and, with God's blessing, we shall have prosperity.

"Up to the present time our Sir J. P. Grant has given no sign as to his intentions in regard to the Church. He is singularly reticent. In the meantime the work of reduction goes on; one is removed here, another is pensioned there; so it is that within the past three years upwards of twenty clergymen are either dead or gone off the country. Thus the difficulty is in a measure reduced in its proportions. The last change is that of Rector Stone, of St. Elizabeth, who, in consequence of ill health, is to retire on a pension. Mr. Hepburn is removed from Montego Bay to Bath, so that we have only one now in Montego Bay. We are anxiously waiting, and if the principle of disendowment and disestablishment is not clearly and plainly laid down in the coming change, we shall take action. The Church party are using every effort they can to bolster up the old system; by holding conferences, bringing in laymen, and getting up memorials, and the activity and zeal of the clergy, is truly wonderful and very pleasant to witness. Should disendowment occur, I fear a great deal of this would collapse. Ritualism is lifting up its head in Kingston, and silly women are captivated by it.

"There is no doubt things are in a better state in Jamaica, all the croakers to the contrary. All interests are looking up. There is perfect confidence in the administration of the law, and universal peace. The district courts are working well; more money is in circulation; credit is more freely obtained; produce, sugar, rum, coffee, is more valuable, and all the people are in better heart."

The Annual Report of the Schools under the charge of the Rev. W. Dendy, of Salter's Hill, contains the following interesting passages:—

"It is satisfactory to know that the group of schools, whose centre is at Salter's Hill, continues in operation with a fair prospect of an improvement, both in efficiency and in attendance; it is also gratifying to be able to state that these schools still remain under the care and superintendence of the missionary who originated them at various intervals in the course of the last thirty-two years. During this period some thousands of children have had the means of acquiring not only the knowledge which fits them for this life, but also the better knowledge which is able to make them wise unto salvation.

"The island of Jamaica seems at length to have a fair opportunity of vindicating the expediency as well as the justice of that great Act of Emancipation which was passed a generation ago. Under the blessing of a good government—a government not in the interest of a class but of the whole population—trade and agriculture are reviving: the exports are increasing, and abandoned estates are here and there being brought again into cultivation. Whilst this improvement in the commercial position of Jamaica is taking place, there are also signs of a revival of interest in religious matters amongst all bodies of Christians in the island; and whenever this is the case we may pretty confidently anticipate improvement in the condition of the schools also; already indications are not wanting that the dawn of a brighter day has begun. There is, however, one great drawback to regret;—one that has often been alluded to in these annual circulars, and about which the parents have been admonished time after time: it is the apathy of so many of them to the advancement in learning which is now so easily obtainable for their children. There are many still who neglect to send their children to school, or who send them but irregularly; and, as an inevitable consequence, those scholars make but little real progress.

"It will, no doubt, be a work of time to induce parents to see the real advantage of their children in this respect."

In the encouraging facts here stated we rejoice, and trust that as our brethren have been permitted to see their conduct in the past vindicated, even by those once opposed to them, so may it be their happiness to reap the fruit of their zeal and patience in the improved condition of the people, and in the prosperity of the Island.

THE CASE OF KAILASS CHUNDER SEN.

The following narrative will well illustrate the tribulation through which many a Bengali youth must pass to enter the Kingdom of God. It is taken from the Report of the Dacca Mission for the present year :—

“This young man attended the lectures delivered by Mr. Livingstone during the early part of the year. In April he expressed an earnest desire to join the Christians, and wished to be immediately baptized. His baptism was fixed for the 5th of April, but on the 4th he had mysteriously disappeared. Baboo Bykunta Nath Sen, Assistant Deputy Collector, on a visit to Mr. Livingstone, stated, in the presence of Messrs. Bion and Supper, that he had sent the lad away to his mother in Bickrampur. Nothing more was heard or seen of Kailass till the 22nd of October, when he visited Mr. Bion in his boat in Comillah. Mr. Bion did not even recognize him till he told him his name, nor had he the least knowledge of his being in Comillah. Kailass of his own accord narrated to Mr. Bion how he had been enticed away from Dacca, by being told that his mother was dying; how he was kept in Sunaram and Kandapara, and eventually sent to his uncle, Baboo Kali Prasad, in Comillah. His first interview was at noon, and at 4 P.M. he returned and urgently begged Mr. Bion to send him at once to Dacca in his native preacher's boat.

“Mr. Bion advised him to wait and return with him to Dacca, after a day or two, assuring him that nobody would dare to carry him off from his boat; but he begged so hard to be sent on immediately, that Mr. Bion at last consented, and sent him on at 5 P.M.

“At 7 o'clock there was a great noise near Mr. Bion's boat; two boats were hired by Babu Kali Prasad, with about ten to twelve men, which started at once in pursuit of the Native preacher. Before they started they held up their lanterns in order to examine the interior of Mr. Bion's boat, and convinced themselves, we suppose, that Kailass was not concealed there. Some others, armed with sticks, commenced the pursuit by land, inquiring first in the Christian village whether Kailass was there. Mr. Bion gave notice of these proceedings to the magistrate, and a boat was sent off with policemen about nine P.M., but this boat never reached Ram Jibon's, and returned early next day. Mr. Bion now feared the worst, and his fears were more than realized. The Native preacher, Ram Jibon, returned next evening, and the magistrate took his deposition, as well as Mr. Bion's. Babu Ram Jibon's statement was this:—About 11 P.M. he had been hailed by a boat with about twelve men in it, who commanded him to stop and give up Kailass, saying they were thannah people, or, in plain words, were acting under orders from the magistrate. They then forced their way into Ram Jibon's boat and dragged Kailass out of the boat, carrying him off, and disappearing in the direction of Daudecandee.

Thus a second time was this poor lad put out of our reach and influence. The magistrate's order to produce the lad in court was promptly issued, though Mr. Bion and his preacher could not wait to see the result. But during Mr. Bion's absence in the Silhet district, the lad is said to have made the following statement, which we insert *verbatim*, to let the public judge for themselves. How

cleverly Babu Kali Prasad has extricated himself from his unpleasant situation ! This Babu, let it be known, is Deputy Collector of Comillah !

“ Copy of the statement of Kailass Chunder Sen, made before the Officiating Joint Magistrate of Comillah, December 5th, 1868.

“ Kailass Chunder Sen, son of Anund Chunder Sen, age 16 to 17, of Suneram, Bickrampur.

“ I know Mr. Bion. I was going to the Thannah Ghat, when I noticed a pinnace, and Mr. Bion sent a chuprassi to call me. I went on board and he said, ‘ Are you Kailass ? ’ I said, ‘ My name is Kailass. ’ He said, ‘ Will you be baptized as a Christian ? ’ I said, ‘ I am not well informed about any religion, and cannot consent. ’ He said :— ‘ If you become a Christian, I will give you a lady to wife, and a zemindary of 100 rupees. I said, ‘ I can never consent ; and I see many Christians who have barely enough to eat. Then Ram Jibon shut the door. Bion had said, ‘ Sit here, ’ and gone out. Then the people who were about, went away, and Ram Jibon came in, and we had a long talk about Christian doctrines.

“ Presently I said it was getting late, and that I must go ashore. On looking, I perceived were no longer at Comillah ghat. The boat had been worked by a lughee, but I had been so wrapped up in the discussion that I did not perceive it. I said, ‘ How is this ? ’ He said, ‘ I am going to take you to Dacca. ’ I said, ‘ I will get out at Muradnuggur, where I have some friends. ’ At night I was asleep, and the boat was going along, when I heard my friend, Modun Mohun Sen, call me. I said, ‘ Come here, I am in this boat. ’ He came alongside, and I got into his boat, and we went to my home in Bickrampur. Ram Jibon and his people made no objection. There were only two manjees with Modun. It was in Ram Jibon’s boat, when the people (Otooll Sing, Gonesh Patne) went away.”

“ (Sig.) KAILASS CHUNDER SEN.

“ Given in my presence and hearing.

“ (Sig.) K. IRWIN.,

“ *Offg. Jt. Magistrate.*

“ *December 5th, 1868.*”

“ The God whom we serve will, in His own time, vindicate our cause, and in His hands we can safely entrust the matter.”

HOME PROCEEDINGS.

Missionary meetings in May are not usually numerous, but we have to record the services of the Rev. F. Trestrail and others, in Bristol and its vicinity, and at Frome ; those of the Rev. George Kerry at Frome, Putney Chesham and Amersham ; those of the Rev. J. Gregson in Norfolk ; and those of the Rev. J. Parsons in Northamptonshire. Some of these meetings will continue into the present month.

We have to record, with gratitude to God, the safe arrival from India, in the *Shannon*, of Mrs. Sale and her daughter, the Rev. W. A. & Mrs. Hobbs and their family ; and Mrs. Anderson and her children. Mrs. Anderson’s health is painfully low, that of the rest of our friends has been greatly improved by the voyage.

It is important that our friends should know that the next Quarterly Meeting of the Committee will be held on Wednesday, the 14th July.

A YEAR'S ITINERACIES.

It may be interesting to our readers to peruse the following list of itinerant journeys made last year by the Rev. R. Bion and his native assistants. It will be observed over what a wide extent of country the Gospel has been preached by these indefatigable servants of Christ. May the Spirit of Truth be poured out on the people in abundant measure, that these labours may not be in vain:—

“It has been our pleasure and privilege to extend this part of our work. The gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal.

“In January, Mr. Bion, Radha Mohun, and Gunga Charan were on a visit to Mymensing and Jumalpore.

“In February, the colporteur made a tour to Dinajpore, being absent more than a month.

“In March and April, Joy Narain, Radha Mohun, and Gopal traversed the southern part of Dacca, visited the mela at Laugalbandh, and proceeded thence up the Megna to Narshingdhee and Bhyrub bazar. Ram Kanto and Ram Charan visited Sunergau; and, joining the above brethren at the mela, remained in its neighbourhood.

“In May, Ram Jibon and Radha Mohun travelled, partly by boat and partly by land, to Comillah and Chittagong, both falling seriously ill at the latter place. Their absence from home being over two months, this tour was a very expensive one.

“Ram Kanto and Gopal made a tour to Sunergau, and proceeded thence to a mela at Rajnuggur over the Padma river.

“In June, Mr. Bion, with Joy Narain and Ram Charan, made a tour to Comillah, being absent nearly a month.

“Ram Kanto and Gopal proceeded up the Megna and eastern part of Mymensing, as far as Durgapur, at the foot of the Garo hills, being out over a month.

“In July and August, Mr. Bion, with Ram Jibon and Ram Kanto, travelled through Bhowal up to Mymensing; another tour for a month being made by Ram Charan and Gopal to Bickrampur.

“In August and September, Joy Narain and Gopal proceeded through the Bunsu river to Jumalpur, Shearpur, and Mymensing.

“In October, Mr. Bion and Ram Jibon visited Comillah a second time, and Joy Narain and Gopal made a separate tour to the same place.

“In November, Mr. Bion visited the Baroni at Munshigunj, with several preachers, and from there the former proceeded to Doyapur.

“In December, Mr. Bion, with Ram Jibon and Ram Kanto, traversed the northern part of the Dacca, preaching all along the Megna and Surma rivers, as far as Chattuck in the Silhet district.”

CONTRIBUTIONS

From March 19th to March 31st, 1869:

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.		£ s. d.	
Allen, Mr. J. S., Old Bond Street.....	2	0	0	Gordon, Mr.....	3	0	0
Carey, Mrs.....	1	1	0	Hannam, Mr. W.....	0	15	6
Carey, Mr. E.....	1	1	0	Orwin, Mr. J. J.....	1	0	0
David, Mr. E.....	0	10	6	Richardson, Mr. W.....	0	10	0
Foster, Mr. R. S.....	1	10	0	Tresidder, Mr. W.....	1	1	0
Goodchild, Mr.....	0	10	6	Wood, Mr.....	1	1	0
Gover, Mr. W. S.....	1	1	0	Under 10s.....	0	6	0
Haddon, Mr. J.....	1	1	0				
Jackson, Mr. T., Morton-on-Swale.....	0	10	0		21	7	2
Kirtland, Rev. C.....	1	1	9	LEGACIES.			
Lowden, Rev. G. R., Hanwell.....	0	10	6	Davies, the late Rev., by Rev. T. E. Thomas ...100 0 0			
Manning, Rev. S.....	1	1	0	LONDON AND MIDDLESEX.			
Marshman, Mr. J. C.....	2	2	0	Abbey Road, St. John's Wood.....			
Olney and Sons, Messrs.	1	1	0	Acton.....			
Peck, Mr. N., Blue Bridge House, near Halstead.....	2	0	0	Arthur Street, Gray's Inn Road, per Y.M.M.A.....			
Pike, Rev. J. C., Leicester.....	0	10	6	Do. for N. P., by do.....			
Pratten, Rev. B. P.....	1	1	0	Battersea.....			
Smith, Mr. and Mrs. R.....	2	2	0	Bloomsbury.....			
				Brixton Hill.....			
				Brompton, Onslow Ch.....			
				Do. for N. P.....			
				Camberwell, Denmark Place.....			
				Do. Cottage Green.....			
				Do. for Rev. G. Pearce, per Y. M. M. A.....			
				Camden Road.....			
				Do. for W. & O.....			
				Commercial Street.....			
				Cromer Street Sunday School, for Rev. J. Smith's School, per Y. M. M. A.....			
				Dalston, Queen's Road... Y. M. M. A.....			
				Deptford, Olivet Sunday School, per Y. M. M. A.....			
				Do. for N. P.....			
				Devonshire Square, for Rev. Q. W. Thomson, per Y. M. M. A.....			
				Eldon Street.....			
				Grove Road, Victoria Park.....			
				Hackney, Mare Street ...133 17 4			
				Do. for China.....			
				Do. for Serampore.....			
				Do. for N. P., per Y. M. M. A.....			
				Hammer-smith.....			
				Hampstead, Heath Street.....			
				Harrow-on-the-Hill.....			
				Do. for W. & O.....			
				Hawley Road.....			
				Henrietta Street, per Y. M. M. A.....			
				Do. for N. P.....			
				Highgate.....			
				Do. for N. P.....			
				Islington, Cross Street ...66 18 10			
				Do. Salter's Hall.....			
				John Street.....			
				Do. for China.....			
				Do. for India.....			
				Kennington, Charles St. Juvenile Society, per Y. M. M. A.....			
				Do. North Street Sunday School, per Y. M. M. A.....			
				Kensington, Assembly Rooms.....			
				Lower Edmonton.....			
				Do. for W. & O.....			
				Little Alle Street, per Y. M. M. A.....			
				Do. N. P. per do.....			
				Maze Pond.....			
				Do. for China.....			
				Do. Sunday School, per Y. M. M. A.....			
				Do. do. for N. P. by do.....			
				Do. do. for Rev. R. Smith, Africa, by do.....			
				Metropolitan Tabernacle James St., per Y. M. M. A.....			
				Do. for N. P. per do.....			
				Notting Hill, Cornwall Road.....			
				Peckham, Park Road... 5 4 6			
				Poplar, Cotton Street... 13 3 6			
				Putney, Union Chapel... 5 0 0			
				Regent's Park.....			
				Do. for N. P., Paina... 2 0 6			
				Shacklewell.....			
				Staines.....			
				Stockwell Sunday School... 2 0 8			
				Tottenham.....			
				Do. for W. & O.....			
				Walthamstow, Wood St. Walworth Road, for N. P. per Y. M. M. A.....			
				Do. for Gahataya School, Ceylon.....			
				Do. for Mr. Pinnock, Africa.....			
				Wandsworth, East Hill, for N. P.....			
				Westbourne Grove.....			
				Do. Sunday School for N. P., per Y.M.M.A.....			
				Do. do. for Rev. R. Smith, Africa.....			
				Do. do. for Susan Mary Lewis, do.....			
				Do. do. for G. Rabbeth Barford.....			
				Do. do. for Rev. J. Allen, Seery.....			
				Do. Gents Bible Class for Ches Iso, China.....			
				BEDFORDSHIRE.			
				Bedford, Bunyan Meeting Do. Sunday School for Rev. A. Saker, Africa.....			
				Do. Goldington Street Sunday School.....			
				Do. Mill Street.....			

	£ s. d.
LINCOLNSHIRE.	
Boston	2 14 8
Do. for <i>N. P.</i>	0 13 7
Grantham	0 15 6
Great Grimby	14 6 0
Horncastle	5 2 5
Lincoln, Mint Lane	23 4 1

	£ s. d.
NORFOLK.	
Norfolk, by Mr. J. J. Colman, Treasurer	201 17 10
Lowestoft, London Road	5 5 0
Swoffham, for <i>N. P.</i>	2 4 7

	£ s. d.
NORTHAMPTONSHIRE.	
Clipstone	9 19 0
Gulfsborough, for <i>N. P.</i>	1 16 0

	£ s. d.
NORTHUMBERLAND.	
Newcastle-on-Tyne, Berwick Street	51 10 6
Do. for <i>N. P.</i>	9 15 11
Do. Rye Hill	18 10 10
Do. for <i>W. & O.</i>	3 1 0
Do. for <i>T.</i>	1 0 0
North Shields	14 18 6
Do. for <i>N. P.</i>	0 11 0

	£ s. d.
NOTTINGHAMSHIRE.	
Carlton le Moorlaud	2 10 0
Do. for <i>W. & O.</i>	0 6 0
Sutton-on-Trent	3 17 7
Do. for <i>W. & O.</i>	0 12 6

	£ s. d.
OXFORDSHIRE.	
Coats, &c.	1 3 2
Hook Norton	6 5 1
Do. for <i>W. & O.</i>	1 5 0
Do. for <i>N. P.</i>	0 7 6
Oxford, New Road	5 16 4
Tbame	1 12 0

	£ s. d.
SHROPSHIRE.	
Maesbrook	1 3 7
Oswestry	11 15 5
Do. for <i>W. & O.</i>	1 0 0
Pontesbury	8 9 3

	£ s. d.
SOMERSETSHIRE.	
Bath, Somerset Street ...	37 7 4
Do. Ebenezer	6 11 8
Do. Tverton	3 1 4
Do. Bathford	0 10 8
	47 11 6
Less expenses and amnt. acknowledged before	27 5 0
	20 6 0
Bristol Auxiliary	15 0 0
Do. Buckingham Ch. for <i>W. & O.</i>	4 17 0
Do. King Street for <i>do.</i>	3 5 0
Do. City Road for <i>do.</i>	3 0 0
Burnham	1 0 0

	£ s. d.
Chard	4 0 0
Do. for <i>W. & O.</i>	2 0 0

CHEDDAR AND STATIONS.	
Cheddar	15 2 9
Winescombe	15 6 3
Do. for <i>W. & O.</i>	1 10 0
Do. for <i>N. P.</i>	2 7 7
Wedmore	4 19 8
Do. for <i>W. & O.</i>	0 7 1
Rooksbridge	3 3 6
Mark	2 15 8
Crickham	1 6 9
Rodney Stoke	1 9 8
Allerton	0 19 2

	£ s. d.
Less expenses and amnts. acknowledged before	46 1 3
	3 6 10

	£ s. d.
Highbridge	1 11 3
Creek	2 0 0
Taunton	14 1 2
Do. for <i>N. P.</i>	1 10 0
Wellington	16 16 1
Do. for <i>N. P.</i>	2 1 8
	36 8 11
Less Expenses	0 5 0
	36 3 11

	£ s. d.
STAFFORDSHIRE.	
Baddeley Edge for <i>W. & O.</i>	0 5 0
Brettell Lane	7 14 6
Do. for <i>N. P.</i>	0 14 0
Coseley, Dark House Ch.	13 4 9
Do. Providence Chapel	10 12 2
Hanley, New Street	14 2 6
Tipton, Zion Chapel, Princes End	18 2 9
Do. for <i>W. & O.</i>	0 17 0
Wednesbury	2 3 5
West Bromwich	3 8 2
Wolverhampton	11 9 8
	82 13 11

	£ s. d.
Less expenses and amnt. acknowledged before	34 2 3
	48 11 8

	£ s. d.
SUFFOLK.	
Aldeburgh	7 2 10
Do. for <i>W. & O.</i>	0 17 2
Bury St. Edmunds	28 0 2
Clare	2 10 6
Eye	6 16 0
Framtsden	2 6 1
Do. for <i>W. & O.</i>	0 10 0
Ipswich, Stoke Green ...	32 7 9
Do. do. for <i>N. P.</i>	8 0 0
Do. Turret Green	64 17 7
Do. Burlington Chapel	1 5 0
Walton	1 19 6
	156 12 7

	£ s. d.
Less expenses and amnt. acknowledged before	75 10 0
	81 2 7

	£ s. d.
SURREY.	
Upper Norwood	58 16 10

	£ s. d.
SUSSEX.	
Brighton, Queen Square	38 10 8
Do. for <i>W. & O.</i>	1 10 0
Do. for <i>N. P.</i>	0 13 8
Do. Sussex Street	13 7 2
Do. for <i>W. & O.</i>	1 0 0
Do. for <i>N. P.</i>	2 8 0
Hastings and St. Leonards	38 7 10
Do. for <i>W. & O.</i>	4 0 10
Do. for <i>China</i>	1 1 0
Do. for <i>N. P.</i>	0 12 6

	£ s. d.
WARWICKSHIRE.	
Alcester for <i>W. & O.</i> ...	0 18 6
Birmingham	236 2 10
Henley-in-Arden	7 4 2

	£ s. d.
Leamington	7 7 8
Do. Clarendon Chapel	46 13 0
Do. for <i>W. & O.</i>	5 8 3
Do. for <i>Rev. Q. W. Thompson, W. Africa</i>	3 0 0
Do. Warwick Street ...	19 10 6
	81 19 5
Less expenses	0 13 6

	£ s. d.
Warwick, Castle Hill ...	12 9 6
Do. for <i>W. & O.</i>	1 13 6

	£ s. d.
WESTMORELAND.	
Kendal	3 2 6

	£ s. d.
WILTSHIRE.	
Bradford-on-Avon, Zion Chapel	10 15 5
Do. for <i>Delhi</i>	0 5 0
Calne	4 6 2
Corsham	8 14 6
Hungerford, Farleigh ...	2 17 9
Melksham	15 0 0
Semley	10 12 1
Swindon	9 16 9
Do. for <i>W. & O.</i>	1 5 2
Westbury Leigh, for <i>N. P.</i>	1 16 5

	£ s. d.
WORCESTERSHIRE.	
Evesham	1 11 11
Do. for <i>W. & O.</i>	1 2 0

	£ s. d.
YORKSHIRE.	
Barnsley	5 17 5
Do. for <i>W. & O.</i>	0 18 2
Do. for <i>Rev. J. H. Anderson, N. P.</i>	10 0 0
Beverley	25 13 2
Do. for <i>W. & O.</i>	3 10 0
Do. for <i>N. P.</i>	3 7 10
Bishop Burton	7 6 5
Do. for <i>W. & O.</i>	0 12 10
Do. for <i>N. P.</i>	1 8 9
Bradford, Westgate	30 0 0
Do. for <i>W. & O.</i>	7 10 0

		£ s. d.		£ s. d.		SCOTLAND.		£ s. d.					
Blaenavon, Horeb	9	3	2	Dinas Cross, Tabor	2	4	6	Aberdeen	4	11	0		
Blaenavon, Ebenezer ...	5	9	9	Do. for India	1	0	9	Berry Orkney, for W. & O. ...	0	7	2		
Brecon English Chapel ...	15	6	0	Do. for China	1	0	9	Dundee	2	0	0		
Caerleon	3	12	6	Fishguard	0	12	4	Edinburgh, Duncan St. ...	11	15	8		
Castletown	14	15	3	Do. Hermon Chapel ...	8	15	5	Do. for N. P.	6	16	3		
Ebbw Vale, Providence Chapel	1	0	0	Harmony	4	4	0	Glasgow	39	5	6		
Ebbw Vale, Nebo Chapel	5	15	6	Haverfordwest	20	5	11	Do. for China	4	6	6		
Llanfihangel, Cruconey	9	19	0	Middlemül. Salva Tretior	17	15	10	Do. Blackfriars Street.	36	0	0		
Monmouth	1	0	0	Newport	8	3	4	Do. Hope Street	133	18	6		
Newbridge	3	17	8	Bethanania	3	0	6	Do. for N. P.	6	10	0		
Newbridge, Beulah Ch.	6	15	8	Blaenyswaun & Bethsaida	13	15	7	Do. North Frederick Street	18	1	2		
Newport, Charles Street	5	8	4	Do. for N. P.	2	4	5	Do. for N. P.	0	12	0		
New Tredegar, Saron Ch.	0	16	6	Gerizim	5	9	9	Do. for W. & O.	2	6	10		
Penygarth Tabernacle ...	0	14	6	Hermon	2	18	5	Greenock	20	16	7		
Rhymney :— Do. Penuel Chapel	8	7	0	Rhydylyim	10	12	0	Do. for W. & O.	2	0	0		
Do.	3	8	10	Sardis	0	10	0	Do. for N. P.	4	14	7		
Do. Soar Chapel	1	0	8	St. Davids, Sion	4	0	6	Irving	4	1	6		
Do. Beulah Chapel	0	15	1	Tenby	9	11	6	Kilmarnock	2	13	0		
Sirhowy, Carmel	7	3	4	RADNORSHIRE.						Perth	46	10	0
St. Brides	3	14	7	Evenjobb and Gladestry.	3	15	4	Do. for W. & O.	2	0	0		
Talywern, Pysgah	7	8	6	Newbridge and Pysgah ...	3	8	0	St. Andrews	10	12	6		
Tredegar, Shiloh Ch. ...	15	3	3	Presteign and Stansbach	9	19	3	Do. for N. P.	1	2	2		
Tydee	10	0	0	Do. do. for N. P.	3	3	10	Tullymet, for N. P.	1	12	6		
PEMBROKESHIRE.				Felindre	1	14	1	Scotland, balance by Rev. W. Barker	5	18	1		
Blaenconin and Gilly ...	12	0	5	Maesyrhelem	3	4	6	IRELAND.					
Do. for N. P.	3	4	1	Cefnpawl	1	0	0	Balance, by Rev. Geo.					
Blaenffos	9	7	0	Bwlchly Sarnan	5	2	6	Kerry	22	12	0		
Caersalem and Jabez ...	11	5	10	Less Expenses									
Do. for W. & O.	1	2	0										
Do. for N. P.	0	15	0										
Ciltowyr and Ramoth ...	4	13	8										
Croesgoch and Trevine ...	10	0	0										

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 25, Mar. 11, 29, 31; Pinnock, F., Feb. 25, Mar. 24; Smith, R., Mar. 13, 30; Thompson, Q. W., Feb. 25, Mar. 13; Saker, A., Mar. 30.

AMERICA—OHIO, Carter, C., Mar. 8.

ASIA—CHINA, Chee-foo, Loughton, R. F., Jan. 18, Mar. 6.

INDIA—ALLAHABAD, Bate, J. D., Feb. 10, Mar. 14; Evans, J., Feb. 24. ALIPORE, Pearce, G., Feb. 15, 16, Mar. 22, April, 13. BARISAI, Sale, J., Feb. 18. BENARES, Heinig, H., Mar. 2, 3. CALCUTTA, Lewis, C. B., Feb. 23, Mar. 6, 9, 23, April 6, 13; Robinson, R., Mar. 22, April 6, Wenger, J., Feb. 22. CHITOURA, Williams, J., Mar. 15. COLOMBO—Allen, Mrs., Mar. 8; Pigott, H. R., April 2. DELHI, Parsons, J., Mar. 8; Anderson, J. H., Mar. 22, April 12. DACCA, McKenna, A., Mar. 18, 24, April, 7; Bion, H., Feb. 24, April 16. JESSORE, Ellis, R. J., Feb. 19. PATNA, Broadway, D. P., Mar. 18. SEWRY, Allen, J., Mar. 3. BOMBAY, Hobbs, Mrs., at Sea, May 11. POONA, Gillott, C. O., Mar. 25.

RIVER HOOGHLY, Dakin, E., Feb. 26. SERAMPONG, Martin, T., Mar. 22, 23; Thomas J., Mar. 6.

EUROPE—FRANCE—MORLAIX, Jenkins, J., April 3. ANGERS, Desmidt, F., April 12.

WEST INDIES—BAHAMAS—Nassau, Davey, J., Mar. 6, 25, April 3, May 1; Cox, Mr. J., and others, April 3. INAGUA, Littlewood, W., May 1. TRINIDAD, Law, J., Mar. 9. SAN FERNANDO, Gamble, W. H., Mar. 2, April 5. HATTI, Dommond, V. R., April 8.

JAMAICA—ANNATTO BAY, Jones, S., April 21. BROWN'S TOWN, Clark, J., Mar. 10, April 7. FALMOUTH, Kingdon, J., Mar. 23, April 23. GORNEY'S MOUNT, Randall, E. C., Mar. 8. KETTERING, Fray, E., Mar. 9. KINGSTON, East, D. J., Mar. 9. MOUNT HERMON, Clarke, J., Mar. 10. MONTEGO BAY, Dendy, W., Mar. 5, 23; Reid J., Feb. 6, Mar. 23; Hewett, E., April 21; Henderson, J. E., April 23. ORANGE RIVER, Webley, Mrs. A., April 4, 20. PORT ANTONIO, Service, J. B., Mar. 16. SAVANNAH LA MAR, Hutchins, Mrs., Mar. 4. ST. ANN'S BAY, Millard, B., Mar. 9, 23, April 23. ST. HELENA, Kerr, R., Mar. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

AS THE CHRONICLE IS NOW SENT TO ALL PASTORS OF BAPTIST CHURCHES,
THE COMMITTEE HOPE THAT THE BRETHERN WILL READ EXTRACTS
FROM IT AT THE MONTHLY MISSIONARY PRAYER-MEETINGS.

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.
JUNE, 1869.

THE PUBLIC MEETING

On the 27th of April was in every sense a great success. The attendance was large, the speeches were of a high order, and singularly adapted to the occasion, and the collection exceeded any that has been made at a public meeting since the union of the Home and Irish Mission. The *Freeman*, in a short but sympathetic article, says:—

“Both Mr. Kirtland’s report and Mr. Woolley’s financial statement, which showed an income of £3,902, with a balance on the right side, gave evident pleasure. Mr. Illingworth, M.P., filled the chair with ability and grace, and delivered an address in which he expressed a warm appreciation of the evangelistic work of the Society, and a readiness to assist the denomination in its manifold labours. The Rev. F. Tucker surpassed himself. In a speech abounding with happy hits at Romanism and Ritualism, full of earnest Dissent and the most pronounced Protestantism, Mr. Tucker pleaded for increased zeal in prosecuting evangelizing enterprises. The Rev. C. Williams followed with an address on the importance of paying more attention to the villages. The Rev. A. Mursell was himself, depicting in a series of word-paintings the state of subjection to which Popery has reduced the Irish peasant, and predicting the downfall of Rome in the sister island. The Rev. H. Varley brought to a close one of the best and most enthusiastic meetings of the year, the promise, we trust, of renewed and increased consecration to the cause of our British and Irish Missions.”

THE DEPUTATION TO AMERICA.—Our dear brethren reached New York the latter end of April, where they met with a very hearty reception. The pulpits and homes of the Brethren in that city, and at Brooklyn, were open to the visitors, and much kindness was shown them.

The *Scranton (Pa.) Morning Republican* contains a long report of a meeting that was held at Hyde Park Church, at which “a genuine Welsh ovation was given to Dr. Price.” Several ministers delivered “ten-minute speeches” on topics which had been previously fixed upon. After which Dr. Price gave an address, which was most favourably received. “All the speakers” remarks the *Republican*, “had been cordially greeted by the congregation, but Dr. Price, being now called out, was received with the strongest expressions of approval and regard. He returned thanks for the hearty warmth of his reception in a fervent and eloquent strain, and proceeded in remarks pertinent to the object of his mission to this country in behalf of the work of the British Baptist Association in Ireland. In this mission he is associated with the Rev. R. M. Henry, of Belfast. His words were of great interest to his hearers and to the whole public. We regret that newspaper exigencies preclude our reproducing them *in extenso*.”

“The committee on Dr. Price’s credentials returned a favourable report.”

In the *New York Examiner and Chronicle* we have the following announcement:—“At the meeting of the New York Baptist Pastors’

Conference, held this day, the Rev. Dr. Price and Rev. Mr. Henry were introduced, and made some exceedingly interesting remarks respecting the condition and the religious wants of Ireland. Whereupon it was unanimously resolved, "That we heartily welcome the Rev. Dr. Price and the Rev. R. M. Henry, delegates from our English and Irish brethren, and sympathising deeply in the cause they represent, commend them to the conference of our pastors and the liberality of all our Churches."

New York, May 3, 1869.

C. RHODES, Secretary.

MORE MISSIONARIES FOR IRELAND.—The Committee think they see their way to an increase of Evangelists in Ireland. The present condition of that country, and the large fields which invite cultivation, render it necessary to provide at least three additional labourers. Let us hope that the friends of Ireland will provide the means for their support, and unite with the committee in prayer to God for the right men.

Mr. Hamilton has furnished us with some interesting details of the work of the Evangelist mentioned in the CHRONICLE for February, as having "given up all to spread the Gospel." This good brother does the Master's work in his own way, and is reaching a class of minds which he seems peculiarly adapted to influence.

We give *Mr. Hamilton's* narrative in his own words:—

"Good news for the next CHRONICLE. David Moore spent two hours with me on Wednesday last, when I asked him to tell me some recent cases of conversion. He related the following:—

"When he commenced the Mission he met a woman to whom he spoke about the concerns of her soul. He went into her house, and another female coming in, he conversed with both, and having stated the way of salvation, prayed with them. They have both believed on the Lord Jesus; and now, after two months, he is thankful that they continue to enjoy the Divine favour.

"J— M— was brought to know the Lord about the same time, and he also continues to enjoy peace with God, through our Lord Jesus Christ. It happened in the following way; he is a stone-mason, and David said to him one day, Suppose that you were finishing a gable, and just as you were putting on the last stone, the scaffold would give way, and you would be dashed into eternity in a moment; what would become of your soul? The impression made by the above question was so deep, that he could never get rid of it, until it brought him to Jesus.

"One day the Evangelist met *Mary McB—*, near Broughshane, carrying some water from the well, when he said to her, 'There was a woman once who went for water, and she came back without the water and without her sins, for she had found Jesus.' He then asked, 'Have you found Jesus, and lost your sins?' She said, 'No, I have my sins yet, and I have not found Jesus.' He went into the house, where he conversed and prayed with her, and before he left she professed to have found Christ. On the Monday evening following she gave an account of her conversion to an experienced Christian, who was quite satisfied that it was a work of grace.

"*Mrs. G—* was enabled to trust in Jesus for salvation about a fortnight ago. David asked her if she had agreed with the Lord about the salvation of her soul. She said that she had been seeking, and looking, and praying. He said to her that the Lord Jesus Christ had paid all her debt upon the cross, and that if she would believe in Him she would be saved. He met with her two days afterwards, and she said to him, 'Jesus is mine, and I am His.'

"J—H— was passing David Moore one day carrying a burden. David said to him, 'If that burden were put off, you would know it.' The man then laid down his burden. David said, 'You have got a burden of sin upon you.' The man remarked, 'My life has been very bad, and my burden of sin must be very great.' David said, 'The Lord knows all your sins, but Jesus suffered and died upon the cross for you.' While conversing about the love of Christ, the young man was greatly affected. David then laid down his cloak, and they both kneeled upon it to praise the Lord and thank Him for His mercy."

The Committee beg to acknowledge with thanks parcels of clothing for Mr. Dickson, of Donaghmore, and Mr. Ramsay, of Kilkeel, from the Ladies' Working Party at Walworth Road Chapel, London.

Contributions from March 20th to the close of the Financial Year.

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Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

BAPTIST MAGAZINE.

 JULY, 1869.

 ARE MISSIONS IN INDIA A FAILURE?

MANY say they are. Even amongst ourselves a gloomy view of the case seems at the present time somewhat to prevail. Unquestionably, the high aspirations which the fathers and founders of our Mission cherished have not been realized. India is yet very far from evangelized. The converts are but a small handful, as compared with the millions who have never heard the truth—or reject it, if heard. And there are many imperfections among them. But we must remember that it is still the sowing time; the harvest is yet to come. And we are convinced that much more has been accomplished than we are apt, at first sight, to imagine.

Mr. Trafford, of Serampore, in his sermon preached before the Baptist Missionary Society last year, which has since been published, has shown that it is by no means true that the word of God has been of none effect in India; but that God's blessing has largely rested upon His work there. It may be interesting to compare the spread of the Gospel in that land with its spread in the early ages of Christianity, especially

during the first seventy years of its promulgation, as that is the period that has elapsed since the commencement of modern Missions in India.

In comparing thus the results of modern Missions among the heathen with the success recorded in the Acts of the Apostles, we are often apt to take a too gloomy view of our present work, in consequence of forgetting two things. The first of these is, that the early preachers of the Gospel enjoyed great advantages which are not enjoyed by missionaries now. The second point is, that we probably over-estimate the success enjoyed by the Apostles and their fellow-labourers, and underestimate the blessing with which God has crowned the efforts of His servants in these days.

I. The early preachers of the Gospel enjoyed many great advantages as compared with preachers of the present day.

(1.) To begin with—a very obvious one. The Apostles and their fellow-labourers had, many of them, the power of working miracles; this power we have not. Now we do not

for a moment say that miracles, by themselves, will convert the soul; but no one can hesitate to acknowledge that the power of working miracles was a great help to the early preachers of the Gospel. It at once arrested the attention of their audience; and when the attention of people is aroused, a great step is gained towards conversion. We frequently hear, in missionary records, how the preacher of the Gospel bewails the stolidity of his hearers. They assent to everything he says, and forget it as soon as he is gone. He would rather have the most violent opposition than this indifference. The heathen, too often, are utterly careless about the Gospel; they think nothing about it—they have no concern about it. But if they saw the lame walk, or the blind see, or the dumb speak, or the dead made alive, they could no longer be careless; their interest would be excited, their attention aroused, and they would listen to the preacher as to one whose message was indeed from another world. They might not be converted—they would not be converted, without God's grace; but we know that God works by means; and miracles are a means to arouse attention, and thus prepare the heart to receive the truth. So it was in early times. "Peter said, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. *And all that dwelt at Lydda and Saron saw him, and turned to the Lord.*" Peter restored Tabitha to life, "and it was known throughout Joppa, and many believed in the Lord." When Elymas was struck blind, the pro-consul, "when he saw what was done, believed, being astonished at the doctrine of the Lord." We see, thus, what a great help to the early preachers of the Gospel was the power of working miracles.

We do not mean to assert that, in early times, every evangelist possessed the power of working miracles. The gift was limited, both as to persons and times. But yet much stress is laid upon it in the word of God. At Jerusalem a large number of miracles were wrought by Peter (Acts v. 15, 16); and Stephen (Acts vi. 8); in Samaria, by Philip (Acts viii. 6, 7); and by Paul, at Iconium and Lystra (Acts xiv. 3, 8); at Philippi (Acts xvi. 18); Corinth (2 Cor. xii. 12); Ephesus (Acts xix. 11, 12); and no doubt by himself and the other Apostles and preachers in many other places (Heb. ii. 4). Certainly many in the Corinthian Church possessed miraculous gifts. But we have no such power; therefore we cannot be surprised if our success is not equal to theirs. The history of Medical Missions shows the great advantage of missionaries possessing even natural medical knowledge. How much greater an advantage it would be to them if, instead of mere medical skill, they had the power of causing by a word the dumb to speak and the blind to see.

(2.) Another advantage, equally great, if not greater, which the early heralds of the Cross possessed, lay in the fact that the way had been prepared for them by the spread of Judaism. The Apostles and their fellow-labourers devoted themselves almost entirely to the evangelization of the cities and large towns. In almost every one of these into which they entered there were Jews, and in most of them a Jewish synagogue. God had scattered His people "in the midst of many people, as a dew from the Lord." They had thus been for many years to the Gentiles a witness to the unity and holiness of God, a standing protest against the idolatry that surrounded them. Moreover, the Hebrew Scriptures, with their pure theology and elevated

morality and ennobling truths, the moral law of Sinai, the Psalms of David, and the glorious promises of Isaiah, had for nearly three centuries been translated into the Greek language, which was understood all over the civilized world. By these means a large number of the Gentiles, who felt the vanity of their idols and abhorred the awful wickedness of the common worship, had found more or less of rest through believing in the God of Israel. Many of these had been circumcised, and a larger number still, like Cornelius, without formally joining the congregation of Israel, attended the worship of the synagogue and believed with all their hearts in the God of Jacob. Moreover, many of the Jews themselves, no doubt, scattered in various nations, were, like Simeon, "waiting for the consolation of Israel"—the great Saviour, who, according to the prophecy of Daniel, was about at that very time to appear. Now, when the Apostles, or any of their fellow-workers, appeared in the synagogue of Antioch, or Thessalonica, or Corinth, they found "a people prepared of the Lord," both Jews and Gentiles, who were, we may say, *already converted*, believing in and serving God, expecting the advent of the Messiah; and when "opening and putting together" passage by passage of the Old Testament, which they all believed, the preacher showed that "the Christ was to suffer and to rise again the third day," and then added, "This Jesus whom I preach unto you is that Christ;" when his hearers heard this blessed message, they, with a single eye and open heart, "searched the Scriptures daily, whether these things were so," and finding them to be true, many of them believed on Jesus, and formed the nucleus of the Christian Church in their respective towns. Thus at Antioch, in Pisidia, "many

of the Jews and religious proselytes followed Paul and Barnabas;" at Iconium "a great multitude of Jews and Gentiles, hearing Paul preach in the synagogue, believed;" at Lystra, Timothy had known the Scriptures from his youth; at Philippi, Lydia was a worshipper at the place of prayer; at Thessalonica, a few Jews and many of the "devout" Greeks, *i.e.*, those who had more or less embraced Judaism, believed; at Berea, at Corinth, at Ephesus, believing Jews or Gentiles who had been for some time worshippers of the true God, formed the nucleus of the Christian Church. It is probable that the Church at Rome was largely formed of those who had been Gentile proselytes to Judaism. So it was, most likely, almost everywhere. This explains a fact we may have sometimes marvelled at, that the Apostles should have gone to a heathen town, preached but two or three weeks, and yet formed a Church in so short a time. The simple fact is, that God had prepared the way before them; the Apostles preached to those who possessed and studied the writings of Moses and David and Isaiah and Daniel, and, as in the case of so many thousands in Judea, found that "the Law was a schoolmaster to bring them unto Christ." Now, wherever the early preachers of the Gospel went, whether in Asia, Egypt, Greece, Italy, Africa, Spain, in all the large towns they found the way thus prepared for them of the Lord. There can be no doubt that this was to them a far greater advantage even than the power of working miracles. If missionaries had found such a knowledge of the Old Testament and a waiting for the Messiah, such a "prepared people" in Calcutta or Delhi, or Shanghae or Tahiti, how much more rapid the progress of the Gospel would have been! But we preach to people who know nothing

of the true God, who are enslaved to the most polluting and licentious idolatry, who have scarcely a religious idea in common with us, who have no Word of God to which we can appeal to prove that Jesus is the Christ, who have nothing but a conscience on which we can act, and that conscience so hardened, blinded, deadened, that one almost is tempted to believe that they have none at all. No wonder, then, that our success is not equal to that of the Apostles, and those who laboured with them.

One other advantage must be noticed in connection with these Jewish synagogues. In most heathen lands, at the present day, very great difficulty is experienced in making the churches independent of European supervision. In India, for instance, it is extremely difficult to find native pastors and deacons who can be trusted to take the entire oversight of the native churches. It was not so apparently in early times. The constitution of the Christian Church was based on that of the synagogue, hence those who came over from the synagogue to the Church had been in some measure disciplined and fitted for the right discharge of the elder's office. Moreover, having long and carefully studied the Old Testament, they would be likely to have a more mature knowledge of the things of God, and therefore could be at once entrusted with the charge of presiding and watching over the Churches, especially when there were Apostles living, and their representatives like Timothy and Titus, who could "set in order the things that were wanting."

In every way, then, the dispersion of the Jewish people into all parts of the Roman Empire, and the translation of the Word of God into Greek three centuries previously, had mightily prepared the way for the spread of the Gospel.

(3.) Another great advantage which was possessed in Apostolic times consisted in the fact that the early preachers had not to contend with such compact and mighty systems of idolatry as we have to meet at the present day in India or China. The religions they had to assail were long past their prime, they were already on the wane. Philosophy had put forth its utmost power in the minds of men like Socrates and Plato, and Aristotle, men whose equals the world has scarcely seen. For four hundred years they and their successors had interrogated nature and conscience to learn whether there is a God, and if so, what is His nature; and whether there is a future world, and if there be, what it is like; and, as the result of all their searching, the only answer that they could gather was, "We do not know." "The world, by wisdom, knew not God." Hence arose a feeling of scepticism, of universal doubt, so well presented to us in Pilate's scornful question, "What is truth?" The learned and thoughtful felt that philosophy could not satisfy the cravings of their nature, while, as for the common idolatry of the people, the stories of Jupiter and Minerva and Venus, no one could despise them more than they. The learned of the day were sceptics. The common people still professed to believe, and in many places, especially those remote from the towns, no doubt really did believe in their gods, as we may see from the conduct of the people of Lystra in believing that Paul and Barnabas were Mercury and Jupiter. But in the towns, where, we repeat, the Gospel was at first mainly preached, the doubts or positive disbelief of the upper classes had in all probability infected the mass of the community. Paul might preach Christ at Corinth, and the Greeks would rather take his part.

as against the Jews than oppose him. He might preach for three years at Ephesus, and it was not till the interested silversmiths stirred up the religious and patriotic feelings of their fellow-townsmen, that the people offered any opposition to the Gospel. God's providence had been weakening idolatry, and thus preparing the way for the Gospel. Moreover, we must remember that each nation had its own gods, and these could be played off against one another in argument, as is done by Justin Martyr in his "Apology." The gods of Egypt were different from the gods of Greece; and these different from the gods of Asia.

Not, however, that idolatry was a weak enemy at the time of the Apostles—very far from it. It had its worship and its priests, and the common people still were its adherents. It was patronized by the Emperor and Court, and the philosophers, although they despised it themselves, yet thought it right to keep it up for the sake of the masses. But there was then no such compact system of idolatry as we have now in India and China. When Dr. Carey commenced his labours in India, he found himself face to face with a colossal system of wickedness that seemed the masterpiece of Satan. It was not the religion of a nation, but of a continent (for that is what India really is): a religion firmly believed in by more than a hundred million souls, a religion (differing in this point from those of Greece and Rome), based upon sacred books, and affording in those books "the widest scope for the indulgence of every phase of human thought, sentiment, and passion; furnishing as it does in the Vedic hymns and poetry an atmosphere so rare, and presenting such shadowy heights of speculation, as to tempt the most ambitious wing to put forth its powers to gain their

summits, and furnishing in the Puranas the vilest mire, where the filthiest and most obscene may wallow."* It was a mighty and compact religious system, which philosopher and peasant alike believed in as firmly as they believed their own existence—and more so, for they will tell us that, as for their own consciousness of existence, it is nothing but *mâyâ*, mere illusion, like a conjuror's trick. It involved a belief in fatalism, a doctrine which deadens the conscience more than any other. The maintenance of this system was in the charge of a numerous, covetous, lynx-eyed priesthood; and, above all, the whole was bound together in a grasp stronger than death by the adamantine bonds of caste. Such was the Goliath against whom William Carey went forth "in the name of the Lord of Hosts." Well may we say, with Dr. Macleod:—

"I hesitate not to express the opinion that no such battle has ever before been given to the Church of God to fight since history began, and that no victory, if gained, will be followed by greater consequences. It seems to me as if the spiritual conquest of India was a work reserved for these latter days to accomplish . . . and that when accomplished, as by the help of the living Christ it shall, it will be a very Armageddon; the last great battle against every form of unbelief, the last fortress of the enemy stormed, the last victory gained as necessary to secure the unimpeded progress and the final triumph of the world's regeneration."

Where the Church has not had such an enemy to overcome, where the religious systems have been weaker, as in Polynesia and Madagascar, and where, furthermore, a nation seems by its very traditions to be prepared for the Gospel, as was the case with the Karens, there we see how far more rapid is the progress of the

* Dr. Macleod's "Address on Indian Missions."

Gospel than where we have to contend with a religion like Hindooism or Buddhism. Here God calls upon us to exercise patience; but when His time comes these dire superstitions shall be overturned, and the very system of caste which now, in the case of Hindooism, is such a mighty obstacle to the reception of the truth, will then make its ruin, like the falling of the walls of Jericho, all the more sudden and complete.

We might refer to other points of contrast, did space permit. The Gospel spread at first chiefly among the inhabitants of the countries bordering on the Mediterranean, whose moral stamina was far superior to that of the Hindoos. There was not among them such utter apathy as we meet with now to so great an extent amongst the common people of India. Moreover, the early missionaries laboured in a climate similar to that of their native land; our missionaries, born and brought up in a far colder country than Palestine, have to labour in a climate very much hotter and more oppressive than that of Greece. The early Missions were pioneered and guided by twelve men who had been appointed and trained by our Lord himself; we have to be thankful if once in a century we meet with an Apostle Paul. The early preaching of the Gospel was heralded in by the stupendous miracle of Pentecost, a unique manifestation of God's converting power, one that has *never been repeated*.

But enough has been said.

“The fulness and the exhaustion of hope met at the epoch of Christ's coming. [In the case of the Jews] the hope of an external deliverance which had been gradually moulded through a long history was waiting its fulfilment. [In the case of the Gentiles] the hope which man had formed of working out his own way to truth and freedom was well nigh quenched.”—*Westcott on the "Gospel of the Resurrection."*

The Gospel came just at the right time, when God had prepared the way for it, and He endowed the Church at first, in some degree, with miraculous powers to enforce its claims.

Still we may none the less appeal to its success as an argument for its Divine origin. It was adapted to man, and therefore worthy of God; but it was opposed to all the prejudices of man, and eventually resisted with all the might of the Roman Empire. A spiritual, holy, humbling religion, in the hands of a few peasants, conquered and renovated the world. The early Christians had a mighty task before them, which, without God's help, they never could have accomplished. But He gave them some great advantages which He has not given to us, in our Mission work in the heathen world at the present day.

II. But, in the next place, we are prone to over-estimate the rapidity of the spread of the Gospel in early times, and to under-estimate the success which God has given to us in these days.

We read through the Acts of the Apostles, and see how everywhere the preaching of God's servants was quick and powerful, through His Spirit, to the conversion of men. Everywhere the preachers of the truth met with more or less success. Everywhere churches of Christ appear to be formed. But we forget that, though we can read through the book of Acts in an hour or two, that book records the events of about *thirty years*. Long intervals of time are passed over in silence. The conversion of the three thousand on the day of Pentecost was, indeed, a stupendous miracle of God's converting grace, but, as we said before, that miracle was wrought but once. After it the Apostles appear to have laboured, as missionaries do now, and

with similar, though greater success. It seems to a casual reader as if the events recorded in the third chapter of the Acts occurred immediately after those recorded in ch. ii.; but really months, or even years, may have intervened. The martyrdom of Stephen and the conversion of Paul took place probably several years after the events recorded in ch. i., the death of James fourteen years after. Between ch. xiv. and xv. there is probably an interval of three or four years. Moreover, though sometimes, as at Philippi or Thessalonica, a visit of a few days or weeks sufficed to form a Church, composed, no doubt, chiefly of those who had been prepared for the reception of the Gospel by the reading of the Old Testament, yet, in other cases, as at Iconium and Corinth, and Ephesus, the Apostle stayed months and even years in the same place. Time was necessary even to apostolic success.

And not only with regard to the rapidity of the spread of the Gospel, but also with regard to the number of converts, we probably form an exaggerated estimate. It is very difficult indeed to form an opinion on a point like this, in reference to which we have so few data to reason upon. We know very little indeed of the history of the Church of Christ for the hundred years succeeding the last event recorded in the Acts of the Apostles. Hence, whatever opinion we may give, ought to be given with much hesitancy; but it would be a very interesting subject of inquiry, how many members are likely to have belonged to the Church of Christ, about the year A.D. 100. Now we must remember that up to this time, and for many years after, the Gospel spread chiefly, if not almost exclusively, among the population of the towns. For centuries even, the heath-dwellers were "heathens," and the dwellers in the *pagi*, the "vil-

lages," were "pagans." Hence, at the date we refer to, we should find the great mass of the Christian community in the towns and cities of the Roman empire. We know that at first a large number of Jews received the truth; and it is very likely from the records of the New Testament, as Neander thinks, that a simple profession of faith in Jesus as the Messiah, by a Jew, entitled him at once to baptism. As soon as a person professed his belief, he was baptized. Hence it is likely there were enrolled amongst the members of the Christian Church many merely nominal Christians — although, of course, at that time, the mere profession of faith in Christ was a probable evidence of sincerity, in consequence of the general rejection of Christ's claims by the people, and the opposition and persecution involved in the acknowledgment of Jesus as the Messiah. As to the number of these Jewish believers, it is difficult to form an estimate. In Judea they were very numerous. James speaks of the "many myriads of Jews that believe" (Acts xxi. 20), but this seems to be simply a general expression for a large number. Out of Judea, the Jewish believers appear to have been but few, as far as we can judge from the history in the Acts of the Apostles. Shall we then be under the mark if we put 20,000 or 30,000 as the limit of the the number of believing Jews? Next, with regard to the Gentiles — the Gospel spread chiefly in the towns; in most of the large towns there were Christian churches, but they probably were not very large. The disciples at Troas could all meet in an upper room, about thirty years after the first preaching of the Gospel. Some churches, no doubt, as Corinth, and Rome, and Antioch, were larger than others; but it was probably very exceptional for a

Church to number a thousand members, whilst many of them, no doubt, were very small. Christianity at this time was in most places utterly despised, not feared. Witness, for instance, the contempt with which Tacitus speaks of Christians—and he mentions them but once or twice—as if beneath his notice. Pliny's celebrated letter refers to the province of Asia Minor, where the Gospel seems to have spread more rapidly than in most other parts of the world. But, taking all in all, we shall, perhaps, not be wrong if we put down the average number of members of a Church as not exceeding (say) 400 or 500. As Christianity spread chiefly in the towns, it is hardly likely that there were more than one or two hundred towns in which there were churches at that time. If this estimate be anything near the mark, the number of Church members in the world in the year A.D. 100, was not more than about 100,000. It may be fairly questioned whether they approached this number; but put it so. In the year A.D. 100, seventy years after the first preaching of the Gospel, the number of members of the Christian Church amounted to 100,000. In less than seventy years after the baptism of the first convert by Dr. Carey, the number of Church members in India is 30,000, and in India and Burmah is 50,000. That is to say, in these two countries alone, with all the disadvantages under which the Mission in India has been carried on, and with all the advantages which the early Christian preachers enjoyed, the number of Church members in full communion with which God has crowned His work in these days amounts to half as many as the outside estimate we formed of the number of Christians at the end of the first century. If we take in the whole of the nominal Christian popu-

lation of India, it will amount to 150,000. Is it likely that if there had been more adherents of the Christianity which "turns the world upside down" in the Roman empire as early as A.D. 100, we should have heard nothing of it? Would not active persecution have begun earlier than it did?

We sometimes hear of civil and military servants of the Government coming home, and when they are asked about the progress of Missions in India, replying, "It is all nonsense; the missionaries are doing next to nothing. I have been twenty years in India, and have seen no effects whatever resulting from Mission labour. The converts are very few, and what there are, are simply a set of low-caste men who become Christians for what they can get." Now many questions might be asked in reply to such remarks. We might say, "You never saw anything of the results of Missions—did you ever care to look for them? How many missionaries do you personally know? How often have you attended the Mission services? Did you ever make the distinction between a mere nominal Christian and a member or communicant of a Christian Church? Or would you judge of the character of Christianity from the nominal Christians who fill our jails at home? If you were to offer your servants double their wages if they would break caste, do you think one of them would accept your offer? And yet a large number, on becoming Christians, have had to break caste, been turned out of house and home, reviled, beaten, insulted and injured in every possible way, and have suffered great pecuniary loss. If you do not believe in Missions, Lord Lawrence does, and he has been some years in India, and so do a very large number of the most influential Government officers." But, carrying out the present

train of thought, are not the remarks adverse to Missions to which we have referred just the sort of remarks which we might consider to have been natural at the time we are speaking of? Suppose, at the end of the first century, some Roman governor from Syria, or Cyprus, or Greece, returning to Rome, and being asked by his friend Tacitus whether he had come across any of these new strange religionists, the Christians. Imagine the contempt with which he would say, "Christians indeed! what do I care about them? No respectable person hardly belongs to them. It is only a set of poor people who join them because of the wickedness in which they indulge in midnight meetings,* and because the few rich people that there are among them help the poor, and everybody is on an equality." And yet, these Christians, after two centuries more, conquered the empire; and just as certainly shall this same Christianity, probably in a much shorter time, reign without a rival from Ceylon to the Himalayas.

We may notice, briefly, a few other points of comparison between the history of the early spread of Christianity, and its spread in India. All great movements in the world pass through three or four stages. They are first unnoticed, then despised, then feared, then hated, then violently opposed, then yielded to. Now, at the end of the first century probably Christianity, except in a few places, was still merely unnoticed or despised. But in India, it is already feared. The Brahmins see that they are losing the day. The power of Hindooism is already waning. It will very likely be a long time before such a mighty system is altogether overturned: and there may be a hard struggle for life with it yet. But

* Such was a common accusation against the early Christians.

there are unmistakeable signs of its weakening hold upon the people. Of course, we do not say that all the attacks upon it come directly from Christian Missions. The influence of European morality, civilization, education, is enormous, as tending to break up Hindooism. But all this is indirectly the result of the Christianity of England, and largely the result of Mission work. The missionaries were the pioneers of education, and still are doing a very great work in leavening education with Christian influences. They led the way to the abolition of suttee, and other barbarous customs. Probably the high moral tone of the Government now is largely due to the labours of those devoted missionaries who have gone to their rest. Without the "salt" of Mission work it is likely that there would be nothing but Infidelity to take the place of the expelled Hindooism, no good spirit to fill the house when the evil spirit has been ejected; and then we know that the last state of India would be worse than the first. But whatever the power at work, the Christianity and civilization of England have inflicted a sore and mortal wound on the heathenism of India. It may be long dying, but die it will. Pliny speaks of the temples of Asia Minor being for a time almost deserted. So, already, from many quarters we hear that the idolatrous festivals of India, though still attended by thousands or hundreds of thousands, are much less frequented than they used to be, and those who come to them seem, in very many cases, to be less mad in their idolatry than they used to be; they appear to come, in fact, to the melâs, or religious fairs, more for the sake of the fair than for the sake of the religion. The people are, in many places, less hostile to Christians than they used to be. Again and again

have they said, when urged by the preacher to believe in Christ, after having repeatedly seen the Brahmins foiled in argument: "It is not written in our foreheads that we shall be Christians, but our children will." Or, as reported by a missionary recently, "Sahib, I am too old to change; if the boat is rotten, I will sink with it: but take my son, let him be a Christian, all will be Christians soon." This, however, is chiefly, of course, in districts in which the Gospel has been long preached. But there are yet great tracts of country where the Gospel has been hardly ever proclaimed. So it was in early times. The temples were partially deserted in Asia Minor, but Germany and Scandinavia had probably never once heard the Gospel.

Dean Milman, in his "History of Christianity," says that Alexander Severus formed an eclectic system. He had in his palace images of Orpheus and Abraham and Jesus Christ and Appollonius, and honoured—perhaps worshipped—them all. But this was nearly *two centuries* after the first appearance of Christianity. A similar union may be seen already in India, within *seventy years* of its first promulgation there. Already thousands and tens of thousands in India, who are not Christians, regard Jesus Christ as a good man, many of them, as one of the best of men that ever lived. Already it has been said, some of the common people regard Him as the Kalki Avatar, the predicted incarnation of the present evil age, as perhaps He is; for Archdeacon Hardwick in his "Christ, and other Masters," expresses the opinion that the belief in the coming incarnation is drawn from Christian sources, especially Rev. vi. 2.

Dr. Milman also states that, in order to meet the growing power of

Christianity, ancient heathenism became more philosophic and morally pure. This was two or three centuries after the time of the Apostles. But a similar change has been already in progress in India for many years. The Brahmo Somaj was founded by Rammohun Roy for the purpose of withdrawing the worship of India from the awful abominations of the Puranas to the comparatively pure and philosophic Vedas. Since his time, as is well known, the Somaj has so approximated to the truth, that many of its members may be almost classed as holding views similar to those held by the Unitarians. It is true that the number of members of the Brahmo Somaj is very small; but their influence must not be measured by their numbers. A body with such views would necessarily be small in number, but their influence on their fellow-countrymen may be, and probably is, great. A still more numerous, probably, and hopeful class than these Brahmins, who are chiefly Deists, consists of the large number who have been educated at our Mission colleges, like Dr. Duff's Institution at Calcutta, and ours at Serampore, and without joining the Christian Church, because of the severe social penalties that such a step would involve, yet leave such Institutions with a thorough acquaintance with Christian truth, and a sincere belief in Jesus Christ as a Teacher sent from God, and, in many cases, even as the Son of God. These colleges are doing a very great work in opening the way for the Gospel. In some respects they are preparing the soil in the same way as the spread of the Jewish synagogues and the Septuagint prepared the way for the Gospel at its first promulgation.

Another thing we must remember, in comparing the spread of Christianity now with its spread in early

times, is that then a large number of those who were called Christians, and were regarded as such by the heathen, were no more Christians than are the Mohammedans at the present day. Amongst early Christians were reckoned Gnostics, Manichæans, Ebionites, and a host of other heretics, whose sole claim to the name of "Christian" was, that somewhere or other, in a system as unfathomable in its absurdity as the wildest flights of German philosophy, and where intelligible, utterly opposed to the spirit of the Gospel, they interposed, under the name of Christ, a being as like the Jesus of the Gospels as the darkness is like the light. There can be no question that there is far more of Christianity in the Brahmo Somaj, or even in Mohammedanism, than there was in Gnosticism or Manichæism. Now, with all the imperfections of the native Christians of India, they have been kept from heresy. Substantially they all hold the great doctrines of Christianity.

To return again for one moment to the numerical membership of the native Church in India. According to Dr. Mullens's statistics, in 1852, there were in India (exclusive of Burmah) 18,410 communicants, *i.e.* full members of the native Church, of all denominations. In 1862, this number had increased to 31,240. Now, making due allowance for imperfect returns in 1852, we shall probably not err in reckoning this increase at 50 per cent. During the same decade in England, according to the *Baptist Handbook*, the number of members of our churches increased only about 26 per cent., and it is not likely that other denominations have increased more rapidly than we have. Thus we see that, with all the disadvantages attending Mission work in India, the *proportionate* increase in the

number of members during these ten years appears to have been double what it was in England, with all our religious privileges here.

In all this we have looked chiefly at the primary work of Missions—the work of "preaching the Gospel to every creature." But we must not suppose that all our strength is devoted exclusively to this work, though, of course, on it our chief energies are directed. A few in our Mission, and many in other Missions, give the whole or the greater part of their time to the Scriptural education of the young. Nor are they unfaithful to their work as missionaries in acting thus. In all missionary schools and colleges, systematic instruction in the facts and doctrines of Christianity forms an essential part of the curriculum, which every student, without exception, has to attend; and not only are the truths of Christianity taught as a mere matter of instruction, but from time to time earnest appeals are made to the consciences of the youths, that they should receive the truth into their hearts. Hence the Gospel is preached in these institutions as much as in the bazaar and the market—the only essential difference being that the itinerant missionary has a varying congregation of adults, to whom he preaches only the essence of the Gospel, and the teacher in a Mission College a fixed congregation of youths, to whom the "whole counsel of God" is systematically taught. Then, other missionaries give their time, in whole or in part, to the work of preaching to English congregations. There are a large number of our fellow-countrymen in India, and whilst caring for the heathen, we cannot pass by these. Even in the interest of our proper Mission work, we must care for their souls, because if all the European Christians in India are left to grow

up godless and wicked, what a stumbling-block they would prove to the reception of Christianity by the natives; and, on the other hand, those of them who are won for Christ are very efficient helpers in direct Mission work. Moreover, a very large amount of the energy of our missionaries has been devoted to the all-important work of translation. And here we certainly need not fear comparison with the early Church. There was then very little need for the translation of the Scriptures, as the great mass of the members of the Christian Church for the first two or three centuries understood Greek. Hence we read only of one or two translations of the Scriptures before the end of the second century. But the era of modern Missions is emphatically the era of Biblical translation. We believe that in the last seventy years *a hundred and eighty translations* of the Scriptures, in whole or in part, have been made in different languages in different parts of the world. Even in India, a very large amount of time and labour has been devoted to this work. In this enormous empire there are spoken at least a dozen totally distinct languages, as distinct as the different languages of Europe, and some of them probably as different from one another as English is from Turkish—besides a much larger number of dialects. Into every one of these languages (we exclude now the languages of the various small aboriginal hill-tribes, amongst many of whom little or nothing has been done in the way of evangelization), the Bible has been translated, and parts of the Bible have also been translated into a great many of the dialects. This work involves no little labour. It would be comparatively easy to translate the works of Bunyan or Doddridge, or any other uninspired author, into another

language, because all that we should attempt would be to give the general sense of the English in the idiom of the native tongue. But in the case of the Bible, we want more than the general sense. It is the Word of God—the standard of truth and practice—and we need to translate it as literally as we possibly can. But the Greek or the Hebrew idiom would often be absolutely unintelligible if translated literally. Hence the translator has the greatest difficulty in being faithful to God's Word on the one hand, and yet maintaining the native idiom on the other. There are rocks on both sides, and it costs him many a weary day and night to steer his bark aright. Hence the need of frequent revisions; in the case of the Bengali version alone, Dr. Carey, Dr. Yates, and Mr. Wenger, have devoted an untold amount of labour to it for seventy years, and yet Mr. Wenger is now engaged on another revision of it. These revisions are the more necessary, because under English and other influences, certainly Bengali, and probably the other languages of India, are undergoing important modifications, so that a version which was satisfactory twenty years ago, will probably need a thorough revision now. Hence we see how much of missionary energy has been devoted, not to preaching the Gospel, but to the equally important work of Biblical translation. No doubt this work is to a very large extent already accomplished, and, for the future, the time and labour of our missionaries may be more exclusively devoted to the work of the direct preaching of the Gospel.

In all this we have looked exclusively at the bright side of the picture; but we have done so because the tendency in England seems to be at the present time to look chiefly at the dark side. No doubt, with

much to fill us with thankfulness, there is also much to discourage us. The success of Missions in India has been to a large extent among the hill-tribes and other non-Hindoo races, who have no caste, and do not believe in Hindooism, or among the Shanars and Pariahs of Southern India, or other tribes of low caste or no caste. Yet, even among the Hindoo population, the members in full communion of the Christian Church number at least ten thousand, and probably more; and when we remember the power of caste and the other ties of Hindooism, it is indeed a marvel of God's grace that there are so many, considering how few have been the labourers in so vast a field.

It is also a very discouraging fact that there seems to be in the native Indian Church so little of a spirit of independence; that its members are willing to contribute so very small a sum for the support of the ministry among themselves, and the spread of the Gospel among their fellow-countrymen; and that in other respects there is so much of a dependence on English Christians, rather than an endeavour to develop a vigorous native Church, independent in thought and action. This spirit arises mainly from the dependent character of the people altogether, who have been so long down-trodden by oppressors of one nation or another; but it arises also from the habit of looking upon Europeans as persons of unbounded wealth, and hence the same effect is produced upon the Native Christians in India as results in England when in a Church of poor members there are one or two wealthy men; everything is left for these to do, and the poorer members do next to nothing. The evil is not confined to India, we have it at home. But we cannot expect those who are converts from

heathenism to attain at once to the standard of Christian character and conduct which we expect to meet with in those who are brought up in all the light that surrounds them in a land like ours; and yet how often are we disappointed even here. The moral atmosphere of England, even where the power of the Gospel is not felt, is very far higher than that of India, and yet how wordly-minded are a large number of professing Christians amongst us at home! how little is manifested of the large-hearted liberality which the disciples of Christ ought to show! Few of our English churches can venture to cast the first stone at the Christians of India. Certainly we have not been called, for Christ's sake, to make the sacrifices which many of them have been called upon to make, who have been beaten and reviled, and have had literally to give up "father and mother and brothers and sisters and wife and children and lands for the name of Christ." And even in the matter of liberality, a noble beginning, we trust, has been made by the Delhi Christians, and we hope that other churches will be provoked by their zeal to follow their example. There appears to be no lack of liberality among the churches in *Southern India*.

Our object, then, is not to imply that all is perfect. There are dark spots in this, as in everything else in this world of sin; but amidst the somewhat gloomy thoughts as to our Mission which seem lately to have prevailed, we desire to point out that all is not gloomy, that much is bright, that God has indeed blessed us. We do not mean to imply that the present agency and modes of operation are perfect. If our committee can improve their plans, by all means let them do so. But all we have to say is this—if we have, after all, to fall back upon our present

plan of operations, if we see no way of adopting a new and better mode—then let us not be disheartened. We should not give up in despair as if our past plans had failed, but go on in hope, knowing that our plans have *not* failed, but have been largely blessed of God; being always ready, of course, to make such alterations in our modes of operation as from time to time may seem desirable, in order that our success may be yet greater than it has been. We have seen that it really appears as if in India and Burmah now there are possibly as many Christians as were in the world seventy years after the first promulgation of Christianity. This surely is enough to encourage us—apart from all the indirect results, the extent of which it is difficult to estimate, but which undoubtedly are very great. One most important fact, however, we ought to keep in mind: what was done in the early Church was done by but a comparatively small number of Christians. That work began with a few hundreds; the work that we have done in India represents the zeal of *millions* of Christians in England, America, and Europe. Hence their success is *relatively* far greater than ours; that is, as compared with the number of Christians who were in the world to undertake the enterprise. Had we at home possessed the zeal of the early Church, or had all Christian churches sent out proportionally as many preachers of the Gospel into heathen countries as the Moravian Church, who have, we believe, as many preachers in heathen lands as at home—in that case, instead of having now 500 we should have had five or fifty thousand missionaries in India, and the blessing would have been proportionally large—or rather far larger, for God's blessing will ever out-run our zeal. That we have not had

more success is not His fault, it is ours. Had we sent many labourers and offered up many earnest prayers,—had we thus sown abundantly, we should have reaped also abundantly, and by this time, India would have almost been the Lord's. But we have sown sparingly; we have sent but one missionary to hundreds of thousands or millions of souls, and therefore we have reaped sparingly. Sparingly, that is, compared with the harvest we might have reaped, but not compared with the few labourers we have sent to work in the exhausting climate of India, amongst a people bound hand and foot by two of Satan's strongest chains—Hindooism and caste.

God has blessed us, and He will continue to do so. Let us not be impatient. Two hundred and seventy years after the first spread of Christianity, heathenism was mighty enough, in the time of Diocletian, to carry on a most ruthless persecution of Christians. It took the Christianity of the early Church 300 years to overcome the waning heathenism of part of Europe, and even then that heathenism was only partially conquered. And are we cast down because in seventy years a mightier system than the heathenism of Europe, the religion of a far larger population, has not yet been destroyed? We find already that the native Christians in full membership in India are numbered by tens of thousands; and if we look beneath the surface we shall find mighty agencies at work which are surely and rapidly undermining heathenism in that vast empire. Hindooism is evidently doomed, if Christian influences continue to be brought to bear upon it as in the past. It may last for another century or two. It may make many a fearful struggle before it dies; but looking at what God has done—at the nucleus of an Indian

Church which He has already given us, at the mighty influences at work in every direction assailing heathenism, and providing the Christianity which is to take its place—we hesitate not to say, that, if God blesses us in the future as He has done in the past, long before three centuries shall have elapsed from the commencement of modern Missions, Hindooism and Mohammedanism shall be things of the past, Rama and Krishna and Doorga shall be as

little revered as Baal or Jupiter or Osiris, and from Cape Comorin to the Himalayas the millions of India shall with one voice acknowledge that Jesus Christ is Lord and God. "I, Jehovah, will hasten it in its time." "The Lord hath done great things for us, whereof we are glad." "They that sow in tears shall reap in joy."

G. H. ROUSE.

Haverfordwest.

THE THREE CROSSES.

BY THE REV. T. M. MORRIS, IPSWICH.

"And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst."—JOHN xix. 17, 18.

IF we exclude from our minds all reference to the spiritual significance of the events which transpired at Calvary; if we take no account of what went before and what followed after; in this chapter, and the corresponding chapters of the other Gospels, we have merely the record of the public execution of three criminals, or of three men who were declared to be criminals, and were as such adjudged by the supreme authority to suffer death in its most agonizing and ignominious form. We have merely this, and nothing more. But the question arises, can we take this narrow and limited view of the events which then transpired? Do we not feel that many other things must be taken into account to render these very facts, as here related, intelligible? Can we for one moment imagine, that by those who

were then dwelling in Jerusalem, and who were drawn together to behold this great sight, these men, who were so evidently fellow-sufferers, were accounted also fellow-criminals? Most of those who visited Calvary must have felt that one of the three who there suffered—He who hung in the midst, on the central cross—was no ordinary common-place criminal. If a criminal at all (and about this they must have had their doubts), they must have acknowledged that He was a very distinguished criminal.

Jesus of Nazareth was one of the best-known personages of the day, and, though hated by the chief priests and rulers of the Jews, had been, till quite recently, a decided favourite with the common people. Vague rumours were in circulation as to certain very wonderful things

which happened at his birth, which seemed to signify that he was no ordinary mortal. For the last three years He has been attracting very general attention to himself—He has been going about the cities and villages preaching and teaching; not only uttering very remarkable truths, but speaking with a strange air of authority, which clearly separated Him from the ordinary teachers of the Jews. Men seemed more astonished by His mode of teaching than by what He taught. During these three years He has not only been speaking words of wisdom, He has also been performing many miracles—chiefly miracles of healing. He has opened blind eyes, unstopped deaf ears, healed all manner of sicknesses and diseases among the people, and has even, in several well-known instances, restored to life those who were dead. All these things, and many things besides, have served to make Jesus of Nazareth an object of very general interest in Judea. His recent arrest in the garden, and his hurried and informal trial, have created a great sensation in Jerusalem; and his death by crucifixion has created a still greater sensation; for, not only was His behaviour on the cross very singular—so much so, as unmistakeably to separate Him from the other malefactors, and occasion very general remark among the spectators; but, however it is to be accounted for, His death certainly was associated with some very remarkable signs. There was a very strange and quite preternatural darkness, which lasted three hours; and at the very moment of his death the vail of the Temple was rent in twain; and there was an earthquake, and the rocks were rent, and some who were in their graves came forth. So wonderful was all this, that when the centurion saw what was done, he glorified God, saying, "Certainly this

was a righteous man, and all the people who came together to that sight, beholding the things that were done, smote their breasts, and returned." The general impression produced at the time seems to have been that, whether Jesus of Nazareth was or was not at all that He claimed to be—all that His disciples declared Him to be—such strange things happened when He died, as to show, especially when viewed in connection with the facts of His previous history, that He was no ordinary person, His death no ordinary event. What has occurred since is equally calculated to awaken astonishment. The disciples of Jesus, who seemed so overwhelmed with dismay at the time of His death, were to be seen a short time afterwards in the very streets of Jerusalem, declaring publicly and positively, that He who had been so recently crucified outside the gate of the city, and buried in the sepulchre of Joseph of Arimathea, had risen from the dead, and was now exalted as a Prince and a Saviour; and was, as such, sitting at God's right hand, invested with all power and authority both in heaven and on earth. In proof of these strange words which the disciples spake, they were enabled to work many unquestionable miracles in the sight of the people—all of which were wrought, as they tell us, in the name, and by the power of their risen Lord. From that time to this, He who was lifted up upon that central cross has been drawing men unto Himself; and by a constantly increasing multitude has been regarded as both Lord and Christ, the Son of God, and the Saviour of men; and at this very moment there are millions of the wisest and best of the children of men, who are resting all their hopes for time and eternity, on the sacrifice which they believe was then offered—the atonement which was then made.

If, then, this view of the case be the correct one (and nothing else suffices to explain what has happened), that crucifixion on Calvary was indeed no ordinary transaction, but, beyond all dispute, the most important event which ever transpired in this world—an event which must ever occupy a place by itself. There is nothing which angels look upon with so much wonder, which men should look upon with so much gratitude, as this central fact in the great mystery of redemption. Every detail of the narrative is invested with interest and significance, and claims from us the exercise of devout and reverent attention.

There are some thoughts worthy of notice, suggested by the circumstance celebrated in our text—that our Divine Redeemer was not only condemned to be crucified, but that they crucified “*two other with him, on either side one, and Jesus in the midst.*”

Let us then, in thought, join ourselves to the multitude which is flowing forth tumultuously from the city, eager to witness an event in which they have all the deepest concern, but the true significance of which they do not even dimly perceive.

We pass through the gate of the city, and we come to the place of public execution—a place called Golgotha; and there we see three crosses, and extended on them in cruel agony three men, who, as condemned malefactors, are enduring that most painful and ignominious punishment which was reserved for slaves, and the very dregs and off-scouring of the criminal population. Nailed to the top of the central cross is there an inscription very legibly written in Hebrew, Greek, and Latin, so that all might read, JESUS OF NAZARETH, THE KING OF THE JEWS.

Let us sit down and watch Him there; and as we cannot, even now, gaze without emotion on the scene presented to us, we may not unprofitably inquire as to the meaning and mystery of this great sight, which after the lapse of ages and generations, is still so potent to stir some of the deepest feelings of the human heart.

I. Looking at these three crosses, we learn THAT WITH GREAT SIMILARITY IN THE OUTWARD AND MATERIAL CIRCUMSTANCES OF MEN, WHETHER IN LIFE OR DEATH, THERE MAY BE THE GREATEST DIFFERENCE IN CHARACTER AND DESTINY. If we had stood on Calvary, in the neighbourhood of those three crosses, strangers to all the circumstances which had previously transpired and knowing nothing of the private life—the personal history—of these men, what would have been the conclusion at which we should have arrived? We should have supposed, and not unnaturally, that they had been associated in a career of crime, even as now, involved in the same righteous condemnation, they were associated in suffering and death. But how great would have been our mistake? How far removed would our conclusion have been from the truth? Two of these men were criminals justly condemned—malefactors belonging, it is not unlikely, to the band of which Barabbas was the leader. But He who suffers on the centre cross is Jesus of Nazareth, against whom no word of just reproach can be spoken; whom His bitterest enemies cannot convince of sin, and who has only been going about doing good. There were many doubtless in the crowd of onlookers who had abundant reason to speak well of him, and who must have thought it a strange thing that he who had brought life and healing to

them should be hanging there in ignominy and pain. He suffers there between two thieves ; but He is suffering for sins not His own—He is suffering as the Divine Redeemer, “the just for the unjust.”

We do not remain near these three crosses long, ere we become cognizant of the fact that there is a great moral and spiritual difference, between those who are hanging by the side of the Redeemer. Both are criminals, justly suffering the consequences of their crimes ; but one is penitent, believing, saved ; the other hopelessly, blasphemously impenitent to the last. The one rises from the shame and agony of the cross to the glory and blessedness of paradise. The other sinks from shame and suffering which may be measured, to the immeasurable shame and woe of perdition. Alike in outward circumstance, how different in character and destiny are these men !

II. Looking at these three crosses, we feel that we are presented with AN UNPARALLELED EXHIBITION OF HUMAN WICKEDNESS. Here do we see the sin of the world culminate in an act of such fearful atrocity, that it does not, at least in its outward form, admit of repetition. It is a crime which, in its hideousness and enormity, must ever stand alone. Men were suffered to go to such unexampled lengths of wickedness, that on the very occasion on which atonement for sin was made, there was such a discovery of the enormity and shamefulness of sin as had never been witnessed before, as shall never be witnessed again. God here exhibits side by side the disease and the remedy ; the poison and the antidote ; the curse of sin, and the cure for it. The hands of men had often been imbrued with innocent blood before now. Many righteous, god-fearing men had perished before now

in Jerusalem. Upon the consciences of these very men was there the blood of a long list of martyrs, from that of the proto-martyr Abel, to that of Zacharias, son of Barachias, who perished between the temple and the altar. But now a more stupendous crime is perpetrated. Now sin attains a more appalling height ; and, throwing off all disguise, reveals the real hideousness of its character. That enmity, which had so often declared itself in the slaying of God’s servants, now declares itself in the slaying of God’s Son. Who can speak, who can think slightly of sin, remembering that it led men on from one degree of wickedness to another, till at last with wicked hands they crucified the Son of God himself ; and we see them, not content with inflicting death upon him in so cruel and ignominious a form, seeking an additional gratification of their unnatural, their diabolic hate, *in crucifying Him between two thieves.*

The crucifixion of Christ stands out as the blackest deed in the long and fearful catalogue of human crime ; as the point beyond which it seems impossible for man to go. We can scarcely bring ourselves to believe that that same principle of evil, with the manifold expressions of which we are so familiar, could declare itself in so terrible and deadly a form. Here have we the commentary of fact on the statement of the Apostle—“the carnal mind is enmity against God.” For the enactment of this tragedy there seemed necessary the concurrence and combination of nearly all the evils which have their seat and hold their sway in the now ruined temple of man’s heart. Here do we see, linked together in a hideous confederacy, cowardice, cruelty, ambition, avarice, pride, and envy, and prejudice, compassing with fiendish ingenuity the death, and exulting with fiendish

cruelty in the agonies of the Son of God and the Saviour of men.

How fearfully demoralizing and deadening an influence must sin exert upon its victims, that men should be able to prefer Barabbas to Christ, and then take Christ Himself, the holy and the just, and crucify Him between two thieves!

Think not that sin has expended all its venom in inflicting that deadly stroke, and that now it only exists in a modified and amended form. Sin is ever the same; it is as deadly in its nature and operation now as then. Though often assuming a very subtle and plausible disguise, there are still existing in the unrenewed heart of man, those same evil passions and principles which eighteen hundred years ago declared themselves so unmistakably in crucifying Christ between two thieves.

III. Looking upon these three crosses, we see HOW GOD MAKES USE OF THE EVIL PASSIONS, AND THE THOUGHTLESS OR MALIGNANT CONDUCT OF MEN FOR THE ACCOMPLISHMENT OF HIS OWN GRACIOUS AND BENEFICENT PURPOSES. We see this in the entire history of the crucifixion; we see this in the particular circumstance now under consideration.

The crucifixion of Christ we regard as the great central fact in that plan of salvation which expresses in the highest degree God's wisdom and power. All this was arranged and settled in eternity; all had been predicted or prefigured under the Old Testament dispensation, and so exactly, that the prophetic delineation of those stupendous events which transpired in the fulness of time included the most minute, and, considered in themselves, the most unimportant circumstances. All was wrought according to the predetermined counsel and foreknowledge of God; and yet all was accomplished

in such a way that the liberty and responsibility of the agents in this great transaction were not in the slightest degree trenching upon. If we gaze upon the scene as it is presented to us, we see every one pursuing his own purpose, gratifying his own passions, yielding to the unchecked impulse of his own heart, doing what seemed good in his own eyes; yet are we taught that all these men were contributing unconsciously to the accomplishment of God's purpose, the exact and literal fulfilment of His Word.

If we confined our attention to what we found lying immediately on the surface, we should say that the crucifixion of Christ was the result of the mortified pride and malignant envy of the Scribes and Pharisees and rulers of the Jews, working by means of the worldly views and disappointed hopes of the populace, the covetousness and ambition of Judas, the criminal indecision and weakness of Pilate, and the blind, mechanical obedience of the Roman soldiery. But high above all this tumult of the people, do we see the Lord sitting in the heavens, holding their impotent rage in derision, and accomplishing by their means His own unchangeable purpose.

We are especially impressed by the way in which the purpose of God was carried out to the very letter, in what we are tempted to speak of as the minor transactions of Calvary. We see, for instance, some Roman soldiers casting lots at the foot of the cross for the clothes of the crucified One; we see them offer Him who hangs upon that cross, vinegar and hyssop; and, when they seek to hasten the death of those crucified with Christ, we are told that they brake not His legs, because He was dead already; but one of the soldiers, to make quite sure of His death, thrust his spear into His side, upon

which there flowed forth blood and water. In all this do we see these rude, rough soldiers of Rome, with no thought of God's will or God's Word, unconsciously accomplishing both.

We could be furnished with no more striking illustration of this principle, than we have here in the fact of our Saviour's crucifixion between two thieves. The world has never witnessed so hateful an expression of malignity as that which we see at the cross of Christ. It was evidently the design of the chief priests and rulers of the Jews, not only that Christ should suffer death, but that His death should be associated with circumstances of unexampled degradation. They wished to render His name and memory infamous—so infamous that His deluded followers should not only shrink from calling themselves by His name, but should be ashamed even to hear it mentioned. They would by any means "stamp out" the Nazarene heresy, which had already given them so much trouble, and occasioned them so much uneasiness. Everything was accordingly contrived with the view of making the most worthy name of Jesus a byword and a reproach. The death of the cross, as the most ignominious that could be inflicted, might have satisfied them, but this was not enough. They obtained two notorious criminals, who were crucified with Him, on either side one, and Jesus in the midst, in the hope that He might be singled out as the worst of the three. With such miserable ingenuity did they seek by all means to accomplish their purpose of degrading and rendering infamous the character and name of Jesus. But the Lord in heaven frustrated their evil intention; and they, seeking to render the name of Jesus infamous, did in reality declare Him to be that Messiah, that very Christ of God, concerning whom

their own prophet, Isaiah, had predicted that He would be *numbered with the transgressors*. When, then, we see Jesus hanging between two thieves, we see, on the part of those who placed Him there, an unintentional fulfilment of prophecy; and the very circumstance which was designed to brand Him with perpetual infamy, converted into a seal and signature of His Messiahship.

IV. Looking upon these three crosses, WE SEE CHRIST IN DEATH, AS IN LIFE, ACTING AS A TEST—A TOUCHSTONE OF CHARACTER.—He was set for the rising and fall of many in Israel, and that the thoughts of many hearts should be disclosed. Do we not ever see—have we not ever seen, men falling into two great classes as they are brought in contact with Jesus Christ? We see this at the outset of His career. How differently were men affected by the announcement of His birth! There were some who received it as glad tidings of great joy; there were others who heard it with fear and dread, as though His visit to our world were an event of evil omen. There were some who diligently sought for the young child, that they might welcome Him with rich gifts and willing homage; there were others who sought for the young child not less diligently, but only that they might slay Him. It was just so throughout the entire public ministry of Christ. From the time of His manifestation unto Israel, we cannot help noticing how differently men were affected by Him. Some loved Him with a deep and earnest love, and revered Him with a devout veneration; others seemed only provoked to the display of the most unscrupulous hatred and malignity. Some said, He is a good man; others, Nay, but He deceiveth the people. Some felt with Nico-

demus, that no man could work the works which He wrought unless God were with him; others did not scruple to declare that He cast out devils, through Beëlzebub, the prince of the devils. To some He was a rock to build upon; to others He was a stone of stumbling and a rock of offence. We see precisely the same thing on the cross. Here are two men who have been associated in the perpetration of the same crimes, and who are now associated in the endurance of the same penalty. There is but little in their outward circumstances by which we may distinguish them one from the other. In the sinfulness of their lives, they have both been equally far from God, and now, in the agony of death, they are both equally near the Saviour. But how differently are they affected by Him—how differently are they related to Him! The one is drawn to Christ in believing penitence; the other falls away from Him in blasphemous impiety and unbelief.

As it was, when Christ was lifted up on the cross, so is it wherever Christ is lifted up in the preaching of the Gospel. It was so in apostolic times: all did not believe. To some the Gospel was the savour of life unto life; to others it was the savour of death unto death. Some believed and were saved; others adjudged themselves unworthy of eternal life. It is so to-day. How differently are men related to the Lord Jesus Christ! Some are rejoicing in Christ as their Saviour, while others are treating Him, if not with mocking and blasphemous derision, yet with indifference and neglect.

V. Looking upon these three crosses, WE SEE IN THE CASE OF THE PENITENT THIEF, FAITH EXERCISED AND PARDON GRANTED IN THE VERY LAST EXTREMITY. IN THE CASE OF THE IMPENITENT THIEF WE SEE AN

UNPARDONED SOUL SINK INTO PERDITION FROM THE VERY PRESENCE OF THE SAVIOUR.

Every conversion is a fact so remarkable that angels may well wonder at it, and, as we know they do, rejoice over it. But this conversion of the thief on the cross, when apparently trembling on the very verge of ruin, seems more than ordinarily impressive. It may be questioned if there ever has been a more wonderful manifestation of faith than that displayed by the thief on the cross. He looked upon Christ at the moment of his deepest humiliation, when he was forsaken by his friends and reviled by his enemies, and when there seemed, outwardly, so little to warrant it, he addressed a prayer to Him as the Son of God and the Saviour of men. How beautifully simple is the prayer which this dying malefactor addressed to the crucified One, as his Sovereign and Saviour: "Lord, remember me when Thou comest in Thy kingdom." He feels that it is enough to be remembered by Christ, and so all the desire of his heart is poured forth in this single petition, "Lord remember me." Here do we see the triumphant power of Divine grace changing this hardened malefactor, in the very hour and article of death, into a penitent believer. Here do we see Christ's willingness to extend pardon to the most guilty, and His ability to save even to the uttermost. We see Christ hanging upon the cross, exposed to all the indignities and revilings which were cast upon Him by His enemies, and He answers not a word. He seems indifferent to all that is transpiring around him—but it is the silence of patience and not of unconsciousness. So soon as the cry of penitence and the prayer of faith fall upon the ear of the dying Saviour, an immediate and gracious response is called forth.

He who opens not His mouth under revilings and reproaches turns upon the crucified thief a look of tender compassion, and utters the ever memorable words: "This day Thou shalt be with me in Paradise." What may be the joys of Paradise, who shall say? It was enough for this poor man to know that he was to be with Christ. Who can picture the joy awakened by this glad announcement? He must have almost forgotten the agony of crucifixion, in the joy of knowing that he was to be that very day with Christ in Paradise. What Christ said to the penitent thief, under these exceptional circumstances, He says to every dying believer,—To-day thou shalt be with me in Paradise. There is to be no painful waiting in some antechamber of Heaven. There is to be no weary delay in some outer court of purification. To be absent from the body is to be present with the Lord. Whatever the transference may involve it is an immediate transference. "To die is gain."

How different a spectacle engages our attention when we look upon the other cross. We see there a man equally near to the Saviour, yet dying unsaved. Nearness to the cross is not enough in itself. Had the cross upon which our Saviour suffered been miraculously preserved, men would have been nothing profited, though found clinging to it with desperate tenacity, if they had not faith in the crucified One Himself. No one may safely rest in the enjoyment of any kind of outward privilege. One is ready to fancy that he would be willing to die even on a cross, if he might die so near the Saviour. The fancy is a vain one. We should not be saved by nearness to the Saviour, if we were not found exercising that faith in Him which it is our privilege to exercise here and now. Two men died very near the Divine Redeemer

—that nearness was the means of salvation only to one. The one from being a bold blasphemer became a humble and believing suppliant, and was translated from the cross to Paradise. The other died as he lived, and exchanged blasphemous unbelief for hopeless, because too late conviction. Let us look at both sides of the cross; for while on the one side we see a cure for despair and a ground for hope in the very last extremity; on the other side we read an impressive warning directed against that presumption which so often issues in death. We may well remember the quaint saying of some old divine—"There is but one instance of a death-bed repentance in Scripture. One, that none need despair: only one, that none should presume."

We here see the Lord Jesus dividing these two thieves. On the one side of the cross do we see faith, and penitence, and the joy of a newly-discovered salvation. On the other we see impenitence and impiety, and we hear the tongue of the wicked uttering words of blasphemy, till it is palsied by the touch of death. Still is the cross of Christ—still is the crucified Saviour dividing men into two great classes. All who are brought into contact with the Gospel are at this moment so divided. Some are on the right side, some on the wrong side of the cross. Some saved, others still unsaved. Some believing, others still refusing to believe. Some ranking with the penitent, others, though perhaps without his blasphemy, with the impenitent thief. Let it be remembered by all, that men, while thus divided by the cross, are not, *in this life*, hopelessly divided. They may pass from one side of the cross to the other. While life continues there is the possibility of salvation. The most guilty may make an appeal to the love and power of Christ, which shall be as surely, as

speedily, as graciously responded to as that which reached the ear of the dying Saviour from the lips of the crucified and penitent thief. Let it be also remembered by way of warning, that while men though actually are not hopelessly divided by Christ on the cross, the day is coming when they shall be hopelessly and for ever divided by Christ on the throne. "Then shall He say to those on his right hand, Come ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also to them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Let us, therefore, see to it, that we are now on the right side of the cross—that we may be hereafter on the right side of the throne,

MEMOIR OF THE LATE R. W. OVERBURY, OF DEVONPORT.

THE subject of the following brief memoir was born February 17th, 1812, at Tetbury, in the county of Gloucester. His parents, William and Mary Overbury, descended from a pious ancestry, were themselves distinguished not only by high moral excellence, but also by decided Christian character. It was their supreme anxiety, therefore, to bring up their children "in the nurture and admonition of the Lord;"—to implant and foster those principles in their tender minds which should make them useful and honourable members of society in this world, and prepare them for a higher and a nobler life in the world to come. Nor were their efforts fruitless or their prayers unheard. Several of their children died in early youth, and gave the most delightful evidence of a personal interest in the Saviour; while those who survived were prompted by divine grace publicly to confess the Saviour's name, and in some humble measure to "serve their own generation by the will of God."

Robert William, the third son, though not favoured with a robust

bodily constitution, discovered considerable mental vigour and vivacity even in childhood. His disposition was open, frank, and generous; he possessed a high sense of honour, a strong attachment to truth and integrity, and a proportionate abhorrence of the opposite qualities—kind, loving, and affectionate, himself, he was universally beloved by all who knew how to estimate moral worth. His friendship was highly valued, and the attachments which he formed were sincere and lasting.

There was, perhaps, no period when he had not strong convictions of the importance and excellence of religion, but it was about 1826, when fourteen years of age, and during a serious illness, that he "passed from death unto life." Deeply affected with a sense of his own sinfulness, the depravity and corruption of his nature, and the thoughtlessness of his past life, he was led by the Holy Spirit to an early and cordial acceptance of the divine method of reconciliation and acceptance through the redemption that is in Christ Jesus. His faith in the Redeemer was sim-

ple, child-like, and unwavering. He was filled with "all joy and peace in believing"—the love of a crucified Saviour constrained him. He found himself in a new world, and realized the truth that wisdom's ways are indeed ways of pleasantness, and paths of peace. It is believed that from that happy day to the hour of his departure, though subject to variations of feeling, and the inward conflicts of the Christian life—of which few knew more—he never doubted his interest in the Saviour. *His* was the full assurance of hope unto the end; he knew whom he had trusted, His power and faithfulness, and was "persuaded that He was able to keep that which he had committed unto Him until that day."

During the spring season and summer of that same year, an elder brother—the writer of this sketch—who had also been recently called by divine grace, was in the providence of God permitted to spend much time with the departed in the daily study of the Scriptures, and in devotional exercises. Thus, brothers in the flesh and in the Lord, they became helpers of each other's faith and joy. In July of the same year they were baptized together, and joined the Church of Christ. At once they entered upon the work of Sabbath-school instruction; at the same time cherishing the hope that they might one day be honoured to proclaim the glad tidings of of salvation to their perishing fellow men. In both cases this desire has been gratified. To Robert the path of duty was at once made plain. Having occasionally preached in villages with acceptance, and expressed his ardent wish to devote his life to the Christian ministry, he was encouraged to do so by the judicious and excellent Rev. W. Winterbotham, the pastor of the Church at Shortwood. After preaching proba-

tionary discourses full of promise, he was admitted a student at Stepney College, London, then under the able presidency of Dr. Murch. He pursued his preparatory studies with diligence and success, though much interrupted by severe illness, which, like the refiner's fire, purified him as gold and silver, that he might offer to the Lord an offering in Righteousness. He had become "a vessel unto honour, sanctified and meet for the Master's use, prepared unto every good work."

After completing his college course, he settled, in the year 1833, at Eagle Street Chapel, London, as co-pastor with the venerable Joseph Ivimey, whom he ever highly esteemed, and by whom he was equally loved; so that as "a son with a father, he served with him in the Gospel." This connection was a source of mutual satisfaction and happiness; it was, however, brief. In the following year Mr. Ivimey was called to his rest and reward, and in his last illness expressed his gratitude to God for having provided so suitable a successor in Mr. Overbury, whom he strongly recommended the Church and congregation to invite as the pastor after his decease. Accordingly they did so with the utmost cordiality, and with great hope for the future prosperity of the Church. In these new circumstances, what was the path of duty seemed difficult to decide. His youth, his comparative inexperience, and especially his feeble and uncertain health, led him to hesitate as to undertaking so responsible a charge. The writer well remembers his deep solicitude and his earnest prayers to be guided aright. After consulting two physicians, who said that his undertaking such onerous duties would be at the risk of his life, we went to a third, a Dr. Hope, who gave a more favourable

opinion as to the future—said that a season of rest was indispensable, but that he saw no reason why he might not, with due care, live and labour for many years. The advice was taken, the rest enjoyed, the invitation accepted, and in the course of the summer he was fully recognized and ordained as pastor of the Church over which he presided twenty years. During this long period his health failed twice; the first time for twelve, the second for four months. His sufferings were often intense, but as they abounded, his consolations also abounded in Christ. Indeed, we may say, that with few exceptions, his whole ministerial life was a perpetual struggle with physical weakness or acute pain, under which he must have succumbed had it not been for great power of endurance, the supports of divine grace, and his entire consecration to his loved employ and to that Saviour who had redeemed him with His precious blood. Thus taught and disciplined in the school of affliction, he was the tender and sympathizing friend of the sorrowful and the suffering. His visits to the sick chamber and the house of mourning were as a healing balm, or a rich cordial. The Lord God had given him the tongue of the learned, that he should know how to speak a word in season to him that is weary; and to this day his memory is blessed, and his name fragrant among those who attended his early ministry. That ministry was signally owned of God, both in the edification of God's people and the gathering of souls to Christ. Many believers were added to the Church; peace and prosperity were richly enjoyed; and during his entire pastorate Mr. Overbury was the active friend of every society, and the zealous promoter of every movement that sought the temporal and spiritual welfare of his fellow men and

the extension of the Saviour's kingdom in the earth.

In the summer of 1838 his personal happiness and domestic comfort were largely increased by his marriage with a member of his own Church—a lady of great personal excellence, a true helper in every good work, and a ministering angel to him in seasons of weakness and affliction. How highly she valued and loved him, and how deeply she now mourns her heavy loss, is known only to the widow's God, who sustains her by His presence, and the assured hope of a blissful reunion at no distant period, where there is fullness of joy and pleasures for evermore.

In the year 1853, Mr. Overbury's pastoral connection with the Church at Eagle Street terminated, and he accepted an invitation from the Church meeting in Morice Square Chapel, Devonport. Here he continued to labour for three years and a half, after which he took charge of another Church, formed in Salem Chapel, in the same town, until failing health compelled him to relinquish the duties connected with a stated pastorate. In consequence of his resignation, and by his advice, the Church at Salem Chapel was dissolved, when he and Mrs. Overbury again became members of the Church in Morice Square, under the pastoral care of the Rev. Dr. Stock.

For more than ten years he had lived in comparative retirement, assisting his beloved wife in the arduous duties of Christian education. In this new sphere of labour he served his Master with the same fidelity; and by his wise methods of instruction, his gentle spirit, and affectionate interest in their spiritual welfare, exerted an influence over the minds of the young which awakened at once their reverence and love. Not a few, it is believed, have received,

in their establishment, religious impressions which have led them to decision for Christ, and will prove lasting as eternity. His heart, however, was still devoted to the ministry of the Word. Thankfully did he embrace every opportunity of preaching the glorious Gospel to his fellow men, and often and intensely did he long to be again wholly employed in the delightful work of winning souls to Christ. Such, however, was not the will of God, and in the indications of that will he acquiesced with child-like submission. On his last visit to Warwick, where his brother now ministers, in June, 1868, he preached several times with unwonted animation and fervour. One discourse especially made a deep impression on the writer's mind, and was greatly enjoyed by those who heard it. It was replete with that unshaken confidence in the Saviour's faithfulness and love, so characteristic of his own personal experience, and seemed prophetic of his end. The text was Psalm cxxxviii. 8— "The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever; forsake not the work of Thine own hands." During those weeks of delightful fraternal intercourse, little did either of us imagine it was the last interview we should be permitted to enjoy on earth. We know not the day of our death, and it is well we do not. The veil obscures our destinies. We are not allowed to see into the future. But our times are in His hand who holds the keys of the invisible world: who opens and no man shutteth, and shuts and no man openeth. Whatever may be the immediate cause of our departure, whether death approach us suddenly or by slow and lingering steps, all is well; all is in wisdom, and all is mercy. Such is the power and love of the Divine Redeemer, that He converts death—

yes, death, the king of terrors, into a friend.

All this was exemplified in the departure of our beloved friend and brother. A life of extreme suffering closed tranquilly as a summer's eve. On the day preceding his sudden death he had been very active in many ways; had written a long and cheerful letter to his brother at Warwick, and closed the day by attending the recognition service connected with the recent settlement of the Rev William Currie as pastor of the Princess Street Independent Church. He took no active part in the proceedings, but entered into the spirit of them most heartily, and was very lively and animated in conversation. His friends little imagined that in a few hours he would be absent from the body, and present with his Lord. On returning to his home he did not complain of any special ailment; retired to rest; and slept well. On Friday morning, December 11th, 1868, when he awoke and was about to rise, he suddenly extended his arms in bed, and instantly expired in the presence of his beloved wife, without a struggle or a sigh. His mortal remains were buried in the cemetery of the Three Towns on the morning of Thursday, December 17th, in the presence of many spectators.

His sudden and lamented death was improved by his pastor at Morice Square Chapel on the morning of Lord's-day, the 20th of December, when a large congregation assembled to testify their respect and affection for the deceased. The text was taken from Genesis v. 24, and the discourse was equally appropriate — "And Enoch walked with God, and he was not, for God took him." The preacher observed "that these words were a brief but true biography of every departed saint: for of all the glorified it may be said, They walked

with God; they were not, for God took them."

"He fell asleep in Christ his Lord;
He gave to Him to keep
The soul His great love had redeemed,
Then calmly went to sleep;
And as a tired bird folds its wing,
Sure of the morning light,
He laid him down, in trusting faith,
And did not dread the night.

Now is the spirit with the Lord;
And soon the mouldering frame
Shall put on immortality,
And rise in Jesus' name,
A tenement of radiant light,
A shrine for the blest soul
To worship in, rejoice, and serve,
While the great ages roll."

Warwick.

F. OVERBURY.

NONCONFORMITY IN OLD LONDON.

THE BAPTISTS IN CURRIERS' HALL.

I.

AMONG those city guilds to which, in the olden time, Nonconformity was laid under obligation, that of the Worshipful Company of Curriers enjoys an honourable prominence. But Curriers' Hall is now no more. The curious antiquary of to-day, who turns out of London Wall into the court named after the once famous meeting-house, will be disappointed at not finding any remaining trace of that venerable building, in which, on the coming into force of the Act of Uniformity, Edmund Calamy, of Moreton, in Essex, marshalled his Dissenting congregation. The curriers were a trading society in very early times; for as early as the 14th century, the name of their guild occurs in association with the White Friars of Fleet Street. The hall under notice continued to be used by the Presbyterians till the year 1701, when that society, with John Shower at its head, removed to the Old Jewry. In 1705 the Baptists leased the premises, the people immediately concerned having previously assembled at Great St. Helen's,

Finsbury Fields, Thames Street, and Newgate Street. The term expired in 1799, and as a renewal could not be obtained, the Church settled at Redcross Street, in a chapel near Dr. Williams's Library. After this the society dwindled down into insignificance, till sufficient funds to support a pastor were not obtainable. The hall was subsequently rented by Alexander Kilham, who, with his followers, had seceded from the Methodist Connexion. Finally, in 1802, the sanctuary was taken down, and ordinary dwelling-houses erected on its site.

The founder of this society, which was so long connected with Curriers' Hall, was Hanserd Knollys, whose life, in whatever light we view it, was an extraordinary career. He sustained the office of a Christian minister for about sixty years; and through the greater portion of that period he lived in London, where he exercised an influence only second to that of William Kiffin. Knollys ranks among the very foremost of the Baptist celebrities of the older

time ; and while following the thread of his life we are afforded many interesting glimpses into Puritan customs. As the people to whom he ministered were poor, he was constrained to engage in tuition to supply his necessities.

Like his compeer Kiffen, Knollys left behind him a short autobiography, for which we are grateful, because the author has told his own story better than a contemporary would have related it for him. He was born at Chalkwell, Lincolnshire, in 1598 ; and the most remarkable event of his childhood was a providential escape from drowning. As regards the state of England at this date, she was not in so flourishing a condition as her best friends could have desired ; and the era was a dark and persecuting time for all such as were without the Anglican pale. The alarm and civil commotion which the recent visit of the Armada had occasioned, were followed by rigorous measures being instituted against the Papists, who now were persecuted unto death. Next to the Romanists, the Puritans were the especial objects of official vengeance ; and one circulator of the famous pamphlets of Martin Marprelate, was mulcted in a fine of £2,000 ; while the author of another book, "A Demonstration of Discipline," died in his cell as he awaited the execution of the capital sentence. One pleasing event of the year of Knollys' birth was the proclamation of the edict of Nantes. Weakened and distracted by war, the nations of Europe seem to have been prompted by very exhaustion to talk of peace. While Hanserd was still an infant, the converse of his elders, in his father's hall, was of the peace between France and Spain ; of the rupture between Essex and his royal mistress ; of the death of the perfidious Philip the Second ; and also of the time-serving

minister Burleigh ; or anon, of the last hours of Elizabeth herself.

The elder Knollys held an office of considerable importance in the county, and was thus enabled to bestow on his children a liberal education, one result being that Hanserd could translate his Latin Bible at ten years of age. His father appears to our imagination as a grave English gentleman, acutely sensible of, and deeply deploring, the licentiousness of the times. We seem to see him pacing up and down his garden paths, or seeking the seclusion of his study, devising the while some practicable method of shielding his family from the prevailing licentiousness. Long before the advent of temperance societies this veteran advocated total abstinence by bribing Hanserd with £20 to relinquish wine and ale in favour of the crystal spring, and so the latter was a water drinker for eleven years. There was one other son, "A godly and conscientious young man," who, with our immediate subject, pursued his studies under the family tutor and chaplain. The piety and learning of this last-named scholar were well approved by his master ; and eventually, in accordance with the custom of those days, that approval found suitable expression by the protégé being preferred to "a place of greater profit."

In the reign of James the First, a tutor possessing a character corresponding with the one referred to, was not readily obtained ; and therefore, while his place remained vacant, his late scholars were placed at the grammar school at Great Grimsby. The youthful Knollys behaved as amiably to one another as most brothers do, although the old Adam was far from being extinct in their boyish hearts, as contemporary circumstances clearly proved. Thus, one morning while walking to school,

they quarrelled on the road, and high-flying words were soon supplemented by unseemly blows: but at the conclusion of the combat a reaction of feeling immediately ensued. "Brother," cried Hanserd, "we have sinned; come, let us be friends, and pray God to pardon this our sin." They at once kneeled down in the field they were crossing, and ended their quarrel in the presence of God.

For his university learning Hanserd went to Cambridge, and while staying there was converted. He mused on the lost state of humanity, and on his own spiritual condition in particular, till he experienced some sharp mental anguish which kept him in a fever of doubtful perplexity [for about a year. He also mixed much with Puritans, and he soon found a pleasure in imitating their severe regimen and self-denial. On taking deacon's orders, in his thirty-first year, he began preaching; but endeavoured by every art to satisfy himself of his fitness for pastoral work before finally engaging himself in so responsible an office. The result of his examination being satisfactory, he was ordained Presbyter, and got preferred by the Bishop of Lincoln to the living of Humberstone. He preached twice on each Sabbath, when such a practice was far from being usual, and by that procedure imitated the Brownists.

At Humberstone a very remarkable episode occurred which deserves particular mention. There resided in the town a certain widow, whose piety and charity had won the veneration of her neighbours: she became prostrated by a very alarming illness, and for some time lay perfectly speechless, without ability to take sufficient nourishment to support her flickering strength. She was harassed by a great horror of being

tempted beyond resistance while in her low condition; and, on that account, when visited by Knollys, she begged him not to leave her during the daytime—a request which he duly honoured. The attending surgeon said he could do nothing more. The woman must die, and that shortly; very naturally therefore all concerned despaired of saving her life. To avoid wasting his hours in listless watching, Knollys carried with him to the patient's home his Bible and other volumes, which he profitably studied in a room adjoining the sick woman's chamber. As the last hope of recovery seemed to be fled, the pastor even proceeded to arrange a sermon for delivery at the funeral; but while thus engaged he was suddenly subjected to what he imagined was a tremendous temptation of Satan. Dark ideas—suggestions that the Bible was an imposture, and that any severe test would prove it to be so—arose in his mind. What would be a reasonable test, the tempter continued: "Is it not said that aught asked for Christ's sake shall be granted? Ask then for yonder dying woman's life, and prove the promise false." "Satan," exclaimed Knollys, "Thou art a LIAR . . . and seeing thou hast often tempted me in this kind . . . I will trust in God and act faith in the name of Christ." The shades of evening were fast drawing on: the invalid lay unconscious and motionless; while by the dim light of the candles, that were now placed in the chamber, the seal of death was supposed to be discoverable in her features. Nothing daunted, but in the boldness of undoubting faith, Knollys arose to effect his design. Entering the sick woman's chamber, he locked the door, kneeled by her side, and prayed for the space of half-an-hour. On rising he noticed that the sufferer showed signs of rest-

lessness by slightly moving; and to Knollys this was a crisis wherein the tempter sought to annihilate his weapon of faith by insinuating that such symptoms were merely the struggles preceding dissolution. But before this Herculean Christian even the powers of darkness seemed to quail, for he believed on till the sufferer cried out, "The Lord hath healed me; I am restored to health." She took some slight refreshment, and soon after appeared perfectly recovered, as was testified by the neighbours, who, curious to hear of so strange a providence, thronged the house. In the Puritan era this story was commonly believed; and posterity will not be inclined to gainsay what rests on the authority of Hanserd Knollys.

The pastor was ordained according to the Anglican order in 1629. He was never a very consistent Churchman; for scruples occurred to him concerning some minor ecclesiastical matters, *e.g.*, wearing the surplice, making the sign of the cross in baptism; and promiscuous admission to the Lord's Supper. The result was that he relinquished his living; but his diocesan, either through misunderstanding the pastor's motives, or underrating his virtue, proffered him another cure, which, of course, was not accepted.

For some years after this Knollys continued to preach in various parish churches as opportunities occurred; although, in 1636, he openly declared himself a Nonconformist. About this time also he was troubled by religious doubts of a very perplexing nature, since he questioned the scriptural legality of his ordination, and declined all ministerial work until specially called. His days and nights were now devoted to those exercises of piety which are prompted by repentance; and while in this nervous and agitated condi-

tion, he imagined that a preternatural voice directed him to a man of the name of Wheelwright, who would direct him in his future procedure. This man was a veteran Puritan, and he explained to his visitor that great Covenant of Grace, which Knollys confesses he now for the first time really comprehended. He returned home enlightened, but continued to imagine that nocturnal revelations were allowed him, and even that words were directly spoken to him by the Spirit of God. It were both useless and irreverent to attempt either to explain or to apologize for such things as these. Knollys may have been an enthusiast; and if so, he was subject to the hallucinations of enthusiasm. His honesty and sincerity cannot be fairly questioned; for on regaining his equilibrium—if we may use the expression—he engaged in his proper vocation with renewed vigour and enlarged success.

Arriving in London when Laud and his party were in the ascendancy, Knollys was ere long cited before the Court of High Commission, to be summarily imprisoned by that tribunal. While in gaol he explained the Gospel to his keeper, till that functionary was touched in his conscience, and till he came to regard his prisoner and preceptor with sentiments of sincerest terror, on account of his character and sacred office.

The force of persecution drove Knollys from his native land; and, with only six farthings in his pocket, after paying his passage, he sought refuge in New England. In those days an Atlantic voyage was a tedious ordeal of three months' duration, and in the present instance discomfort was enhanced by mouldy biscuits and impure water. The exiled family severely suffered, one of their number having died before reaching

the American haven. On arriving at Boston, the fugitives were heartily welcomed by the colonists, and for the time being were provided with a lodging free of cost; and now, by producing five pounds, which she had hoarded for this very crisis, dame Knollys gave her husband a pleasurable surprise. From Boston the family removed to Rhode Island, where the pastor worked as a common labourer for a bare subsistence; and also as an unremunerated evangelist for the good of others. A report then gained currency in the little society, that an English Antinomian had come among them; and the subject of such slander would probably have retired from the vicinity had not the people of another district called him into their midst.

Knollys remained for four years in his trans-Atlantic home; but he separated from his friends in the wilderness on being solicited by his aged father to return to England. He accordingly re-embarked, and on landing, he proceeded to London, where he so severely suffered the straits of poverty, that at one time he had but sixpence left. This was about 1642. The times were unsettled; the shadows of forthcoming national troubles darkened the political horizon; civil war was fermenting; and this lowering aspect of affairs aptly corresponded with Hanserd's woeful condition. But how frequently is special trouble the season of special deliverance. Wayworn and disconsolate, Knollys was one day wandering about the London streets, when he was told by a stranger that a lodging awaited him and his at a specified place, the same having been paid for by one who had even left money for immediate necessities. Into this home he removed with no less joy than wonder; but only to discover fresh occasion for gratitude. His

wife was prostrated during ten weeks, with her life in the balance between life and death; and not one of the four physicians who attended her would accept his fees.

The means of subsistence were now anxiously sought; and nothing better offering, Knollys established an academy at Tower-hill. He greatly excelled at this chosen avocation, and was soon afterwards elected to the mastership of the Free School in St. Mary Axe, where at one period he had as many as a hundred and twenty scholars. On the breaking out of civil war, this employment was relinquished in favour of a chaplaincy in the Parliamentary forces, till, taking offence at the mien of certain officers, he left the army and returned to London. Then followed some minor troubles. Thus, for example, after much pressing, he consented to preach at Bow Church in Cheapside; and, considering that thirty members of the Westminster Assembly were auditors, the question of baptism was somewhat imprudently introduced into the discourse. So indignant was a portion of the auditory, that they accused him of various crimes, such as preaching without ordination, since he had renounced it. The Presbyterians even laid their complaints before the Commons; and, indeed, so relentlessly did they pursue their opponent, that Knollys was thrown into prison, to be made poorer to the extent of sixty pounds before regaining his liberty.

In February, 1645, Knollys undertook a tour over Suffolk. A great reaction against kingly and priestly tyranny had set in, before the violence of which Strafford and Laud had already fallen. The new reign of liberty gave license to faction, therefore, while by some zealots the itinerant evangelist was despised as an Antinomian, by others he was de-

nounced as an Anabaptist, and while conducting a service in the town of Debenham he was literally stoned out of the pulpit.*

Finding that his preaching in the churches was at the best misinterpreted, and made in most instances the occasion of offence, Knollys established a separate meeting in or about the year 1643. He was followed by the zealous watchfulness of the Presbyterians, who cited him to appear before the Assembly at Westminster. Simultaneously with this action, the landlord of the spacious meeting-house in Great St. Helen's denied him a further use of his premises. The pastor then settled in various other Metropolitan localities, till the mere fact of his being a Baptist brought him additional trouble at the Restoration.

The Baptist denomination had so visibly prospered under the rule of Cromwell, that the mere recollection of such prosperity seems to have incensed the Cavaliers at this important era of Charles the Second's installation. Numbers of letters among the State Papers clearly show that a holding of the Baptist tenets was regarded in the light of a crime. Thus the widow of one Ralph Shirte petitioned to be reinstated into the post-office at Caxton, Cambridge-shire, because the occupant, John Martin, had been one of Cromwell's sequestrators. Another solicited a place in the Charterhouse, in the room of some already there, as the same were "Anabaptists or spurious

fellows." At Yarmouth the Baptists were accused of promoting disputes between the religious sections. Their numerical strength was very formidable; and the town is represented as being unsafe without a trusty guard in case of a rising. Wiltshire was very thickly peopled with both Baptists and Quakers. At Bristol, also, the bodies named were very powerful, and by such as were anxious to profit by the new order of things, they were libelled as abettors of the death of the late king. The prosperity of the Church at Broadmead excited the ire of many observers: *e.g.* "These monsters (the Baptists) are more numerous than in all the West of England, and have meetings of a thousand or twelve hundred, to the great alarm of the city." The Bristol postmaster appears to have belonged to the proscribed race; for when the Restoration was consummated, he found himself accused of having tampered with the letters of the late king's adherents. At first, the Government endeavoured to enforce certain stringent measures without success—thus, when in January, 1661, the Baptists and Quakers at Bristol were forbidden to hold public assemblies, they totally disregarded the proclamation. The crime next in degree to going with the Baptists was that of showing any sympathy with their opinions. One Anthony Clifford, a Devonshire parson, petitioned for the supersession of the incumbent of Newton Ferrars, against whom he enumerated a black list of misdemeanours: he "used to pray for Cromwell, refuses to read the Lord's Prayer, and is a favourer of Anabaptists."

* This sermon was published in London on May 26th, 1645, as "Christ Exalted, in a sermon began to be preached at Debenham, in Suffolk, upon the 14th of February last, upon Coloss. iii. 11, by Hanserd Knollys, who was stoned out of the pulpit, as he was preaching, by a company of rude fellows and poor women of that town; who were sent for, called together, and set on by a malignant high-constable who lives in the same town."

While the Court was thus exercising an extreme vigilance in religious supervision, the secular administration was wretched to the last degree. To justify this proposition, the case of the fleet need only

be adduced, as the Admiralty would seem to have been as ably conducted as any other department of the Government. The ships were often in want of the most necessary supplies, which the contractors refused to furnish because their bills on the London Executive had already been dishonoured. So clamorous were these traders, as were also the sailors at Plymouth, that the Whitehall agent stationed in the town seriously contemplated absconding, for the purpose of escaping the importunities of these creditors of the State, who, on account of being too poor to sustain any considerable loss, were constantly worrying for payment. In the spirit of true patriotism, the man despatched word to London, that if aid reached him within a week, he would guarantee to keep the sailors alive during the intervening space. This public servant actually got arrested, however, for the debts of a

Government which could spend its energy in repressing Dissent, while its ships went without proper cables, and while its mariners were not only minus their wages, but even wanted sufficient food for their sustenance. The apology for this little digression must be, that it has afforded a trust-worthy glimpse or two into the times of Hanserd Knollys.

G. H. PIKE.

(To be continued.)

[NOTE ON PETER DAVENPORT (*vide page 252*).—Some thanks are due to Mr. Underhill for calling attention to an oversight in regard to the above-named worthy. Having referred to the interesting account of the Baptists in Old Liverpool, which appeared in this magazine for 1861, no doubt remains that the Peter Davenport who founded the Church at Liverpool, and the person of the same name who assisted Noble at Eastcheap, were identical. It is to be regretted that the particulars of his life are so hopelessly lost.]

SHORT NOTES.

BAPTISM OF HEATHEN CHILDREN.—The reader is fully aware that Dr. Norman M'Leod has recently paid a missionary visit to India, more especially in connection with the establishments of the Church of Scotland, but the high estimation in which he is held in this country, from the occupant of the throne to the peasant in his cottage, converted his mission into a general visitation of the institutions of all denominations, the agents of which hastened to welcome him to their respective circles. His progress was a general ovation, graced equally by the homage of the governors and the governed, of the Pagan

and the Christian. He has embodied his observations in a series of articles which are now making their appearance in *Good Words*, under the designation of "Peeps at the far East," and they are distinguished by their originality, acumen, and good sense. Seldom has the public been presented with a more lively and graphic delineation of local scenery, or a more accurate and reliable description of the character of the European residents, lay and official, and the beneficial influence exercised by them on the ancient institutions of the country, or with so impartial an opinion of the quality and efforts of the Bri-

tish government, which it is now the fashion to decry. In the number for June, Dr. McLeod gives the public his remarks on the Missions in Southern India, both Protestant and Catholic. In reference to the latter we find that the practice introduced by St. Francis Xavier, of baptizing Hindoo children *in articulo mortis*, still continues in vogue. That celebrated missionary, it is well known, baptized more than a thousand in a single year,—and with the double object of the salvation of their souls and the spiritual benefit of others, for “he always reckoned as intercessors the prayers of the infants and the children whom he had baptized with his own hand.” After the lapse of three centuries the process is still in full vigour. In one of the vicariates of Southern India no fewer than 1,456 children of the heathen in danger of death were thus baptized in one year. There exists, moreover, in France a Juvenile Society called “The Society of the Holy Childhood,” for securing the baptism of dying heathen children, which collects £18,000 a year. It is said that from 20,000 to 30,000 children are thus baptized every year in China, and the Vicar Apostolic earnestly enforces “on the men and women who are acquainted with the complaints of infants the duty of seeking out and baptizing those whom they find to be in danger;” for *bonâ fide* lay baptism is fully recognized by the Church of Rome. If, as we are assured, regeneration be inseparable from “holy baptism,” nothing can be more benevolent or laudable than the object of the French Juvenile Society or the anxiety of the priesthood to promote it. Alas, alas, for the poor Baptist denomination, which, by its “peculiar institution,” is so entirely cut off from this sphere of Christian benevolence, and from a field of missionary labour at once so simple, so

easy, so efficacious, and so complete in its operations!

SUNDAY AND RAGGED SCHOOL BILL.
—There will be joy throughout the land when it is known that Mr. Reed, the member for the new borough of Hackney, has succeeded in carrying the second reading of the Sunday and Ragged School Bill, thus adding a new and personal, to his hereditary, claim on the esteem of the religious world. The buildings used in these schools were formerly exempted from the payment of rates, but have been made liable to them by a recent judicial decision. In the course of his speech, Mr. Reed stated that while the number of schools in 1818 was only 5,463, and of scholars 1,500,000, their number respectively, in 1851, was 23,498, and 2,407,000; and the number of scholars has since risen to nearly 4,000,000. Independently of the religious benefit conferred by these institutions, it is an inestimable blessing to the country, in a social, moral, and political aspect, that this vast body of children should, Sunday after Sunday, be prevented from adding to the mass of vice and degradation under which the land groans, and brought under the wholesome influence of educational discipline. The arguments adduced by Mr. Reed admit of no refutation. The schools are the creation of the people themselves, unaided by any subsidy from the State. All the teaching is gratuitous, and of the teachers more than eighty per cent. have themselves been trained up as scholars in these seminaries of practical benevolence. While, therefore, the Government edifices, and places of worship, and the University buildings, intended for the education of the upper ten thousand, are exempted from the burdens of local taxation, these institutions, where alone the poor and the humble are benefited,

are unquestionably entitled to the same indulgence. Mr. Reed gracefully alluded to the present Lord Chancellor, and remarked that in the midst of his arduous labours, professional and judicial, he had not failed for thirty-four years to devote his Sunday mornings to the instruction of the poor children of Westminster. Incredible as it may seem, the Bill was opposed on the part of Government by Mr. Goschen, the head of the Poor Law Board, but the House manifested its sympathy with the object of the Bill, and defeated the Ministry by an overwhelming majority of three to one, the number for the second reading being 228, and against it, 71. This is one of the gravest mistakes which the Government could have committed, and the vote of the House was a significant rebuke of the inconsistency of their conduct. While they have been demanding the second reading of the Irish Church Bill from the serried phalanx of their most bitter opponents in the House of Lords, on the plea that amendments might be considered in Committee, they have disregarded the noblest feelings of their warmest supporters in the Commons, by refusing the second reading of a popular Bill, any anomalies in which might have been rectified when it came before the Committee. It will be no small gratification to the country to find that in the first Household Parliament the cold and heartless dogmas of political economy have been overruled by the genial influence of Christian philanthropy.

TOLERATION IN SWEDEN.—The Lutheran Church in Sweden has long been as exclusive and intolerant as the Roman Catholic Church in Spain. The first inroad was made on the system in 1860, when a limited degree of freedom was accorded to the various nonconforming bodies.

Since that date the principle of religious toleration has made as much progress there as the principle of religious equality has made in England. During the present session, a Bill was presented to the Diet which was referred to the Legislative Committee, by whom it was proposed to concede the principle of civil marriages, and to grant liberty to every individual to change his creed, and to permit the opening of places of worship for the celebration of services other than those of the orthodox Lutheran Church. The report of the Committee gave rise to sharp debates. In the first chamber the Minister of Justice proposed that the question should be referred to an ecclesiastical synod, which it was felt would be tantamount to its rejection. The first chamber, therefore, refused the proposal, and adopted the Bill by a majority of 54 to 8; while the lower chamber passed it without a division. It has since received the royal sanction.

THE POPE AND THE SICK BED.—One of our daily contemporaries has information from Rome that the President of the tribunal of the Sacra Consulta has, by order of His Holiness, sent a circular to all the physicians practising in Rome. In order to bring a pressure to bear on the sick and dying for the benefit of their souls, the physicians are forbidden, under pain of excommunication, to continue to visit such of their patients as may be dangerously ill, unless they shall have made confession of their sins to a priest within three days after the medical attendant has been called in, and declared their willingness to receive extreme unction. This injunction is said to be founded on the provisions of a bull of 1725, which had fallen unto desuetude, and the bull itself is only the repetition of an older in-

junction of a similar character several centuries old. This circular affords another illustration of the fact that Popery remains unchanged, and that nothing is wanting but the power to bring back the sacerdotal tyranny of the dark ages. It would be redundant to dwell on the refined cruelty of this order, or on the torture it must inflict on the friends and relatives of the invalid, to find that he is to be left to die, and debarred from all medical assistance, if he hesitates to conform to the rites and practices of the Romish Church. But it is well that the world should learn what may be the consequences of that tremendous power of infallibility which the Pope is now seeking to obtain from the Œcumenical Council. And it is well for us in England to be enabled to foresee the kind of ecclesiastical coercion which is likely to be exercised in this land, if Popery shall ever become predominant.

INFANTICIDE IN INDIA.—For the last seventy years the Government of India, has been incessantly engaged in attempts to eradicate the practise of infanticide. The labours of Col. Walker, in 1807, in the west of India, were at one time supposed to have been successful, and he, in company with the Court of Directors, received the congratulations not only of England, but also of the civilized world, for this triumph of humanity. But it was soon after discovered that the practice had revived in the districts in which he had laboured, and that throughout the whole of Rajpootana, and in a region seven hundred miles in extent, thousands of female children were annually sacrificed at the shrine of caste. We had all the ground to go over again; the efforts of the officers of Government, both in Central India and in the Punjab, were renewed with the utmost

vigour, and the most sanguine expectations were entertained that the custom had been almost, if not entirely, extinguished. But about thirteen years ago, it was reported to Government that in a district on the confines of Oude and Bengal, which had been under our rule, and, so to speak, under our very eye, since the beginning of the century, this inhuman practice was universally prevalent. A special commissioner was deputed to investigate the matter in 1856, and he was in hopes that he had been instrumental in mitigating the evil. His suggestions were embodied in a draft Act, but the mutiny came upon the Government like a flood, and this, together with all other measures for the amelioration of the people, was cast into the shade. A report was recently made that the practice was still rife in the district alluded to, and Mr. Hobart was deputed to make inquiries. The disclosures made were appalling. He found the houses floored with infant skulls, and the tanks choked with their bones. The wholesale murder of female children was found to be an ordinary domestic arrangement. He visited village after village, and assembled the inhabitants in the evening in the presence of the officers of Government, and the village accountant, with his census returns. Each individual resident came up before the magistrate to answer inquiries regarding the members of his family, the number of daughters, and of marriages, and the nuptial expenses. Every villager vied with his neighbour in condemning the practice, and denied all complicity in it, and all knowledge of the proceedings of those around him. But actual investigation revealed the fact that in 85 suspected villages, the number of boys among the higher castes was 1086, to only 168 girls; among the inferior castes the

disproportion was less glaring, being 58 to 42. But in eight villages, inhabited chiefly by the higher classes of Rajpoots, not a single girl was to be found, and, in fifteen, there had not been a marriage for ten years, while in twenty-two villages the proportion of girls to boys was as 47 to 354.

This tremendous crime, which so constantly eludes the most energetic efforts of Government, is social and not religious in its origin, and is to be traced entirely to the overwhelming weight of marriage expenses, which range from £20 to £30, but often mount up to £50 or £100. The Rajpoot, the slave of hereditary custom, is too poor to afford this sum, and too proud to curtail it. A man of high standing in his caste will not give his daughter in marriage to one of an inferior grade, without a heavy payment, and for a girl to remain unmarried is a family disgrace; the female children are therefore conveniently put out of the way. The same answer is made at the present day which was given to the officers of Government forty years ago: "Pay our daughters' marriage portion, and they shall live." Some of the petty rajahs have endeavoured to stem this tide of slaughter by giving their daughters without demanding any payment, and they have been publicly honoured by Government. But the practice is too deeply rooted in the social habits and prejudices of the people, to be eradicated by such feeble measures. A special agency, similar, to that which extinguished the Thugs, seems to be required to meet this exigency, and the public officer, who will meet with no sympathy or support from the people themselves, must be clothed with vigorous legal authority.

These statements cannot fail to create a feeling at once of detestation and compassion in every Chris-

tian bosom; but ought we not, at the same time, to entertain sentiments of humiliation, when we find the coroners disclosing the rapid increase of infanticide in this Christian metropolis, the victims, not of caste, but of crime?

DISESTABLISHMENT OF THE IRISH CHURCH.—After a debate of four nights, distinguished by a succession of speeches of unexampled eloquence, the bill for the disestablishment and disendowment of the Irish Church passed the second reading in the House of Lords, on Saturday morning, the 19th of June, by a majority of thirty-three. The majority was not expected by the most sanguine to exceed ten. The House of Lords is the great citadel of religious establishments, and its decision on this vital question, notwithstanding the overwhelming majority in the Lower House, was considered a matter of doubt, if not also of anxiety. The Irish Church, lay and clerical, filled London with deputations who brought over with them the wild shout of "No surrender!" The Regium Donum Presbyterians joined in the hue and cry. The English Church joined in the chorus. The bill was denounced from thousands of pulpits. Mr. Gladstone was represented as the incarnation of evil. Every epithet of abuse which the English vocabulary could supply was culled and applied to him and to the measure. The peers were importuned to eject the bill by imposition of feet, and at all hazards. The feverish excitement of the clerical party and their lay adherents exceeded even that which had been exhibited on the occasion of the Reform Bill; for the element of religious passion was then in a great measure absent, inasmuch as the Church was only remotely menaced by the introduction of a

democratic element of power. The pressure put on the peers, of whom more than three hundred were assembled in London, was stringent beyond all former example, and it was feared at one time that these frantic impetrations would be successful, and that a majority of their body would be found ready to refuse the bill a second reading. But the press, with scarcely an exception, united in warning the Lords of the danger of making themselves responsible for an act which could only be considered as flying in the face of the nation. It was the Lords themselves who last year rejected the Suspensory Bill, and demanded that the question of disestablishing and disendowing the Irish Church should be referred to the decision of the nation, to be ascertained by the constitutional process of an election. The constituencies responded to this invitation by sending up a majority of a hundred and twenty members pledged to that measure. The extinction of the Irish Establishment was, therefore, the calm and deliberate resolve of the nation, and nothing short of a spirit of religious infatuation would induce any one, after the result of this appeal was known, to advise the peers to throw themselves across the path of the nation, and reject the bill. The consequence of rejecting it would have been to delay the passing of it, but could, under no circumstances, have prevented it. The present session would have been brought to a premature close, by prorogation, to the great detriment of public business; an autumnal session would have been held, and the same bill sent up to the Lords. They could not have rejected it a second time without the certainty of endangering their own position in the constitution; and they would have found, when too late, that they had

only injured their prestige and influence by listening to the siren strains of the Church party, and had the prospect of amending the bill in Committee. Meanwhile Ireland would have been in a blaze, perhaps on the verge of a civil war, and England, Scotland, and Wales would have been thrown into a state of agitation most perilous to the public weal. These considerations were enforced on the Peers with a manly eloquence by some of the ablest members of the House, who, while they detested the bill, still shrank from a conflict with the nation. It is most gratifying to find that, at this great national crisis, the majority of them have listened to the voice of reason, and vindicated the dignity of their high position as a co-ordinate branch of the Constitution, but still subordinate, like the other branches, to the unequivocal manifestations of the national will. They are not, like the Commons, amenable to any constituencies. It is not for them to shape their votes with an eye to the future hustings, or to address themselves rather to the reporters' gallery than to the House. They vote according to their own sweet will, but this circumstance only serves to render the course they have adopted on this occasion—in voting against their own inclinations, but under the influence of the powerful arguments which have been addressed to them—the more honourable and praiseworthy.

This is the most memorable change in our institutions which the constitution has undergone since the Reform Bill. Indeed, we might almost go back eight centuries, and affirm that it is one of the most organic changes since the Conquest, when the connection between Church and State was placed on the firmest basis; for neither the doctrine nor the practice of religious establishments was affected by the abolition of

royalty and the introduction of a republic in 1649. The Puritan divines received pay from the State. But now, in the year 1869, the nation has by a solemn act inflicted a death-blow on the ancient and time-honoured principle of religious establishments by abolishing the Irish Church and introducing the doctrine of religious equality. That this step will be eventually followed by the dissolution of the English Ecclesiastical Corporation there can be little doubt. This is anticipated by some of the ablest divines of the Establishment. But the commotion which has been raised by the proposal to cut the Church adrift in the sister island, may be considered as foreshadowing the revolutionary agitation which may be expected when the time comes for applying the same measure to England; unless, indeed, it is found that the liberation of the Irish Church from the trammels of the State has resulted in strengthening the Protestant cause and promoting the interests of true religion. At all events, the English Church, unless subverted by internal discord, remains firm in its position until the voice of public opinion is matured against it; until three-fourths of those who attend the ministrations of religion are alienated from its communion; and until the constituencies, after as distinct an appeal as that which was made to them last year, shall send up as decisive a majority to consummate the work which is now begun.

The disestablishment of the Irish Church is now final and irrevocable.

It has been affirmed by the Commons and by the Lords; and, though we have been told from some pulpits, and even by some dignitaries, that it is the bounden duty of the Queen to reject it, we are confident that Her Majesty will refuse to listen to these pious frenzies, and perform her duty as a constitutional sovereign by yielding to the wishes of her people. As Dissenters, therefore, we may congratulate ourselves on the extinction of Dissent, and the establishment of perfect religious equality in a third of the British isles. The question of disendowment is one of degree, and great efforts will be made in the House of Lords, not perhaps without the concurrence of many Liberals, to deal more generously than the House of Commons has done by the members of the Irish Church, who, without any fault on their part, have been subjected to the severe mortification of being deposed from the elevated position they have enjoyed in connection with the State. Their fall from their high estate may perhaps be broken by leaving them in possession of a larger amount of the property on which they have hitherto been dependent than Mr. Gladstone and his colleagues intended. But this will not interfere with the vital principle of the measure—the entire separation of Church and State in Ireland. It will simply be leaving one voluntary religious community in more comfortable circumstances than another, and, in this respect, there are inequalities even among Nonconformists.

Reviews.

The Church of Christ: A Treatise on the Nature, Powers, Ordinances, Discipline and Government of the Christian Church. By the late JAMES BANNERMAN, D.D., Professor of Apologetics and Pastoral Theology, New College, Edinburgh; author of "Inspiration: the Infallible Truth and Divine Authority of the Holy Scriptures." Edited by his Son. 2 vols. Edinburgh: T. & T. Clark.

THIS treatise is made up of Lectures delivered by Dr. Bannerman, during each winter session of the New College, to the students in their fourth year. It embraces nearly every point relating to the Church as a divine institution. It is a most comprehensive treatise. The nature of the Church of Christ, its relations, its powers, its principles of action, its offices, discipline, worship, sacraments, and polity, are all discussed, and that with remarkable unity, thoroughness, and ability. The fundamental principles laid down are those that are commonly received among Scottish Presbyterians, and therefore would not commend themselves to most of our readers. To review the work would require an article nearly as long as the work itself.

One fallacy, in our opinion, pervades the whole treatise. It is found in the first chapter, in which the term Church is represented as made use of in Scripture to denote the whole body throughout the world of those that outwardly profess Christianity. We do not believe in the visible Church in any other sense than the visible members of Christ's Church or Body. Mere professors of religion may be a part of an organized body called by men a Church, but they are not a part of that which is called a Church in the New Testament. Our objections to infant baptism are traced

by the author to what he calls the Scripture distinction between the visible and invisible Church. He confesses that when the Church of Christ is identified with the invisible Church made up of true believers alone, it is natural that infant baptism should be accounted a misapplication of the ordinance. Just so. The Church visible or invisible is made up of true believers alone, and therefore infant baptism is unnatural and also unscriptural.

We always read with interest the writings of Pædobaptists in defence of infant baptism, and frequently recommend them to be read by inquirers on the subject. They contain some of the most curious specimens of special pleading to be found in the English language. One, if so disposed, finds an unceasing fund of amusement in their tortuous windings and floundering in pursuit of arguments, or avoidance of difficulties. Their seeming disingenuousness renders them powerless, except in convincing readers of the very opposite to that which is advocated. The more able the writer, the more awkward he appears. These remarks are illustrated in the work before us. It is first attempted to prove that Baptism is a *sacrament*, a term which, by the way, is not found in the New Testament, nor, in our opinion, the idea conveyed by it. Four elements, we are told, enter into the idea of a sacrament: 1st, it is a positive institution of Christ; 2ndly, it is an external and sensible sign of an internal grace; 3rdly, it is a seal of a federal transaction between two parties in the ordinance; 4thly, it is a means of grace. These four things, it is argued, belong to Christian baptism; and, therefore, it is a sacrament: an equally, if not a more, logical argument would surely be, that neither of these four things belongs to infant baptism, and therefore, infant

baptism must be unscriptural. It is further argued in these volumes, I. That the nature and import of the ordinance of Baptism are inconsistent with the idea of an indiscriminate administration of it to all, without respect to religious character and profession; II. That the administration of Baptism by John, the forerunner of our Lord, has been very generally appealed to in favour of an indiscriminate administration of the ordinance, but in point of fact may be regarded as affording evidence of a contrary practice; III. That the terms of the commission given by our Lord, after His resurrection, to His Apostles, in regard to founding and establishing the Christian Church, seem very clearly to forbid the practice of indiscriminate baptism, and to require a profession of faith in Christ as a pre-requisite to baptism in His name; and, IV. That an examination in detail of Scripture practice, as bearing upon the doctrine of indiscriminate baptism as contra-distinguished from baptism restricted to professing Christians, will sufficiently bear out the conclusion to be drawn from the previous considerations, that, at least, a profession of faith is necessary as a pre-requisite to the Scriptural administration of the ordinance. In the truth of these four propositions we fully concur, and to us they afford four substantial and incontrovertible arguments against infant baptism. Dr. Bannerman admits that the practice of baptizing infants may be regarded, at first sight, as running counter to all these propositions, but he says, that the difficulty lies on the *very surface of the question*, and then he proceeds to dig down into the depths of the Abrahamic covenant and brings up the old rusty argument of circumcision, which has again and again been discussed and found wanting.

The most *amusing* chapter—if we may be forgiven the word—is, that on the efficacy of infant baptism.

“Sacraments,” the author has told us, “are means of grace to the individual who rightly partakes of them; . . . their spiritual virtue is more and greater than other ordinances; . . . the nature and extent of the supernatural grace imparted

in sacraments it is not possible for us to define, but they have a virtue in them beyond what reason can discover in them” (!!!)

If then baptism be a sacrament, and infants rightly partake of the sacrament, the question naturally arises, “What are the effects of baptism in so far as regards infants baptized?” The author puts the question, and thus answers it. “Baptism in the case of all infants baptized gives to them an interest in the Church of Christ as its members,” and “a right of property in the covenant of grace,” and “there seems to be reason for inferring, that, in the case of infants regenerated in infancy, baptism is ordinarily connected with that regeneration.” The baptized infant surely claims our congratulations. He is made a member of the Church of Christ, but it is of the visible Church only. Baptism, we are told, “does not bestow the saving blessing, but brings him in after-life into contact with that blessing; it does not constitute him a member of the kingdom of heaven, but it brings him to the very door, and bids him then knock and it shall be opened to him.” This benefit is said to be “*beyond all price*.” It is well to be grateful for small mercies, and this is, indeed, most infinitesimal. Surely the unbaptized child may knock as well as the baptized, and with an equal chance of success. We always thought the words of universal application, “Knock, and it shall be opened unto you.” Further, the right of property in the covenant of grace, said to be given by baptism, must, it is added, be supplemented by a right of possession, which latter is obtained by the baptized by means of *his own personal act of faith*, without which his right of property is worthless, and he is never put into possession of the blessing. But, we ask, would not his own personal act of faith put any person into possession of the blessing, whether he had been baptized in infancy or not? The virtue of the sacrament in such a case must indeed be difficult to define, or even to imagine. Verily, sacramental efficacy is as subtle as mysterious. The only supposable benefit that remains as the result of

sacramental efficacy in infant baptism, is in the case of those who die in infancy, and whose regeneration may be supposed or conjectured to be coincident with their baptism. A most conjectural benefit truly, for we suppose that Dr. Bannerman would not have ventured to insinuate that the salvation of an infant who died unbaptized would be a whit more uncertain than that of one who died baptized. And yet in some way, in the following pretty piece of sentimentalism, altogether unworthy of a work professedly argumentative, baptism and salvation are linked together as cause and effect:—

“And when the infant carries with it to the tomb the sign of the covenant, administered in faith, shall we not say that with the sign, and mysteriously linked to it, there was also the thing that was signified; and that in such a case of a dying babe regenerated in infancy, the laver of baptism was the laver of regeneration too? In the sign of the covenant thus administered to the child and linked, as we believe, in such a case to a new and spiritual life, there is a ground of hope and consolation to a bereaved and Christian parent beyond all price. There is a joy at its birth which none but a mother can feel when it is said unto her that a man-child is born into the world; and there is a bitter sorrow at its early death which none but a mother can know, when she is called upon to resign the little one, whom she brought forth in sorrow, and to give it to the dust in sorrow deeper still. And when a Christian mother has been called upon thus to weep at the open grave of many of her infants, ere it close in peace upon herself, it is an unspeakable consolation for her to know that the little one, whom she took from off her bosom to lay in the tomb, was indeed signed with the sign of Christian baptism; and that in its case the baptism with water and the baptism with the Spirit were bound up in one.”!!!

We might have hesitated thus freely to criticise a posthumous publication, if we had not remembered that it consists of Lectures that were delivered year after year, to students just about to enter on their ministerial life; that it is the work of a man whose character and talents gave him an influential position in the Presbyterian Body; and that it is published under the special sponsorship

of Professor Rainey and Principal Candlish, and therefore will be more or less regarded as an exposition of the opinions and principles of Presbyterians generally. It is the book, and not the writer, that we have criticised.

Christ and the Controversies of Christendom. By R. W. DALE, M.A. London: Hodder and Stoughton. 1869. pp. 48.

THIS is the address which Mr. Dale recently delivered as chairman of the Congregational Union. It displays a skilful discernment of the signs of the times, and estimates, with becoming gravity, the various forces antagonistic to Christianity. With every aspect of modern thought Mr. Dale is thoroughly conversant, and sees exactly at what point and in what way it endangers spiritual religion. In view of all the controversies which so violently agitate the world, whether they spring from Rationalism or Romanism, whether they are related to Church organization or to the structure and laws of civil society, he would have us preach Christ—Christ Himself. All other methods, however helpful and requisite in their own place, are strictly subsidiary, and should never be allowed to interfere with the exhibition of Christ. Mr. Dale's application of this principle excites our highest admiration. The principle itself is old and familiar enough, but we have never before seen it handled with equal ability. Its relations to our modern life are so distinctly pointed out, and it is so earnestly enforced, as to come home with new power. It would, perhaps, have added to the worth of the argument if Mr. Dale had shown more clearly the identity of his idea of preaching Christ with the Pauline. We have not only to exhibit the facts of our Lord's life and death, but to exhibit them in the light of a Divine purpose. The facts, *i. e.*, must be interpreted. The author, of course, implies this; but it would have prevented a possible misapprehension if he had definitely stated it.

To all who come in contact with modern infidelity and superstition in any form whatsoever, and wish successfully

to grapple with them, we cordially recommend this thoughtful, scholarly, and eloquent address.

Christ the Counsellor: or Practical Teaching for an Age of Progress: being an Exposition of Our Lord's Sermon on the Mount. By Rev. J. B. LAUGHTON, B.A., Paramatta, New South Wales. London, Nisbet. 1869.

THIS volume consists of a series of expository discourses on our Lord's Sermon on the Mount. No field of investigation can be more congenial to the Christian teacher, nor is any part of Scripture better adapted to produce in a congregation an active and robust piety. We have often wished that attention were more frequently and earnestly directed to it.

Mr. Laughton has many of the best qualities of a successful preacher. He is thoroughly in sympathy with his subject, and has studied its different branches with the utmost care. He is a wide and intelligent reader, and possesses, at the same time, considerable powers of independent thought. He also writes with clearness and force, and has at his command ample resources of illustration. The old truths, reverently and lovingly appreciated, are here presented in new and pleasing forms. Notwithstanding the gigantic results of modern progress, the author is convinced, and shows abundant reason for the conviction, that the Gospel can never become obsolete, but will rather increase in manifest power as the ages advance. All hope for the world's future is centred in Christ and His Word. *He* wields the forces which ennoble and bless mankind. We thank Mr. Laughton for his thoughtful and manly exposition. It is eminently adapted to some of the most characteristic wants of the age, and cannot fail to be generally useful.

Witnessing for Jesus in the Homes of the Poor; a Personal Narrative of Mission Work in New York. Edinburgh: W. Oliphant and Co.

THE author of this narrative has been engaged for several years as a missionary

and Bible-reader by the Church of the Ascension in New York. His work has lain principally among the young, the suffering, and the poor. It has evidently been prosecuted in a wise and loving spirit, and with heroic fidelity, and has likewise been crowned with the blessing of God. The incidents recorded are of an interesting nature, and the author's remarks on them are characterized by sound common sense. The book is calculated to strengthen and encourage all who labour in the same noble cause. We heartily wish it God speed.

The Threefold Mystery; Hints on the Song of Songs, viewed as a Prophecy of the double united Church of Jew and Gentile. By the Author of "The Gathered Lily," &c. London: S. W. Partridge and Co. 1869.

THE diversity of opinion, even among orthodox commentators, as to the proper interpretation of the Song of Solomon is so great, that we are disposed to welcome every sincere attempt to throw light upon its structure and meaning. The author of this little volume regards the form as dramatic. His translation (which is virtually the Authorized Version), is arranged according to the strict laws of parallelism, and an effort is made to distinguish the *dramatis personæ*, or different speakers.

The special theory of the book it will be best to state in the author's own words:—

"The union celebrated in this Song of Loves is mysterious and complex. The marriage of the Divine nature with the human, and the marriage of the God-man with a chosen portion of mankind, as the first-fruits of the redemption of the race, are symbolized. Another union, inseparable from these two, and elsewhere marked in Scripture, forms an important part of the Song. This is the marriage of Jew and Gentile in the one Church; for in the overflowing love of God, He took a double portion of Adam's posterity to share the joy and honour of being united to Christ as the Bride, the Lamb's wife.

"When the times of the Jews were fulfilled, the Captain of our salvation took on Him the seed of Abraham, and was born into the bosom of the Jewish Church. At His ascension into heaven, the chosen

Gentiles were called into the Church. After a brief season of joyful union the Gentile Church must fill its course alone, till its times also shall be fulfilled. Then will come the triumphant reunion of both together in Christ and with Him. This great subject is set before us in the Song."

The exposition is pervaded by a devout and earnest spirit, and may be read with great interest. It contains much precious truth, although we are by no means sure that it is *the* truth of the text. The interpretation often appears strained and fanciful, and the author can scarcely be said to adduce anything in the way of argument to establish his position. The subject is encompassed with so many difficulties, and such weighty objections have been urged against both the mystical and allegorical schemes of interpretation, that the propounder of a theory ought to show the grounds on which his theory rests, and to prove its essential validity. We do not think this book will lessen that difference of opinion as to the precise import of the Song, which, as the author says, "may suggest that it is not yet perfectly understood."

Homiletics and Pastoral Authority. By WILLIAM G. T. SHEDD, D.D., Baldwin Professor in Union Theological Seminary, New York City. Edinburgh: William Oliphant & Co.

THIS work deserves the careful study of every Christian minister, especially at the commencement of his career. The relation of sacred eloquence to biblical exegesis; the distinctive nature of Homiletics; reasons for their cultivation; the fundamental proprieties of style; sermonizing; the matter, manner, and spirit of preaching; the reciprocal relation of preacher and hearer; the religious, intellectual, sacred, and professional character, and the special duties of the pastor, are some of the points on which it treats. Throughout it abounds with sound and wholesome advice. Most of the materials were originally composed in the form of lectures, in the years 1852 and 1853, when the author held the professorship of sacred rhetoric and pastoral theology in Auburn Theological Seminary, but it is admirably suited to the present day.

A Book for the Sorrowful, or Divine Truth in its relation to Human Suffering. By Rev. E. HEYWOOD. Third Edition. London: W. Freeman, Fleet Street.

THE preface to this edition thoroughly expresses our opinion of it.

In this work the cheering consolations of the Gospel are most prominently set forth by one who was himself specially qualified, by having had to pass through the fire of affliction.

The Sunday School Union: its History and Work. By W. H. WATSON, late Secretary, &c. With a Memorial Sketch of the Author, by W. H. GROSER. London: Sunday School School Union, 56, Old Bailey, E.C.

OUR departed brother, Mr. Watson, has bequeathed this work as the last of a long list of services rendered to the Sunday-school cause. The facts which it records will constitute a valuable addition to the religious history of the nineteenth century in England.

Chosen Words from Christian Writers on Religion, its Evidences, Trials, Privileges, Obligations. Edited by the Author of "Thoughts on Devotion." London: Hodder & Stoughton, Paternoster Row.

OUR venerable friend, Mr. Sheppard, of Frome, in this collection of choice extracts, has contributed once more to the delectation of thoughtful and devout readers. The "Curiosities of Literature" do not record many works of octogenarians, and, although this is one, it affords proof that our friend's eye is not dim nor his natural force abated.

Gems from the Coral Islands. By the Rev. W. GILL. London: Yates & Alexander, Symonds Inn, Chancery Lane.

THE triumphs of the Gospel in Polynesia form one of the most impressive chapters in the history of Christianity. Mr. Gill's book has already obtained a large sale, and we rejoice that he and our publishers have planned this cheap edition, which is both elegant and accurate.

Intelligence

MINISTERIAL CHANGES.

The Rev. H. B. Bardwell, late of Sutton-on-Trent, has accepted the unanimous invitation of the Church at North Bradley, Wilts.

The Rev. J. Nickalls, the pastor of the Baptist chapel, Princes-street, Northampton, has been compelled, through ill health, to vacate his pulpit for some time.

The Rev. Joseph Perkins has been obliged, by continued feebleness of health, to resign the charge of the Baptist Church, Bridgewater.

The Rev. W. B. Bliss, of Hemel Hempstead, has accepted an invitation to the pastorate of the Church in Warwick Street, Leamington.

THE ASSOCIATIONS.

THE YORKSHIRE ASSOCIATION held its Annual Meetings at Rawdon, near Leeds, May 17th, 18th, and 19th. The circular letter was read by the Rev. E. Parker, of Farsley, on "The claims of the smaller Churches of the Association." Sermons were preached by the Revs. J. P. Chown, H. Dowson, R. Green, and W. C. Upton. In addition to other interesting engagements, the proceedings were enlivened by the presentation to the Rev. J. Barker, of Lockwood, of a handsome testimonial on his retirement from the secretaryship. Mr. Barker has laboured on behalf of the Association with great success for many years. He is succeeded by the Rev. W. Goodman, of Keighley.

The returns of the seventy-six churches give only a clear increase of about sixty. Many hearts were saddened at the revelation, many prayers for showers of blessing were offered, and earnest resolutions made that, with God's help, the reports of the next annual meeting shall announce a more prosperous state of things in the Churches.

THE LANGASHIRE AND CHESHIRE ASSOCIATION held its meeting at Liverpool on the 19th and 20th of May. Sermons were preached by the Revs. C. H. Spurgeon, S. Chapman, and Hon. B. W. Noel. Meetings for prayer were held, and a letter was read by Rev. R. H. Roberts, B.A., of Bootle, on "The Bible and Science." The clear increase in the membership is 277, or 5 and 2-5ths for each Church.

The following resolution, on the motion of the Rev. F. H. Roberts, followed by prayer offered by Mr. Marshall, brought the business to a close:—"That this Association, while gratefully acknowledging the goodness of God in the additions which have been made in the churches during the past year, deploras the comparatively small number of such additions, and recommends to the churches the setting apart of an early day of humiliation and prayer, and increased efforts in distinctively evangelistic work; and that this subject be left in the hands of the associational committee."

THE NORTHAMPTONSHIRE ASSOCIATION met at Stony Stratford on the 18th and 19th of May. The annual letter was by the Rev. James Mursell, of Kettering, on "The Duties and Responsibilities of the Christian Citizen." The Rev. T. G. Rose, of Long Buckby, was moderator. Sermons were preached by the Revs. S. Williams, T. G. Rose, and J. Mursell.

No statistics are published in the newspaper report of the meetings.

THE NORTHERN ASSOCIATION met at Middlesborough. The letters were read from the different churches connected with the Association, and they were regarded as of a satisfactory character.

Sermons were preached by the Revs. J. F. C. Williams, and W. S. Chedburn. The Rev. T. H. Pattison read the letter on "The Political Obligations of Christians."

THE LEICESTERSHIRE ASSOCIATION met at Sheepshed, the Rev. J. P. Mursell being moderator. The Rev. T. H. Davies, of Rugby, preached. *The reports of the churches showed a net increase of fifty-three members; as there are eighteen associated churches, these figures represent an increase of about three members for the year in each Church.*

THE BRISTOL ASSOCIATION held its annual meetings at Bath, on the 18th, 19th, and 20th of May. The Rev. D. Wassell was moderator. Sermons were preached by the Revs. J. Penny and J. R. Wood.

The clear increase of membership was 123; there being 30 churches in the Association, this shows an increase of 4 and 1-10th each; but the report adds that the number actually baptized in the year was 246, or 8 and 1-5th each; the difference being caused by the revision of Church lists.

The GLOUCESTERSHIRE AND HEREFORDSHIRE ASSOCIATION met at Stroud; the moderator being the Rev. W. W. Laskey. The Revs. T. Wheeler and P. G. Scorey preached. The Rev. W. Jackson read a letter on "The Relation of the Sunday-school to the Church." "The returns showed a considerably less increase than in the previous year (which, indeed, was unusually large), yet the letters, as a whole, were of a hopeful character as to the future." The returns of last year, according to "Handbook," showed an increase of seven in each Church.

The OXFORDSHIRE ASSOCIATION met at Faringdon on May 25th and 26th. The moderator was the Rev. G. Robson, of Shipston-on-Stour. The circular letter, read by the Rev. G. M. Michael, was on "The advantage of Principle." Meetings for prayer were held, at which addresses were given, and a sermon was preached by the Rev. R. Aikenhead. No statement is made in the *Freeman* of the statistics of membership.

The Worcestershire Association, with thirteen churches, reports an increase of fifty-six members, an average of four and one-third per Church.

The Southern Association, representing thirty-five churches, although furnishing an elaborate account of their meeting in the *Freeman*, supplies no statistics of increase.

The Western Association reports that *the letters from the churches indicated on the whole a state of prosperity*, but no figures are supplied.

The Wilts and East Somerset Association report a *decrease of 81 for the year*, mainly owing, it is said, to the revision of Church books.

The Huntingdonshire, Herts and Beds, Nottingham, Derby and Lincoln, and the Shropshire, furnish no statistical evidence of their prosperity in the reports supplied by the *Freeman*.

Without attaching too much importance to statistical results as a sign of the prosperity of the churches, it is to be feared that these reports of the annual gatherings of the representatives of the churches indicate a low state of religion in the country.

MISCELLANEOUS.

NEW CHAPEL, SPENCER PLACE, GOSWELL ROAD, LONDON.—The new chapel built for the Church lately worshipping in Spencer Place was opened on June 1st. The Revs. F. Tucker and J. P. Chown preached; and at the public meeting, over which Mr. Harvey presided, the Revs.

Dr. Brock, W. G. Lewis, J. Boyle, J. Keed, Marnaduke Osborn, C. B. Sawday, and P. Gast, the pastor, spoke. If ever a Baptist Church needed a new building in which they may comfortably worship, it was the Church at Spencer Place. A more gloomy, inconvenient, inaccessible building did not exist in the metropolis. As Mr. Gast stated at the dinner, the position of the chapel was a reproach to Nonconformists, and especially to the Baptist denomination; for the representation of our principles, and for the preaching of the Gospel, it was in every respect most unsuitable. On the Sabbath morning the congregation had the inconvenience and annoyance of horse-cleaning and cart-cleaning across the narrow entrance leading to the chapel; and, by way of a change, on the week evening, there was a profuse display of linen suspended on clothes-lines, endangering the appearance and beauty of the head-gear of all who were anxious to get at the building. The builder's contract was for £3,850, but the total cost of the whole work is £5,000. The Church has raised £1,600 out of that amount, so that their present debt is £3,400.

GILLINGHAM, DORSET.—Services were held here on the 13th of May in recognition of the settlement of Mr. W. P. Lawrence, late of Salisbury. The Rev. G. Short preached, and addresses were given by the Revs. J. Harman, T. King, and G. Bragg.

BRADFORD, YORK.—The Church, under the pastorate of the Rev. J. P. Chown, has decided upon building a more commodious chapel to meet the growing wants of the congregation, new schools, class-rooms, &c. The deacons and a committee are considering the question of a site, and it is decided that a sum of £6,000 be raised before commencing operations.

NEW CHAPEL, WEST GREEN, TOTTENHAM.—The London Baptist Association proposes this year to provide three new chapels in the metropolis, and the first of these new buildings was opened in the beautiful suburb of West Green, Tottenham, on May 25th. The Revs. C. H. Spurgeon and Dr. Landels preached, and the services subsequently have been conducted by the Revs. S. H. Booth, J. Hobson, and W. G. Lewis. The chapel is in a most desirable position; and, through the kind exertions of Mr. Hobson, has been obtained for the denomination under most advantageous conditions. The Committee of the Association have contributed £250, by special gifts towards the purchase of the building.

Correspondence.

THE ANTS OF SCRIPTURE.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—Your correspondent, Mr. Budden, has made some criticisms on my paper on Ants; and I shall be glad of the privilege of reply.

1. The two lines which he says I quote from Dr. Watts do not appear in my paper at all. I only mention this because it seems to indicate that when Mr. Budden wrote his letter he had not got the Magazine before him, but criticised my paper from memory.

2. If this was so, I can understand how he comes to attribute to me the assertion that Solomon was imposed upon by the ant carrying its pupæ. My paper contains no such assertion. What I do assert is, that the ancients generally believed that the ants collected grain, and bit off the germinating end, and that we are obliged to suppose that having seen ants carry their pupæ, and pull open the ends to let out the enclosed insect, they imagined them to be depriving the grain of the embryo of the plant. Then I introduce a person, who takes me to include Solomon among the ancients generally, and asks how that inspired monarch came to be imposed upon. The answer I gave to this question is, that the common (erroneous) belief would make it necessary for Solomon to use the language he actually employs, whether he personally were imposed on or not. And so, whether he shared the common error I have not decided.

3. It may, indeed, be fairly said that my paper *leans* to the view that Solomon shared that (erroneous) belief on this matter which was common in his day. There is reason for this leaning. It may be said of the Scripture writers generally that, judging from their lan-

guage, they adopted the current beliefs of their time on all matters of science—astronomical, meteorological, physiological, &c.—and these beliefs were often erroneous. Solomon sends the sluggard to the ant to get wisdom (and Agur says the ants are exceeding wise); and we may ask, with a writer in Smith's Dictionary of the Bible, "In what particular are these insects so especially noted for their wisdom, unless some allusion is made to their supposed provident foresight in preparing their meat in the summer? If the expression here used merely has reference to the fact that ants are able to provide themselves with food, how is their wisdom herein more excellent than that of the countless other minute host of insects whose natural instinct prompts them to do the same?"

4. As to the surmise that Solomon may have been acquainted with some species of ant whose habits differed from those of all the species known to our naturalists, ants have been very widely observed, and the writer just quoted says that the observations of naturalists, as far as they go, do certainly tend to disprove the assertion that ants store up food for future use.

5. The hills, ten or twelve feet high, and the turret nests nearly three feet high, which Mr. Budden refers to because they are described as including *magazines*, are built by termites, a family of insects commonly called white ants, but which are not ants at all. *Termites* belong to the order *Neuroptera*, in which the veins or nerves of the wings form a very beautiful and minute net-work, subdividing and uniting again, so as to divide the whole surface into a

large number of minute cells, which much exceed in number those of the wings of any other tribe of insects. *Ants* belong to the order *Hymenoptera*, in which the veins of the wings are fewer and do not form a close network, in which again the anterior and posterior wing are hooked together during flight, and in which the insects are provided either with a sting or an ovipositor.

G. I acknowledge that "there are some lessons from natural history which I have yet to learn." I know so little from original observation, and have had to depend so closely upon books, that I would not venture to call my paper more than "Notes and Extracts about Ants."

Yours faithfully,
Banbury. GEORGE ST. CLAIR.

SAMSON AND THE JAWBONE.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—A perusal of the sermon on Samson, inserted in your last number, led me to a critical examination of Judges xv. 17—19, which Mr. Stevenson selected for his text. He has constructed a good portion of this sermon on the assumption that the spring, from which Samson refreshed himself in his extremity, was opened in the jawbone, which the narrative informs us he had previously thrown away. Allowing this hypothesis to be correct, the miracle wrought for the purpose of slaking the hero's thirst was certainly one of a grotesque character; and it fully warrants those exclamations of surprise in which the preacher indulges. "By the jawbone of an ass he was rescued. Water from an ass's jawbone; how strange! We might anticipate water from a well, or water from a spring, or water from the bed of a river, but not from this grotesque relic of the much-despised animal. Yet so it came to pass." His observations also, under the third head of the "main teachings" of this sermon, must be regarded, on this assumption, as both pertinent and forcible:—

"'He cast away the jawbone out of his hand.' It was of no further use. It had done its work, and done it well. Well might it be thrown aside after having achieved so much. Therefore, since it was valueless, as he thought, Samson flung it away. Ah! he soon found out his mistake.

There was something more to be accomplished with the jawbone. 'There came water thereout.'

Mr. Stevenson, however, appears to have overlooked the unfortunate circumstance that the proper name *Lehi*, which in our version is translated "jaw," in the beginning of the 19th verse, ought, as at the conclusion of the verse, to have been simply *translated*. The true meaning of the passage thus becomes obvious, even to a superficial reader. "But God clave an hollow place that was in *Lehi* [not the jaw], and there came water thereout; and when he had drunk, his spirit came again, and he was revived; wherefore he called the name thereof (*i.e.*, of this hollow place or spring) *En-hakkore*, which (spring) is in *Lehi* unto this day."

Although an accurate exegesis of the text requires the expunging of what would be otherwise valuable matter from the sermon, yet, as the historical books of Scripture are occasionally subjected to keen analysis by hostile critics, it seems desirable not to magnify difficulties by giving incorrect interpretations.

I am, Mr. Editor,
Faithfully yours,
JOSEPH JUDSON.

Wellington, Salop,
June 3rd, 1869.

THE MISSIONARY HERALD.

THE MISSIONARY LIFE.

It will be of interest to our readers to learn from the pen of a missionary, the practical view taken on various subjects, of late much in discussion among us. The following paragraphs are extracted from a private letter written by one of the missionaries of the Society, who has for many years been labouring, and that not unsuccessfully, in Northern India. The facts and opinions stated are of great weight, being the result of much experience in the Mission field. They will have, we are assured, the prayerful and candid consideration of all whom they concern.

“I quite agree with what you have said on the system of planting indigenous churches. I have always had it in view as the chief design of the Society, and to the best of my knowledge have not admitted a single inquirer into the Church, who has manifested the slightest hope of receiving temporal assistance of any kind. Had I not been careful on that point, a Church might have collected by this time, having the name but not the life, making me bear its burden, especially as distress has been prevailing more or less since I have come here. I do not mean to say that inquirers generally anticipate support on professing Christianity. They have the comforts of the world, which they enjoy unrestrained by any principle; and if they were not sincere characters, concerned for the welfare of their souls, they would not trouble themselves about religion, and face the trials to which it exposes them. In carrying on the work, I have taken care to include all conditions of the people. They have all free access to me, everywhere and at all times.

“My field seems to be fertile, but it must be properly cultivated to make it produce fruit, for which purpose labourers are just now required.

“And be sure that in gathering the fruit your wishes shall be carried out to the very iota. Nothing shall be allowed to affect the independence of the Church.

“I am of your opinion respecting missionaries having tents in itinerating. They ought to dispense with them. I have just done the thing, and it is

quite practicable. I had nothing with me beyond the means of conveying luggage and so forth for daily use, and had all things in common with my Native fellow-labourers. It was noticed by the people everywhere, and was such an encouragement to them, that a crowd was continually with us, and kept us at work to a worrying extent; but the Lord gave us patience and strength to endure it. If we had tented it as Government officials do, the people would have been timid in coming to us, and we should not have had so many hearers. It was, indeed, the most satisfactory tour I ever made.

“Itinerary is the most difficult part of missionary work, owing to the dialects differing at short distances, and those who are unable to take them up, and make themselves properly understood, should not undertake it, for it incurs an expense without any advantage accruing from it.

“I find mistakes also occur in carrying on itinerary work. Missionaries frequently run into the districts of others to assist them in their work, and lose sight of their own. It is good for brethren to meet now and then, and encourage each other; but during the winter, which is the only season in which Europeans can safely work abroad, it is more desirable that they should employ it in attending to the places allotted to them.

“It is not yet possible for missionaries to avail themselves of native hospitality. Caste is still against the plan. I have made it a point to call on the chiefs of the places I have visited, and have found them inclined to be hospitable; but to accept it would be exposing them to severe censure from their brethren, and putting them to the trouble and expense of having their houses lipped, or whitewashed, before they could use them again. Therefore I have preferred going into serais, or Bunnias, lodging-houses, and they have answered the purpose fully, for they are usually situated in very conspicuous places.

“I do not think anything is more obvious for the advancement of the cause than the necessity of missionaries becoming one with the people, as the Apostle Paul was, Jew to Jews and Greek to Greeks; but that is not possible unless they fit themselves for it. It is required that they should discard all national prejudices, and study the languages and manners of the people thoroughly, so as to be able to sympathize with them, and have their sympathy; and then it would be easy enough to become Hindus to Hindus, and Mahomedans to Mahomedans; that is, in the Gospel sense, to become ‘all things to all men, that they might by all means save some.’ To have to go to school a second time, is, no doubt, very trying; but it ought to be done. It seems necessary that you should strictly desire the young men you send out in future to do their utmost to get up whatever is required for the work, and that also you should have some means of ascertaining their progress from time to time. In order to effect this it would, perhaps, be well to place them with some missionaries who could direct their studies

in the province for which they are intended, with the understanding that they are not to meddle with Mission matters until they have fitted themselves for it, and have their own station. It is not right to place raw hands in charge of Missions, for they cannot understand the people connected with them to be of any material use, and the management of them simply hinders their studies, which is exceedingly unfavourable to their usefulness as preachers in the actual field, and, of course, to the progress of the work. Brother Williams, of Rhotuck, has carefully attended to these requirements, and is now an able missionary, and the people appreciate his friendship, and court it.

"I find our young friends in England intend sending out missionaries on the self-supporting plan. I am glad they take an interest in the cause, and should like to see the thing prosper; but it is very doubtful. The country does not promise to favour it. Moreover, we have already a few such about the country who are, perhaps, considered self-supporting missionaries in England, but they are *not*; for they do *no missionary work*. Their business leaves them no time for it. The case is clear; according to our Great Master's saying, 'No man can serve two masters. Ye cannot serve God and Mammon.'

"I think if our present staff was economically arranged it would meet the demand of the country more fully. I often reflect on the plan of having two and three missionaries stationed together, and cannot apprehend the advantages of it. In my opinion it clogs the establishment, and it is a pity that it should be so, when you might extend the circle of your operations by having one European missionary and a suitable staff of Native agents in each station, without any material difference in the expense, and thus send the Gospel into places still destitute of it. I have the largest field in the country, and find no difficulty in working it with the assistance of Native preachers. I am aware that missionaries frequently call for European help, but it is a mistake. Their work is among Natives, and who could help them better and more effectually than Natives?"

RE-OPENING OF EAST QUEEN STREET CHAPEL, JAMAICA.

AND PUBLIC RECOGNITION OF THE REV. D. J. EAST, AS PASTOR OF THE CHURCH.

The Baptist Chapel, in East Queen Street, Kingston, was re-opened, and the settlement of the Rev. D. J. East, as pastor of the Church meeting there, was recognized by public service, on the evening of Friday, May 14th. The attendance was very large, the body of the chapel, and the front and side galleries being well filled, and a considerable number of persons stood around the open doors and windows, unable to secure seats within the edifice.

The following was the order of the service :—

A short invocatory prayer by the Rev. Mr. Griffiths, of the Methodist Reformed Church.

The Rev. E. Palmer gave out the 287th hymn, in the Psalms and Hymns.

The Rev. W. J. Gardner then read 2 Corinthians iv., and offered prayer.

After this, Mr. J. S. Roberts gave out the hymn commencing—

“ With heavenly power, O Lord, defend,
Him whom we now to Thee commend.”

Then the Rev. J. M. Phillippo, standing up in the pulpit, asked the pastor elect to make a statement of the circumstances which had led to his acceptance of the call to the pastorate of the Church ; on which the Rev. D. J. East read the following interesting account of his past ministerial life, and of the steps by which Providence had led him to remove to Kingston :

“ It is now more than five and thirty years since I first stood up to preach the glorious Gospel of the blessed God ; for I commenced to do so before I was seventeen years of age. And I am here to-night to testify to my undying attachment to its grand distinctive doctrines. ‘ Christ and His Cross has been my theme, and shall be while I live.’

“ The first fifteen years of my public ministry were spent in my native land. My earliest thoughts of Christian service, however, were directed to the Mission field. One of the first books I remember to have read, on becoming decided for God, was the Life of Samuel Pearce, whose burning zeal to become a missionary of the Cross to heathen lands, fired my soul, and made me long to become so too. The desire still animated me at the close of my college course. And when an invitation was given to me to assume the pastorate of a Church at home, it was not without a struggle I relinquished the wish to preach the Gospel to the heathen abroad.

“ For some years the desire slumbered in my breast, and I remained content in my native land to co-operate with those who were honoured to carry the glad tidings to the regions beyond.

“ Not many years after, the subject was revived by an urgent request from an influential member of the Committee of the Baptist Missionary Society in England, to enter into the labours of the sainted missionary Daniels, in the island of Ceylon. Domestic circumstances, however, did not favour the proposal, nor was my own heart drawn out towards it. Again, when the Calabar Institution was about to be established in 1842, I was urged by an honoured missionary from Jamaica, then in England, to offer myself for the position, which, for the first nine years of its existence, was so ably and devotedly filled by the sainted Tinson, whose name is still fragrant in the memories of some in this city, and of the adjacent parishes.

“ In 1851, the unanimous invitation of the Committee of the Baptist Missionary Society, to become President of the Calabar Institution, came to me. It was entirely unsought, unexpected, unthought of. I was happy in my English pastorate. Beloved of my people, and affectionately attached to them, I had reason to know that my home influence was deepening and extending. But I instantly felt that this invitation of our Missionary Committee was a call of God which I dared not resist. The more I sought to know the divine will, the more clear it became that it was my duty to break away from the long-cherished association of my native land, and to give myself to the service of Christ in this island of Jamaica. I left England and landed on these shores, under the solemn conviction that I was under the direction and guidance of God Himself. Nor has this conviction ever been shaken for a single moment, amid all the trials, personal or relative, of the seventeen years and more, through which I have been spared to labour.

“ It was in January, 1852, that I landed in Jamaica ; and from that hour I have

felt that my life was given to the service of its people in the Gospel of Christ. And whatever may have been my short-comings—and I am deeply conscious that they have been many—I may say before God, and lie not, that to their service my life has always since been consecrated. Nor have I any higher ambition on earth than to live and die for their sakes.

“My primary work in Jamaica has been to train up her sons, who have been counted faithful, for the ministry of the Gospel. And I bless God, that, notwithstanding some bitter disappointments, I can rejoice in a goodly band of faithful pastors and missionaries, who have gone forth from the Institution over which it has been my happiness to preside.

“I was not many months, however, in Jamaica, when it was evident to me that our schools needed efficient teachers, fully as much as our churches needed well-qualified ministers. And at once I gave my energies, in conjunction with the Committee of the Institution, to the establishment of a Normal School department, for the training of day-school teachers. This was commenced in 1855, and, according to the latest returns, more than twenty day-schools are under the instruction of young men who have been students in our College.

“But in assuming the work of training others for Christian service, I never for a moment laid aside my vocation as a minister of Christ. ‘Woe is me, if I preach not the Gospel.’ In becoming President of the College in Trelawny, I also become pastor of the Church at Rio Bueno. And now for well nigh eighteen years it has been my privilege to fulfil my ministry in Jamaica, preaching the glad tidings of the grace of God to one congregation statedly, and in all parts of the island occasionally. To do this without ceasing, I can truly say, has been my highest joy.

“At one time I expected to live and die at Calabar; but for some years it had become evident to myself, to my beloved coadjutor, and to many of the most influential supporters of the Institution, that its objects required its removal to a locality where the population would afford more ample scope, especially for the operations of the Normal School. A visit to England gave me opportunity to raise a fund to effect the change. My appeals were generously responded to; and eventually this city, and these premises, were selected as most eligible for our work.

“The Baptist Church in this place had long been in a declining state, and was destitute of a pastor. In conjunction with the removal of the College, I was appointed by the Baptist Missionary Society to the pastoral office, and cordially and unanimously welcomed by the Church. And now, in seeking in this public service the public recognition of my brethren of all Christian denominations, I desire to magnify the grace of God, which has thus far guided my steps. Kingston is the last place in Jamaica in which I ever expected to exercise my ministry; and for some time my mind was severely exercised in opposition to it. I had desired for the College a location in the mountains, and for myself and my family the coolness and the quietude of a mountain life, yet for many years I have had great yearnings over the spiritual state of this city. I have never visited it, without concern for the great masses of its population. I have known that there were many earnest Christian labourers among its residents. But I have observed that the great masses of the people were living without God and without Christ in the world. My mind has specially reverted to the scattered condition of the great congregation that once worshipped within these walls; and I have felt, as every good man must, deeply solicitous that the wandering flock might be again brought back into one fold. But all this while, nothing was more remote from my thoughts than becoming myself the worker to endeavour, by the grace of God, to bring about these results. In obeying the call of Divine Providence to undertake it, I have felt that I might well ask, ‘Who is sufficient for these things?’ Yet with him also I feel that I may rejoice that my sufficiency is of God; and that the grace of Christ can strengthen me for whatever His service may demand.

“I commenced my ministry in this place in the month of October last; and ever since I have been endeavouring quietly, and without seeking public notice, to prosecute the work before me. These months have enabled me the better to

understand its magnitude and its difficulties; they have also enabled me, through the zealous co-operation of the few friends whom I have found in Christian fellowship, to effect some necessary repairs in the chapel, and to make some alterations, which are generally allowed to be improvements.

"One of my first efforts has been to re-organize the Church on a sound and scriptural basis; for I believe that order and discipline are primary conditions of Church prosperity. In this work I have the zealous support and co-operation of all who stand as Church members.

"The Church having been re-organized, my great desire now is to re-gather the faithful who may be scattered abroad. I meet with numbers, once in Christian fellowship here, who have no settled spiritual home. I wish to see them under the old roof, worshipping God in spirit and in truth, and am prepared to welcome their return with all the cordiality of Christian love. An interesting band of such persons was received into Church fellowship at the beginning of this month. As many more are seeking admission, and a few others are accepted as candidates for Baptism, to whom I hope to administer the ordinance the first Sunday in June. I trust these are the first-fruits of a large increase.

"Of those who were once in Christian fellowship here, I have reason to fear that there are large numbers who have fallen away from their Christian profession, and are gone back into the world. I would to God that these poor backsliders might be reclaimed. I know how difficult it is to reach them; but it will be my highest joy if by any means I may restore their feet into the ways of righteousness and peace. I place myself at their service, and shall rejoice with great joy, should God honour my ministry to the healing of their souls.

"But while I wish to be useful in building up the broken walls of Zion, out of the materials which once composed the spiritual structure, I must confess that I chiefly look to the ingathering of converts from the world. Among the more than 30,000 souls which form the population of this city, how vast the multitudes who show no evidence of being the subjects of the grace of God! I have no exact data on which to base a judgment, but, as far as I can learn, the number is enormous, who never cross the threshold of a Christian sanctuary, and have no concern for the things that belong to their everlasting peace. My heart's desire and prayer to God for them is, that they may be saved, by being brought under the sound of the Gospel, and to the acknowledgment of its saving truths. My ministry here will be a ministry of reconciliation through faith in the atoning blood and justifying righteousness of Christ; it will be mine in this place and from that desk, to beseech them to be reconciled to God.

"There is one portion of the population for which I wish to avow my special concern—the juvenile population of this great city. In removing our Institution, one great object has been to locate it in the midst of a large schoolable population, that while our students may have a good training ground in preparation for future work as teachers, the usefulness of the Institution in this department of its operations may become as widely diffused as possible. I am aware that Kingston is favoured with schools which rank high as educational establishments, and I honour their founders and managers, and desire with those associated with me to be considered in no sense as a rival, but a co-worker in the objects they have at heart. For such co-work I am sure they will be the first to allow there is ample room in the city of Kingston. Multitudes of the juvenile population have yet to be reached; and one portion especially, all classes will be concerned to bring under Christian teaching and influence. We have two spacious school-rooms. Both have been put into a state of substantial repair. One is in process of being fitted up on the most recently-approved plans of British educationists. This will shortly be opened as a general school. The other it is proposed, as soon as possible, to appropriate as a 'ragged school,' for the lowest orders of the community. My beloved coadjutor in the Institution will have these under his personal superintendence. But as pastor of the Church here, I may make special reference to the Sunday-school work which it is proposed at once to initiate, and to the family classes, to consist of parents and their children, which I propose im-

mediately to organize. To the Sunday-schools I earnestly invite all children not at present under religious instruction. I shall also gladly welcome the services of all Christian young persons willing to devote themselves to the work of Sabbath-school teaching, in connexion with this congregation; and hope to be surrounded by a faithful band of zealous workers in this department of Christian service, whom I may regard as my joy and crown. To the family classes for pastoral instruction and oversight I affectionately invite all parents and children, members and others who may worship within these walls. I wish by these classes to establish a bond of connection between the family and the Church, which shall secure to the lambs of the flock the spiritual attention they justly claim.

"I need not enter at greater length into the plans before us, in the pastoral relation which is this day publicly recognized. I have no new dogmas to announce as the theme of my ministry. I shall preach the good old Gospel. With the Apostle, I may say, 'I am determined not to know anything among men save Jesus Christ, and Him crucified. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which I am crucified to the world, and the world is crucified to me.' For all efficiency and success in my ministry, I look to the agency of the Holy Spirit, believing that Paul may plant and Apollos water, but that God alone giveth the increase. And in assuming the work which I am now more publicly commencing, I think I may utterly disclaim any desire after worldly emolument. I have assumed the new and enlarged responsibilities of my present position without the smallest augmentation of income from that Society whose agent I am; and for now nearly eight months I have served the Church here without fee or reward of any kind, except the satisfaction which there is in being the servant of all for Jesus' sake. I say not this boastingly; but that no man may have occasion to think that I am seeking my own things in the work in which I am engaged. I wish to offer myself on the sacrifice and service of the faith—of those to whom I have given my life and labours in this the land of my adoption.

"In conclusion, I have only to ask the prayers and supplications of my brethren in the ministry and in the Church, of every name and of every denomination, that I may be found faithful, and that grace sufficient may be vouchsafed to me by our God and Father. And while I avow myself an uncompromising Baptist, with all my heart I extend the right hand of fellowship to all who love the Lord Jesus Christ in sincerity and truth; and unite with the universal Church in ascribing all praise and glory to God the Father, God the Son, and God the Holy Ghost, the one Jehovah, high over all, blessed for ever."

At the close of the statement, Mr. Phillippo, addressing Mr. East, assured him that in expressing his satisfaction, he but expressed the sentiment of all present, at the very interesting account just given.

Another hymn having been given out by the Rev. W. Murray, and sung by the congregation, a prayer was offered by the Rev. W. Teall, of the parish of St. Thomas.

The Rev. J. M. Phillippo then gave a very carefully-prepared address on the Christian Ministry, founded on the words, 2 Timothy, iv. 2, "Preach the word, be instant in season, and out of season." The sermon occupied in the delivery upwards of three-quarters of an hour. At the conclusion, another hymn was sung, and the Rev. B. Millard having ascended the pulpit, delivered a short, earnest, practical address to the Church, on their duties as members towards the pastor and the cause of God.

'This interesting service was brought to a close by the Rev. W. Holdsworth offering a prayer, and pronouncing the benediction.

A TRIP ROUND MY ISLAND.

BY THE REV. W. A. HOBBS, OF JESSORE.

Immediately in front of my house, on the opposite side of the river, lies a straggling island, about ten miles long, with an average width of three miles. It is inclosed between the main stream of the fierce Garai, and an arm of it, which branching off from the parent stream about ten miles to the northwest, rejoins the mother stream at Nischindipore factory, where now we are residing.

With the exception of an occasional visit to one or two of its markets, I cannot find that any of its villages have ever been visited, with the view of teaching the people to "flee from the wrath to come."

It is a beautiful little island (I would like to see it occupied only by Christians); and at least half-a-dozen times during the last half-year I have made preparations to go preaching and preaching all round it; but not until the 2nd June was I in a position to carry out my intention. On that day feeling more vigorous than I had felt for weeks past, I hastily gathered a crew, and taking with me Mathoor, a young but very excellent preacher, we started on our journey about 4 P.M. on Tuesday afternoon.

The first place we visited was Bárolda. It was getting dusk when we entered the village. I went here partly to dare opposition from some relatives of Beshámbhur, a recent convert, who live here, and who, not contented with reviling the Christians when they meet them, had rather noisily boasted how they would disgrace the missionary himself, if he should ever venture to set foot in their village to preach. Going to the house of a Brahmin, and telling them we had come to speak of a new, but true religion, we asked to be accommodated with seats. They were brought. Mathoor commenced by repeating part of a Christian hymn:—

"How shall I escape the pains of hell?
Though I do not understand worshipping Thee,
Yet this is my earnest solicitude.
There is error in me: oh, remove it!
Together with all bad counsel,
And give me peace."

Down sat the listeners, and all was attention, when suddenly an angry man came running round the corner of the house, and pushing backward two or three of the hearers, said: "Up, you fellows, and go to your work; looking after the cows is of more consequence to you than hearing about a new religion."

Crest-fallen, the men scrambled to their feet, and walked away.

About five minutes afterwards he returned and commanded several others to get up and depart, but as he had no real authority over *them*, some laughed at his rage, others called him a madman, whilst others bade him be gone, which, at length, he thought it well to do, shouting out as he retreated, "We do not want either the sahib or his religion; we are Hindus; only vile fellows give up their forefathers' religion."

After the conclusion of Mathoor's address, I improved the parable of the Ten Talents, and when it was dark we walked back to the boat.

Wednesday, June 3rd.—This morning, at half-past five, we went into the office of a landholder, where twenty or thirty writers and menials were assembled. An

audience of fifty persons soon collected. The principal man received us very kindly; said he had often heard of me, and now that I had come, would I please deliver a speech, in the womb of which the essence of the Christian religion might clearly be seen. When they were all quietly seated, I said, "Gentlemen, you wish to know much of the Christian religion in a very short time; so without any introductory remarks I at once begin. I purpose making you listen to four questions only, which will be expanded in proportion as you are interested or not.

"First Question.—What is sin?"

"Second Question.—How came it here?"

"Third Question.—How can it be destroyed?"

"Fourth Question.—Who is the destroyer of it?"

"The first two of these, my young friend Mathoor will explain to you; the last two I will inform you about." With but few interruptions for nearly two hours we preached, explained, and conversed, much to our own pleasure, and equally, it is to be hoped, to the profit of some assembled to hear us, who would scarcely permit us to leave them until we had made them a promise that we would come and see them again as soon as possible.

It was now nearly eight o'clock; a few hundred yards ahead of us was a village school, containing about forty children. "Come," said I to Mathoor, "we have fed the goats, let us now tend the kids." Going to the school, for a short time we examined them in arithmetic and inspected their writing, after which seeing that a goodly number of adults had gathered around the school-house to listen, I said, "Sit down every one of you; I am going to show you a picture with two sides to it." Down they all sat. Then, in the simplest Bengali I could use, I told them the tale of Abraham offering up Isaac, recapitulated, interrogated, and was pleased to find that the leading features of the story were well fixed in their mind.

"Now," said I, "the second side of the picture will be shown you, and as it is a much better one than that you have just looked at, you must all stand up to do honour to it." Up they all got: on which Mathoor very beautifully pointed out to them that Isaac was a likeness of Jesus, and then went on to tell them something of the great Saviour's blessed and merciful work. An offer to supply the children with any school books at half price, for a fortnight only, closed our visit to the school.

It was now nine o'clock, and as my head admonished me that I had already worked it too hard, I hastened to the boat and laid down to rest. Mathoor, however, not yet wearied, went on to a neighbouring bazaar, where for another hour he preached to about thirty persons, and then distributed a number of tracts and Gospels.

After breakfast (12 o'clock) we pushed on to Dáreeapoor Market, which we reached about four o'clock, just as the people were beginning to assemble. With a handful of books, we mounted the high bank of the river. In a few minutes about 150 persons were crowding around us, many of them calling out, "O Sahib, sahib, give me a book; I can read: I will take it to my home, if you will but give me one," &c. &c.

Mathoor thus began to address them: "See, I am a Bengalee, and this Sahib is an English gentleman, but though men of different nations, we have the same kind of heart and mind, and they are filled with the same kind of feelings and thoughts. In fact, we are friends, and have agreed to *help each other* in this good work of trying to spread abroad a true and full knowledge of the best religion in the world. How do we help each other? Thus, you know every river has two sides; on each side fish is found, but sometimes more on one side than the other. Now when the fishermen go forth to fish, some go one side of the river, and some the other, and between them the fish get caught. Now the sahib and I are fishers of

men. We want to catch, not your bodies, but your souls, that they may be delivered from the trickery and power of the devil. Now, all men's minds have different tastes and desires. What pleases me, does not please another; like the fish, some can be caught on this side the river, and some on that. So when we preach, if one argues about one subject, the other takes up another topic; or, sometimes, we cut up our discourse into pieces, and say to each other, I take this, do you take that. Now hear the essence of my coming speech; it has six points in it:—

“ 1st.—Sin, what it is.

“ 2nd.—What it has done (deteriorated our nature).

“ 3rd.—Where it has left us (in the land of hopelessness).

“ 4th.—Jesus Christ, who He is.

“ 5th.—What He has done for us (improved our natures).

“ 6th.—Where He has brought us (to the land of hope).”

Very eloquently did Mathoor work out this discourse, and very attentive was the great crowd to his remarks, so much so that scarcely a babbler interrupted him from beginning to end.

After the conclusion of his discourse, and he had rebutted several current objections which were rather vigorously urged, I proposed that we should all sit down on the grass, and I would then give some illustrations of the majesty, power, and goodness of the wonderful Sin-Deliverer, about whom they had heard. Thus we sat till seven o'clock; indeed till it was nearly dark; and if the amount of interest excited can be gauged by the number of books sold, it was pretty considerable, for twenty gave their pice for books.

On the opposite side of the river is Nohatta indigo factory, where live a widow, and a young man in training for the indigo planting. Leaving the market, I went to this factory, took a cup of tea, conducted family worship, and at nine retired to the boat, happy but very weary.

PREACHING TO THE SANTHALS.

BY THE REV. E. JOHNSON.

The villages are very numerous; and by the way in which we sometimes get congregations on Sunday afternoon, we are not left without hope that our labour is not in vain in the Lord. I cannot say that preaching to the Santhals presents any peculiarly interesting matter for long details, with the exception of perhaps the great interest and deep attention with which the Word is received in many of their hamlets. “Where is God?” “How are we to serve Him?” “What does He eat?” (this alludes to their propitiating every object of worship by some food, fowls, pigs, &c.), “We will learn.” “Teach us,” are their frequent expressions. I was much interested once when I mentioned the name of Jisu Masih, on being interrupted by the man to whom I was speaking, saying, “I do sometimes call upon Jisu Masih, and when I do, I feel relief to my eyes” (he having sore eyes at the time). And once when preaching in the hills, I found a young man who seemed to remember all that I had said to him on a previous occasion. I find that in many of the villages they are more and more impressible each time the Word is preached to them. Sometimes I am at a great loss to explain the nature of God and His attributes; the paucity of words by which to express abstract ideas in the Santhal language, renders it exceedingly difficult to give them any

idea of the purity and love of God. One is always obliged to appeal to the senses. For instance, I was once preaching to an old man, endeavouring to prove to him that the sun was not our Creator. At last, after several ineffectual efforts, I plucked a leaf and told him to examine it well. Is it possible, said I, that the sun could have made such a beautiful leaf as this? Look at the sun, he has no legs, no arms, no head, only a great round light? then could the hand of man have made this leaf? "No," he replied. Then, said I, *some other hand* must have made it, the hand of *Him* who has also made us, whose house and throne are on the other side of those heavens you see above. Then again, I frequently appeal to their own traditions concerning the first man and the first woman. This, I said, was the true Word of God, but all you hear after is false, for your ancients, who had no knowledge of writing, have not been able to transmit to you the true Word of God as it was in the beginning; but we, who were formerly in ignorance like you, have found the true shasters, and have believed them, and now call upon you to return to the God you have forsaken. Once I was asked, "And did He ever descend from heaven?" Yes, I said, and then went on to open to my hearer the glorious character and love of Christ. This old man I have more than once noticed at worship on Sundays. At another time the inhabitants of a village in our vicinity said to me: "Sahib, the Dikos (Hindus) tell us that you have come to deceive us and make us sow indigo!" "Why do you listen to them? Do we not feed you and lend you money?" Then I added, "Shall we listen to the words of men who perish like ourselves, or shall we listen to the words of the Everlasting One?" I also endeavour to explain to them how completely destitute of every earthly thing the spirit will be when it leaves the body, and how needful for it to have a companion when it goes through the dark shadow of death. This companion, said I, is the Lord Jesus, who was made man for our sakes, and who will come at the hour of death to all who believe in Him and gather their spirits to Himself. Thus do I endeavour, from village to village, to instil the truth into their ignorant and benighted minds.

DESCRIPTION OF JESSORE.

BY THE REV. R. J. ELLIS.

This district is situated to the west of Backergunge and Fureedpore, and to the east of Nuddea and the Twenty-four Pergunnahs. The Modhoomoti, a large river of increasing importance, winds along the eastern boundary of this portion of our mission field; and the western portion is skirted by the Kopotákya river. The southern boundary is the Bay of Bengal; and the Koomár river, an old branch of the Ganges now rapidly silting up, bounds the north, on the other side of which is Pubná. The district is watered by numerous streams, nearly all of which are tidal. Its southern portion forms a part of the Soonderbuns. Large tracts have again been cleared there after the lapse of many years, during which they had been devastated by destructive cyclones and wasting famine; and the thick jungle and soondari tree have given place to well-cultivated fields. The lands there are now higher, in many instances, by several feet, than when in a former century the sea wave washed from their surface thousands of miserable cultivators who had pushed southwards almost to the head of the bay. Frequent storm-waves and the periodical inundations have done their best to compensate to a future generation the losses of life and property they had caused to a former one. The soil year by year becoming less salt, is productive of heavy crops of excellent rice, which is at the present time being sent in quantities too great to be conveniently spared to places which, though exempt from the devastating cyclone, are subject to the still more deadly famine. Notwithstanding the improvement

in the height and productiveness of the lands, however, they continue to suffer from time to time from various causes. Thus, in 1867, they were desolated by a cyclone of fearful intensity, and last year unseasonable heavy rain destroyed their early crops; while in many parts beasts of prey frequently carry off their victims from among the villagers. The higher lands of the north suffer from drought; and here and there are considerable tracts which have within a few years been so raised by the silting of the rivers, that it is now hard for the holders to raise the staple crop of rice. The same process has filled up a few of the marshes with which the district was thickly covered; still many large marshy tracts render the district an unhealthy one, and throughout its length and breadth fever prevails at certain seasons almost universally, and cholera destroys its victims by scores.

The principal products of the district are rice, date-sugar, and indigo. In the south a large trade is annually done in wood and reeds, and the latter are sent to various parts of the country in the form of mats. Of such mats the walls of the bulk of the houses in the district are constructed, and the floors of the well-to-do classes are covered. Their manufacture is a trade of itself, but many of the poorer peasantry occupy their spare time in working up reeds fetched by boat from the Soonderbuns, thus adding to what they gain by agriculture. Fishing, also, gives employment to large numbers of the labouring class, and by this means many are said to have amassed considerable wealth.

The population is set down in Government returns at 957,161 and the Mussulmans are said to exceed the Hindus by 51,185. These numbers are probably incorrect, detailed particulars of some villages lately made by Government officials showing that the inhabitants exceed the estimate by three to two. The houses in the district numbered some years ago 196,669.

The Mussulmans are generally quieter by far than those of the neighbouring districts of Fureedpore and Backergunge, being free from the exorbitant bigotry of their co-religionists there. The Hindus are mostly wholly given to superstitions and to covetousness. In the case of both the great divisions of the population, it is consistent with fact to say that, for the traditional objects of their religious worship they care very little, for their shasters less, and for their priests next to nothing. English education and government, the preaching of the Gospel, and the dispensation of religious knowledge by means of books, but probably, most of all, a deep-rooted selfishness, must be admitted to have wrought a revolution in the sentiments of the multitude as to their gods, their idols, their priests, and their future interests. It is true of most of them now, that they neither fear God nor regard man. Even the lowest peasant has a measure of independence which would have made a former generation wonder: for to the very lowest stratum of society it is known that by the laws of the country coercion is punishable. To the landholder there is undoubtedly a large amount of deference still shown, and from him much has still to be borne; but the lawless coercion of a former day is now unknown and impracticable in Jessore. This fact accounts in a measure for the suspension of private European enterprise throughout the district, which has also thrown the ryot more upon his own resources and the tender mercies of the Native money lenders. Thousands of acres of arable land now lie uncultivated which formerly supplied the market with indigo; and many are the ruins of European buildings which tell of times of prosperity in former years, and of the loss entailed upon their present owners by the revolution in Native opinions, and the law which reserves the rights of the tenant. Whether the change has been really beneficial for the district admits of much doubt, but it has at least confirmed the confidence of the Native mind in the justice and equity of our Government.

The district is naturally divided into three parts: the north, including the subdivisions of Jenadá and Magorá; the south, comprising the Khoolná and Búgher Hát subdivisions; and the middle, consisting of those of Jessore and Narál. In all there are 4,909 villages in the Government lists, but others are being founded year by year. In each of the subdivisions there is a Christian community, Native

preachers, schools, and a missionary. Thus there are three missionaries, 29 schools, 13 preachers, 1,548 Christians, including children. The whole expense of the Mission annually is upwards of rupees 15,000, of which over rupees 3,550 is for schools. This latter sum is mostly received in grants-in-aid from Government and the Christian Vernacular Education Society, and is supplemented by private subscriptions from friends in England (especially for the Boarding School or Orphanage) and in Jessore, and by a small annual grant from the Baptist Missionary Society. In the southern division there are *five* churches, in the northern *one*, and in the middle division *two*. Thus the missionary in the south is mainly occupied in supervising the churches there, and the time of those to the north is more exclusively directed to evangelization. All the churches help themselves more or less, but being generally poor, they can do little more than keep their own chapels in repair, which they do with cheerfulness. They also subscribe towards missionary operations about rupees 180 *per annum*. In all the churches there is daily prayer conducted by one or other of the preachers, and service twice every Lord's day. In connection with most of them there is also a Sabbath-school. About 300 persons attend worship each Sabbath.

The head-quarters of the district are at Jessore, a neat little town lying on the south bank of the river Bhyrub, and gradually increasing in size. The bed of the river is for eight months of the year a pestilent swamp. In the rains it rises several feet, and then numerous boats of a few tons' burden come up to the bazaar. The inhabitants are chiefly shopkeepers, and such as are occupied in the courts. The European population numbers about 30, most of whom are favourable to our Mission. The judges, magistrates, and others, subscribe monthly to its support, and some of the Native officials also help.

A MISSIONARY TOUR IN AFRICA.

BY J. J. FULLER.

The first place I visited was Abunji, a district towards Bimbia. There I had three very interesting meetings with the people. At one of the places, while speaking of the love of God to man, in giving His Son Jesus Christ as a Saviour, an old man said he had heard that name from two missionaries who had been there long ago. He did not recognize me, but I remembered the circumstance some eighteen years ago or more, when Dr. Newbegin and I visited them. I then brought several things connected with that visit to their minds, which many of them remembered; even some that were children then remembered it, which I was glad to find. The meetings were so good that it amply rewarded me for the troubles of the past night; for we entered the creek about 4 o'clock P.M., but did not reach the landing-place till sunset, going up a very narrow creek, where we could not use the oars but had to take to paddles, shut in on every side by a dense mangrove swamp, with great trees hanging overhead. When we had reached the landing, I thought it best to remain in the boat all night, and send word to say that I should see them in the morning, D.V. After commending ourselves to God, we thought of sleeping, but we were so besieged by mosquitoes that no one could close their eyes. All night the people kept up dancing till morning, and we were told in the morning that they did that because it was no use to go to bed, for they could not sleep, the mosquitoes were so many.

As soon as I had finished my meetings, I thought it best to get out of the creek before dark, so we left and reached our next place about 7 P.M., in a district called Molekah. The moon shone brightly, and as I had never been there I went up to see the town, but when I got into the town there were so many people around me that I sat down, and to an attentive company delivered the message of

mercy. In returning to my boat I promised them that I should see them again in the morning, D.V. At 6 o'clock, A.M., there were some 150 on the beach to see me, and, standing in my boat, I spoke to them again of a crucified Saviour, after which I bade them farewell, and took my journey for the district of Mongo, which we reached about 2 o'clock, P.M. The remaining part of the day I spent in going from town to town, holding meetings with the people, till about 6 o'clock. I left them, and reached Bwaribo about 8 o'clock, P.M. Several people came to the hill to see the boat; so, encouraged by this, after taking a cup of tea, which I could not get before then, I went up into the town. I met the people sitting in groups, which broke up to come and see me. After a good number had gathered, I thought best to use my opportunity, so I took a seat in the bright moonlight and spoke to them of God and a living Saviour. When I returned to my boat my men told me that the most dangerous part of my journey was before me, for the natives never pass that place at night; but desiring to reach a certain point that night, I told them that if they knew the way, the tide being up high, I was not afraid to go; so away we started, and, true enough, it was a dismal place to pass by night. We had the trees shutting out the light of the moon, and only now and then could we get a glimpse of it peering through the thick branches of the trees which nearly touched our heads, with windings and turnings very little longer than our boat. Through this miserable sort of place we had to row with paddles for nearly two hours and a half. Then we came out to a beautiful wide branch of the river. After stopping at one more small town, we reached home on Friday in safety, thankful to God for His mercy and protection.

THE CHURCH IN ELEUTHERA, IN THE BAHAMAS.

BY THE REV. J. DAVEY.

Mr. M'Donald's arrival from Exuma gave me an opportunity of visiting one of the out islands under my care. I thought of going to Andros, but not being able to get a passage, went to Eleuthera. During the war our teacher at Governor's Harbour left his station, and did not return to it. His place was supplied by a brother named John Petty, who was assisted in the public services by another, called Thomas Knowles. The first thing I did on arriving at the settlement was to ascertain whether the Church was satisfied with the labours of those brethren, or whether they wished me to send them one from Nassau, informing them that if they did they would be required to find the main part of his support. They expressed themselves as perfectly satisfied with their present teachers, and the two brethren were confirmed in their offices by the unanimous vote of the Church. They (the Church) have erected, entirely at their own expense, a neat chapel, capable of seating 180 persons. I found on their books nearly 40 inquirers, from which 21 have been selected for baptism. These were baptized on Sunday morning, March 14th. We met in the chapel at six o'clock, sang the 421st hymn in the Selection, offered prayer, and then walked to the baptizing place, which was about half a mile distant from the chapel, where another hymn was sung, prayer offered, and a short address given to the candidates. About 300 persons were present as spectators, among whom were several of the respectable storekeepers and planters; and though the baptism took a long time to administer, in consequence of the distance we had to walk from the shore on account of the shallowness of the water, yet during the whole time the greatest stillness prevailed, and I never witnessed a baptism in which there was more decorum. As one of the female candidates was raised from the water, she said in a suppressed tone, "Thank God." And I was told that one of the young men arose in the middle of the night to pray to God to be with him that day. Though the Gospel has been preached and churches estab-

lished in those parts for many years, yet many have no love for Christian ordinances, and persecute those who observe them. One poor woman, who was baptized during the absence of her husband, was shamefully beaten by him on his return, simply because she had obeyed the command of her Saviour. The place of baptism being a considerable distance from the homes of the candidates, a couple of tents were erected a little way from the beach, into which they were led on leaving the water. I walked back with brother Petty to my lodgings, while brother Knowles tarried and accompanied the candidates to the chapel, where a short service was held. Before public service in the forenoon I examined the Sunday-school, and found that a large number of the children could read the Scriptures correctly. In the afternoon the Church received the Lord's Supper, and the new members were addressed on their duties, trials, and privileges. The brethren who had been chosen as their teachers on the previous Friday evening also spoke to them, one of them observing that he was almost too overjoyed to do so. At the close of the service they sang, "When I can read my title clear," &c. As they sang they rose from their seats and moved about slowly in the chapel, shaking hands with each other, and becoming somewhat excited as they did so, especially in the chorus, "O that will be joyful, when we meet to part no more." I preached to a crowded congregation in the Wesleyan chapel at night, and held another service in our own chapel on Monday night, when several of the Wesleyan members were present, and that closed a very interesting, and, I trust, profitable visit to Governor's Harbour. On the next morning I started in a small vessel for James' Cistern, a settlement about fifteen miles distant, in company with the Native teachers. Here the people were waiting to welcome us. As soon as we had exchanged friendly greetings, I inquired into their state, and found that there were a few persons desirous of baptism. I called them together and examined them respecting their knowledge of the way of salvation, and the effects produced by that knowledge, the result of which was that four were chosen for baptism. After we had separated for a time, the old leader, July Johnson, came to me saying that it would not be convenient to have the baptism, and, on inquiring into the reason, found all the inconvenience existed in the lack of nice white dresses in which the females might appear at their first communion. I managed to convince them that there was no need whatever that such dresses should be worn, and so the baptism took place in the sea next morning, the Wesleyan missionary who resides at Governor's Harbour being present. When I had taken my stand in the sea with one of the candidates, two women came out with a large mat, which they held up as a screen between the candidate and the spectators. I was surprised at this novel proceeding, and told them to go back, which they did, and then used the mat as a cloak to cover the candidates on leaving the water. As there was no wine to be found in the settlement or near it, the ordinance of the Lord's Supper was deferred till brother Petty could return from Governor's Harbour to give it to them. Before I left the settlement I had a long conversation with the Wesleyan missionary, from which I learned that he and brother Petty worked together, visiting each other's place of worship, and sustaining each other in the exercise of discipline. My departure was signalled by the usual amount of shaking of hands and singing of anthems; and when far out on the waters I heard the words, "Fare ye well, brother Davey, till we meet again." And when distance put us beyond the reach of their voices, we could see numbers of hats waving.

HOME INTELLIGENCE.

Interesting Missionary services have been held during the past month in the county of Northampton and a few places adjacent, attended by the Revs. F. Trestrail and J. Parsons as the deputation, assisted by the Rev. J. T. Brown and neighbouring ministers. After completing the meetings around Frome, the Rev. G. Kerry has visited the northern districts of Scotland. Mr. Trestrail has also visited Cosceley, Mr. Parsons, Tewkesbury, and Mr. Hume, Maze Pond. The Rev. W. A. Hobbs has taken St. Albans, and Cross Street, Islington, with Dr. Underhill. Mr. Saker also kindly giving his assistance at the former place. The Rev. D. Jones, of Brixton, has kindly visited Cambridge and the neighbourhood, as a deputation from the Society. So far as is known, the services and meetings have been well attended, and the interest shown most encouraging.

We have much pleasure in mentioning the safe arrival in this country of the Rev. A. Saker from Africa, and in a good state of health.

The Rev. Charles Carter informs us that he has at length completed his arduous labours on the translation of the Old Testament in the Singhalese tongue. He hopes shortly to return to Ceylon to carry this important work through the Press.

The places on the Committee rendered vacant by the inability of Messrs. H. Rose, J. Benham, and A. Hepburn to attend, have been filled, on the invitation of the Committee, by the Revs. D. Jones, J. Hobson, of London, and S. Newnam, of Edinburgh. Mr. W. Knight has also kindly consented to act as Auditor instead of the Rev. J. Hobson.

 DECEASE OF MR. J. DAKIN.

It is with the deepest regret we have to announce the decease of another of our Missionary staff—that of Mr. Dakin, the Master of the School Department of Serampore College. He left Bengal in the month of February with the hope that the disease, consumption, under which he was suffering, might be stayed by a voyage to his native land. The hope was fallacious. He died at sea on the 21st of April, before arriving at St. Helena. The first part of the voyage was very hot, and the rough weather encountered off the Cape entirely prostrated him. He passed away quietly, and to his beloved wife unexpectedly at last, without one word of farewell. "He rests from his labours." He leaves a widow and five children to mourn his loss.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



JULY, 1869.

CONFERENCE OF IRISH MISSIONARIES AT BANBRIDGE.

THE annual conference of the Baptist Irish Missionaries was held at Banbridge in the early part of last month, under the presidency of Mr. KIRTLAND, Secretary of the British and Irish Baptist Home Mission. The sittings lasted two days. Out of 21 brethren connected with the Mission, 17 were present, *i.e.*:—T. Berry, Athlone; S. J. Banks, Banbridge; R. H. Carson, Tubbermore; J. Dickson, Donaghmore; J. Douglas, Portadown; W. S. Eccles, Grange; P. Gallaher; S. Gray, Dublin; W. Hamilton, Carrickfergus; A. Livingstone, Conlig; A. B. McGowan, Whitehouse; D. Macrory, Derryneil; W. Ramsey, Killeel; S. Rock, Ballymena; J. G. Skelly, Larne; J. Taylor, Tandragee; D. Moore, Larne. The absentees were R. M. Henry, now in America, as one of the Irish Deputation, and Alex. Carson, of Coleraine, who had engaged to take a part in the services connected with the 10th anniversary of the Revival. Distance prevented E. McDonnell and M. Walsh, Scripture Readers, from attending the meetings. Mr. McMaster, of Portglenone, and Mr. R. K. Eccles, of Queen's College, Belfast, were present.

The Chairman, in his opening remarks, alluded to the great questions affecting Ireland, which were agitating the public mind. He observed that a crisis had been reached which had no parallel in the history of what the English called the Sister Island. The Irish Missionaries had wisely abstained from taking any part in the ecclesiastical and political questions that had occupied public attention for some time past; but as men who were anxious, above all other things, for the welfare of their countrymen, and who believed that it was the Gospel of Christ alone that could regenerate Ireland, it became them to deliberate wisely and prayerfully upon the wonderful changes which had been so distinctly foreshadowed in the recent action of the British Parliament; and to consider in what way that new condition of things, that appeared so close at hand, might be used to promote the spread of the Gospel. They had never met on an occasion of greater importance than the present, and he felt confident that two practical results would follow the conference—a higher state of efficiency in the Mission, and an increase of evangelical labours in Ireland.

The Chairman's address was followed by an interesting conversation on "Public Worship, how to make it profitable and attractive." In the course of an animated discussion on *singing*, it was observed by some that the "Scottish metrical version of the Psalms," which is used at many of the

Mission Stations, was unfavourable to improvement in singing, that it did not fully meet the wants of *Christian* worship, and was, moreover, scarcely in place in Baptist congregations. Some brethren confessed to a strong leaning to the Scottish version, but the majority were in favour of introducing a more modern and popular Hymn Book, and several recommended the "Selection of Psalms and Hymns for the use of Baptist Congregations."

The brethren, *Ramsey* and *Gallagher*, gave an outline of a preaching tour which they made last summer, through some parts of Ireland. The relation of the difficulties they had to encounter, the violent opposition to which they were exposed, the large congregations they met with in some places, and the encouragement which they realized, created great interest. In the course of a few weeks they had opportunities of proclaiming Christ to thousands of hearers, including Protestants and Romanists. And while there were "many adversaries," it was evident that God had set before them "an open door." At the request of the Conference, these brethren cheerfully consented to undertake a similar Mission during the present summer. May the Lord strengthen them for this good and perilous work, and give them a full reward of their labours.

At the close of this sitting several of the brethren took part in open-air services which were held in different parts of the town, up to the time of the evening service at the Town-hall, on which occasion Mr. Kirtland preached from Rom. ix. 5. The hall was well filled, and great attention was paid to the discourse.

On Tuesday morning, at nine o'clock, devotional exercises were conducted in the Baptist Chapel by Mr. R. H. Carson, pastor at the church at Tubbermore, at which a goodly number were present, both from town and country, to unite in the earnest prayers which were offered.

The Conference met again at half-past ten, when the Chairman read letters from Dr. Price and Mr. Henry, giving an account of the reception they had met with in America, and the sympathy which had been shown towards their Mission. The brethren next gave some interesting details of their work, including the number of preaching-stations occupied by each missionary, together with his encouragement and difficulties.

From these reports it appears that there are about 110 stations in connection with the Irish Mission, and that each Evangelist preaches on an average, six times a week. A very wide area is covered by these earnest Christian workers. Multitudes hear from their lips the word of life, and, during the past year, not a few have been translated from the kingdom of darkness to the kingdom of God's dear Son. The reports were characterized by a modest and truthful spirit, and were entirely free from any appearance of exaggeration in relation to either successes or difficulties. And it is only just to say of our dear brethren, that there is a spirit of devotion to their work, and a singular adaptation for it, which promises well for the future of the Mission.

Cases requiring counsel were freely discussed, and such advice given as they seemed to require.

Considerable time was occupied in talking over new fields of labour. From several localities there were earnest applications for missionaries. A Christian farmer was present from the mountains of Tyrone—a distance of nearly fifty English miles—to present the claims of a wide and destitute district to the Conference; but he had to return without the promise that his request would be complied with. "The harvest truly is plenteous, but the labourers are few."

At the close of this sitting, the Conference adjourned for dinner. It was remarked that instead of the usual style of after-dinner speeches, the conversation turned upon the topics which had been discussed during the morning, or on some portion of Scripture on which there might be a difference of opinion; and it was very interesting to see missionary brethren, old and young, with their Greek Testaments before them, able to read the Word in the original, and by no means unacquainted with the rules of Biblical criticism.

The meetings were brought to a close with a public missionary meeting in the Town-hall. The chair was taken by Mr. Kirtland, and suitable addresses were delivered by Messrs. Gray, Gallaher, Dickson, and Hamilton. All the meetings were marked by the greatest harmony; and each member of the Conference evidently felt that the time had arrived for united and vigorous action on behalf of Ireland, on a larger scale than had yet been attempted.

Grateful acknowledgments are hereby presented to Christian friends of different denominations at Banbridge, for the kind hospitality which they showed to the Baptist missionaries, and to Mr. and Mrs. Banks and their family, for the truly kind reception which they gave the brethren, and the manner in which they provided for their wants.

A SUNDAY PROCESSION IN AN IRISH TOWN. BY AN EYE-WITNESS.—The policy of Rome is many-sided. She has a profound knowledge of human nature, and skilfully adapts herself to all its phases. She imposes austerities, and grants indulgencies. She provides retreats, in which her devout sons and daughters may escape contamination with the outside world; and she panders to the love of popular and ostentatious display, by getting up imposing and gaudy pageants which please the eye. One of our Scripture readers has sent the following description of a procession which took place a few Sundays ago, in a populous Irish town. "We are living in eventful times. Last Lord's-day will be long remembered in our town. There was a grand procession, in which the Bishop, the Carmelites, and the nunnery school-girls took part. The banners were numerous. On that which took the lead, there was a large picture of the Virgin Mary, which was borne by girls. Next came the Carmelite *women*, covered with white hoods. These were followed by a number of young lads, in white garments. Then came the Carmelite *men*, wearing large brown scapulars, one between the shoulders and the other on the breast. The nunnery girls were dressed in white, with large *green* sashes over the shoulder; and the town girls also in white, with blue sashes. The procession was closed by the bishop and priests, in their canonicals. Over the bishop's head was a grand canopy, carried by Carmelites. In front of the bishop were two lads walking backwards, with censors, which they waved to and fro in the bishop's face. And as he went along, the people fell on their knees before him, thus *worshipping the creature* more than the Creator, who is blessed for ever." Comment is unnecessary. It becomes us to show our pity for the millions who are led away by these delusions, by praying for their enlightenment, and sending Christian teachers to show them the way of salvation.

A DREAM OF IRELAND'S FUTURE.—"I well remember the last evening I spent in Killarney. We had taken a glorious trip through the gap of Dunloe, and had heard the buglers waking the echoes in the hills till they rolled among the reeks and put a mellow tongue in every height, till all the landscape spoke aloud; and when I fell asleep that night I dreamed a dream. I dreamed I saw young Erin pale, but beautiful, tuning her harp. A

mountain breeze gently rippled her hair, her eye was raised to heaven with a glow of grateful gladness. She looked then out to the blue sea, and a smile lighted her face at the sight of a fleet of white-sailed vessels homeward bound. The young men and maidens I had seen in rags departing from the pier were coming back to spend the gold they had amassed abroad, in their own land. Around the feet of Erin were the links of broken chains, and as she struck her harp, the echoes of Dunloe woke up, and the curlews croaked from the sedges down by the silver lake, and through the mountain peaks there rang a burden which seemed to say, 'Babylon the great is fallen!' And the scared priest lifted his hooded head, and the mountain said—'is fallen!' and again his bloodshot eye was raised, and again the voices in the heights exclaimed—'is fallen!' and threading through the rifts and gorges went the sound 'is fallen—fallen—fallen!' And Erin rose and struck her harp in gladness—struck it so loud that I awoke, and beheld it was a dream. But it shall not always be a dream, for the kingdoms of this world SHALL become the kingdoms of our God and of His Christ."—*From the Rev. A. Mursell's Speech at Annual Meeting of the British and Irish Mission.*

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T H E

BAPTIST MAGAZINE.

AUGUST, 1869.

NONCONFORMITY IN OLD LONDON. THE BAPTISTS IN CURRIERS' HALL.

II.

ALTHOUGH he had no share in the conspiracy, Knollys and a large number of others were arrested at the time of Venner's insurrection,* on suspicion of being Fifth Monarchists, and the former suffered fifteen weeks' confinement. Indeed, hundreds of Baptists pined in Newgate for refusing to swear allegiance to Charles the Second. During the festivities of the coronation, many of these prisoners were released, and Knollys being of the number, he prudently escaped into Holland, in the meantime leaving some persons in charge of his London home—a house which was his own property

and worth £700. At that time there lived in London one Colonel Legge, a kind of "loyal" Ahab, who eyed with a covetous glance the pastor's patrimony. After failing to wrest the homestead from its owners by legal means, he literally drove the occupants from the house by force of arms; yet for such enormities there seems to have been no redress when the oppressed were proscribed Dissenters. A sunny set off, however, to such robbery and disaster, were the numerous particular providences which Knollys experienced. While travelling up the Rhine with his family, he was grossly cheated by a

*A reference has already been made to this subject in our article on Canne and How. Among the State Papers in the possession of the Marquis of Hertford, however, there is a letter of Sir John Finch, addressed to Lord Conway, which deserves some notice. A company of Fifth Monarchists, fifty strong, marched from their meeting in Coleman Street to the house of one Johnson, a bookseller, in St. Paul's Churchyard. The rioters demanded the church keys, and on being refused they immediately proceeded to force open the cathedral doors; after which the majority

entered, while some stationed themselves as sentries at the entrance. Persons attempting to pass were sternly interrogated, "For whom are you?" and one unfortunate man who defiantly replied—"For King Charles" was instantly murdered. At first it was supposed that a small detachment of musketeers would easily quell the tumult; but these veterans ran off in dismay when assailed by the fanatical courage of the enthusiasts. The Lord Mayor at length realized the true nature of the crisis, and he appeared on the scene with a strong military force, and compelled

roguish shipmaster, but meeting with the overseer of the skippers and the tolls, that official obliged the captain to refund his ill-gotten gain, in addition to making some handsome compensation. Knollys also built a house in Germany, and on wishing to return to England he was harassed by an inability to dispose of the property, till some unknown benefactor prevailed on the Prince of the province to remit the value of the estate in money.

After the political dangers brought by the Restoration had blown over, Knollys returned to London, there again to settle down in his old capacity of schoolmaster. Prosperity now smiled upon him, and he amassed sufficient means handsomely to

the zealots to retire into Highgate fields. As previously explained, these things occurred on Sunday, January 6th, 1661. On the Wednesday following, the insurgents, with "mad courage," returned into the City, when they fought with such obstinate fury, that the Guards and another regiment retreated in half-an-hour. Neither side allowed quarter. Twenty Fifth Monarchists fell in the street; nine were captured, and six others were killed in a house whither they fled for refuge. Although arriving too late to be of material service, the Dukes of York and Albemarle came up with seven hundred cavalry. Thus ended this memorable rising. Such prisoners as were captured showed a stern indifference or obstinate taciturnity; and one of the number, while being carried to the Tower, declared he would have the king's life. To quell the alarm prevailing in the City, all persons possessing arms were required to have them registered, and the citizens were compelled to take the oath of allegiance. While the public agitation lasted, the Baptists and the Quakers principally suffered, although both those bodies were perfectly innocent of sedition. In connexion with this disturbance the following incident occurred:—A servant of Prince Rupert certified that Lord Albemarle had gunpowder secreted at the cockpit. "The Duke cudgelled the informer with his own hand till he almost maimed him, and the Prince not only put away his servant, but offered to fight anyone who set the design on foot."

portion off his sons and daughter. One of the former assisted in the school at a salary of £60 per annum. Another, on setting up school-keeping himself, received from his father fifty scholars and £250. A third son had £300; and the daughter, on her wedding morning, found herself endowed with a corresponding amount.

Notwithstanding his secular duties, Knollys laboured very hard in his pastoral vocation, frequently preaching three times, or even oftener, on each Sabbath; and besides these regular services at Thames-street, he held an early morning lecture at Pinners' Hall, a building very closely associated with the Baptists of Old London. While the laws against conventicles were relentlessly enforced, Knollys became a principal sufferer; but he made hardship, no less than prosperity, redound, if possible, to the furtherance of good. When enjoying his liberty, the morning was usually taken up by private study, and by attendance in school, the afternoon being given to pastoral visiting. He assiduously tended his flock in weal or woe, and when a member died, the event was invariably celebrated in a funeral discourse. When in prison, as he often was, he still proved himself an indefatigable evangelist, the prisoners being the gainers. An instance of the latter kind occurred in 1670, when he was arrested by the Lord Mayor and confined in Bishopsgate Compter. The warders had scruples about allowing a Nonconformist to instruct their unfortunate charge. These qualms Knollys overruled, and proceeded to institute daily services in the gaol, till he seems to have risen into favour with all parties.

During the spring of 1676, a crowd of afflictions distressed the pastor's household. While apparently near unto death himself, he

suddenly resolved to dispense with restoratives and place his hope of deliverance in God alone. Kiffen and another elder solemnly anointed the patient with oil, according to the apostolic injunction, and he soon after recovered. Then, on the 30th of April, came the saddest experience of all, for at five o'clock on the morning of that day Mrs. Knollys died. At the hour of her dissolution the husband was at Pinners' Hall, and was there followed by the shade of approaching grief. "I had a strong impulse upon my spirit" he said "that my dear wife was departing."

But little more remains to be told of this eminent, and in many respects singular man. His life in the "wilderness, sea, city and prison" exceeded ninety-two years. Such a course was doubtless crowded with events of interest, but of which nothing can now be known. He died in September, 1691, and his end was a fitting sequel to his life. In the republic of letters he is known as the author of twelve pieces which testify to his learning and literary ability, although occasionally his eccentricity seems to have obscured his nobler qualities*

Of Robert Steed, who followed

* See the Life of Knollys, by himself; Crosby's History of the English Baptists; Calendar of State Papers, Domestic Series; Charles II.; Granger's Biographical History of England; Wilson's History of the Dissenting Churches; and also Thomas Harrison's sermon on the Death of Hanserd Knollys. "It appears from his (Knollys') book on the 11th chapter of the Revelation, which he published in this reign (Charles II.) that he was strongly with Quakerism. He was the author of A Flaming Fire in Zion, in answer to Mr. Saltmarsh's book entitled The Smoke in the Temple. If the reader should have patience to peruse these two very singular pieces, he will most probably be of opinion that there is much more smoke than fire in them both."

Granger iii.—338.

Knollys, we have no particulars. A person of the same name was the ejected minister of Lamberhurst, in Kent; and he was probably identical with the pastor at Curriers' Hall. Next in succession came David Croseby, who was no less celebrated for oratorical capacity than for being the giant of his county. As an itinerant evangelist, his efforts in early life were very successful, several churches in Yorkshire and Lancashire having ascribed their origin to his instrumentality. Among his friendly encouragers and supporters in the times of persecution, he numbered John Bunyan. In after years Croseby set up an academy, which he continued to an extreme old age, his death having occurred in 1743. At one period he relapsed into "some awful sin, for which he was compelled to discontinue preaching." He probably succeeded in redeeming his character, for in later days we meet with him as the friend and correspondent of Whitfield.

Associated with Cripplegate and Curriers' Hall is the once popular name of John Skipp, who by some is yet remembered as the patron or preceptor of John Gill, and one of the most gifted Oriental scholars of the early Georgian era. His education was not by any means a liberal one; but on engaging in the ministry, he so earnestly set about self-improvement, and so perseveringly wrought out his design, that in time he achieved the distinction of being accounted an eminent Rabbinical authority. By intercourse with the Cripplegate pastor, John Gill, on coming to London was first prompted to master the Eastern languages; and all his admirers are aware what immense Oriental acquirements he revealed by his great commentary. Skipp's doctrinal sentiments were those of the extreme school of Calvinists;

and this fact, joined to his passion for Hebrew literature, is said to have given a cast both to his character and teaching. He did not long survive the settlement in London of his protégé, John Gill; and this latter manifested his grateful veneration by publishing several of the pastor's writings. Skipp pursued his studies with indefatigable diligence, and by such a procedure probably shortened his days; for he died, as is supposed, while comparatively young, in the year 1721. Of William Morton, Skipp's successor, extremely little can be told. He resigned in 1730 to settle at Westminster, and at that station he died in 1742.

Another once eminent man connected with Curriers' Hall, and contemporary with Gill, was John Brine, who, like the Southwark pastor, was reared at Kettering, but without corresponding educational advantages. During youth the two lads were working companions at a woollen factory in their native town. Their tastes were identical; and both showed a Christian mien and studious predilections. When Brine looked forward to a literary life, circumstances seemed to be against him; but he surmounted first one obstacle and then another, till he proved himself a rare example of perseverance and consequently of the successful pursuit of knowledge under difficulties. When he married he received an inheritance with his wife—Hutter's Hebrew Bible—which he prized as a most valuable dowry. His early settlements were at Kettering and Coventry; but in 1730 he removed to Curriers' Hall. In the metropolis he assumed a position only second to that enjoyed by Gill; for Brine succeeded the doctor in the lectureship at Great Eastcheap, and officiated in turn at the lecture set up by the

Baptists at Devonshire Square. Further evidence of his popularity is found in the fact that a large proportion of his printed sermons were preached on extraordinary occasions. If in any of his habits Brine showed an inclination towards eccentricity, he at the same time presented a singular personal appearance. He "was in person short and thick, and he had rather a strange countenance, that was not calculated to possess strangers in his favour; but his manners were very much those of a gentleman." He was commonly recognized as a high Calvinist, and some even contemptuously identified him with Antinomianism. Waiving, however, the discussion of theological tenets, we are willing to believe that the pastor was perfectly sincere in believing what he professed, because his every-day life was a pattern of virtue and charity. He was the author of forty separate publications, which now lie neglected and forgotten; and if their repose is ever disturbed, it is by some industrious bibliographer, led by taste or necessity to the archives of the British Museum, or to the treasures of Dr. Williams's Library. Our author died in February, 1765, in the sixty-third year of his age, and his remains are resting in Bunhill Fields. The above is about all that is known of John Brine; but our information would have been more ample, had not Dr. Gill, who came to Cripplegate to preach the funeral sermon, been debarred from saying so much as he desired.

John Reynolds, as the son of a Gloucestershire farmer, was brought up at Bourton-on-the-Water. At twelve years of age he experienced conversion; at fourteen he was baptized, and commenced studying the learned languages, under a neighbouring minister of the Established Church; at eighteen he entered

Bristol Academy; and, after going through the curriculum of that institution, he settled in several provincial towns, the chief of which was Oxford. His installation at Curriers' Hall occurred in the Spring of 1766; but for some reason unexplained, he again retired to the country, and returned to London in the following September, to be publicly recognized at a special service. Reynolds never succeeded in achieving what is known as popularity, owing to an unfortunate defect of voice, which originated by accident, and in a very remarkable manner. One morning, while in the act of dressing, he swallowed the studs of his shirt, having incautiously placed them between his lips; and by this means the organs of his throat were permanently injured. Notwithstanding his defects and deficiencies, he maintained an influential position; was loved and respected in his immediate sphere, as well as by admirers in the distance, the academical honour of Master of Arts having been spontaneously remitted to him from America. Towards the close of his life, he was unwillingly laid aside and confined by weakness; but his patience in suffering was a profitable example to all beholders. The serious cheerfulness of his last hours must have delighted and encouraged both visitors and attendants. One day shortly prior to his dissolution, in February, 1792, as he sat musing on, and reviewing the past, he referred with pleasure to the intellectual gratification he had been wont to receive from the works of genius in elegant literature; but to him such things, however valuable they might be in themselves, were

then as vanity. Heaven's unchanging love, and Christ's vicarious sacrifice, were about all he cared to think or converse about. A friend, who stood by the couch of the dying pastor, noticed that his features glowed with delight as he dilated on this magnificent theme. "*Here is terra firma,*" he cried, with an enthusiasm which waiting angels may have inspired, "*I say here is terra firma for a dying man.*"

The last Baptist minister who officiated in Curriers' Hall, was John Wilson, of Warwick. Immediately after his removal to London, the lease of the meeting-house expired, when, as previously explained, the Church migrated to Redcross Street. But by this time the ancient prosperity of the society had departed for ever; and in 1807 the pastor finally relinquished his office, and no successor was afterwards appointed.

In the meantime, we are lingering about London Wall, and about this old court-yard of the Curriers' Guild. Many pensive reflections are spontaneously awakened. There the ancient hall of the Curriers' rises before the eyes of our imagination; week after week, through that long eighteenth century, we see its pews dusted, its doors opened to admit the crowds of worshippers who come and depart, till each, in turn, comes and departs for the last time,—till each, in turn, goes home to die. So, alas, must it be with us! Our little histories, our sorrows, joys, and triumphs, and the monuments we may leave behind to testify that we have lived, will not be heeded in these busy streets when they are peopled with the traffickers of future ages.

G. H. PIKE.

THE METHOD OF CREATION.*

"Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."—ISAIAH xliv. 24.

"So God created man in his own image, in the image of God created He him; male and female created He them."—GEN. i. 27.

"And the Lord God formed man of the dust of the ground."—GEN. ii. 7.

"And the rib, which the Lord God had taken from man, made He a woman."—GEN. ii. 22.

"He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."—JER. x. 12.

IN treating of this great subject in two short papers, it will be my endeavour first to establish certain principles, and then to apply them to the several cases of the creation of worlds and systems, of plants and the lower animals, and of man.

I. MATTER AND MOTION—PROPERTIES OF BODIES—EVOLUTION OR GROWTH—LAWS OF NATURE—ACTION OF MIND ON MATTER.

The first of the five passages at the head of this paper is comprehensive, referring all things to God as Creator; the next three taken together show that, in the work of creation as referred to in the Scriptures, the Creator made use of pre-existing materials; the last passage is explanatory, and implies that the stupendous work was possible, because God possessed both the *scientia* and the executive energy which such a work required.

Probably all the writers mentioned in the note would allow that God is Creator, and most of them do gladly avow this belief; so that the question between them is rather, What

does creation mean? Was it by God's immediate will, or by instruments? Was it by instant fiat or by long process? The question of the creation of matter itself is not much discussed; for it is not from the bare existence of matter that the Creator's existence is usually inferred, so much as from those arrangements and organized dispositions of it which indicate design and contrivance. It is not to mere stones—at least not to mere atoms, either isolated or lumped together—that we appeal in our arguments; it is felt that Epicurus may have his infinitude of atoms, and yet be unable to account for the order and beauty of the world.

"I do not know" (says the Duke of Argyll), "on what authority it is that we so often speak as if creation were not creation, unless it works from nothing as its material, and by nothing as its means. We know that out of the dust of the ground—that is, out of the ordinary elements of nature—are our own bodies formed, and the bodies of all living things."

On the subject of creation three

* Grove's "Discourse on Continuity." Longmans, 1867.—Huxley on the "Physical Basis of Life." *Fortnightly Review*, Feb. 1869.—"Vestiges of the Natural History of Creation." 3rd edition, Churchill, 1845.—Darwin's "Origin of Species." 3rd edition, Murray, 1861.—Darwin on "Variation of Animals and Plants." Murray, 1868.—"The Reign of Law," by the Duke of Argyll. Strahan, 1867.—McCosh's "Method of the Divine Government." 9th edition, Macmillan, 1867.—Hitchcock's "Religion of Geology." Blackwood.

questions may be asked, viz.—Did God, by volition, bring matter into being out of nothing? Whether he did or not, had the matter of solar systems, animal bodies, &c., any existence before it had these forms? If it had, did God's will bring about the present forms directly or mediately? The texts at the head of this paper render it unnecessary to consider the first question, and give us an affirmative answer to the second, so that only the third is left us for discussion; and as a matter of fact, it is this third question which is chiefly discussed to-day. Was creation mediate or immediate; and if mediate, what were the means and processes, and how long has been the history?

The view taken in these papers will be that creation has been by instruments, by long elaboration, and is going on still. Every year, before our eyes, trees are being created by gradual process, and animals by slow gestation and growth. There is a piling of stone on stone to complete the structure, an advance from the initial to the later stages; and we may ask, What reason for this gradual ripening, unless there be some inherent necessity for it? We shall probably find that for any but the very simplest result to be attained, it is as necessary there should be a *process*, as it is necessary, when a body is to pass from one point of space to another, that it should traverse all the line of the interspace.

Matter exists, and all its parts are in relative motion. A first lesson in astronomy convinces us that celestial phenomena result largely from motion; the earth's rotation giving day and night, its revolutions, in conjunction with the parallelism of its axis, giving the seasons. The heat and light of the sun, which are as needful as these motions, are themselves proved to result from smaller

motions in the particles of the sun or its envelope, propagated in millions of small waves across all the intervening gulf. In the same way all the light and colours, the temperatures and sounds of earth are reduced by modern physicists to forms of motion; the rose is red, the live coal is hot, the harp-string sounds, because of a peculiar agitation imparted to the particles—the same agitation always for the same result to the same eye, and hand, and ear. With light and heat go electricity, magnetism, and chemical affinity; all these forces being so related between themselves, and all of them so connected with motion, that they may safely be regarded as modifications of each other, and as modes of motion. Sulphuric acid owes its properties to the motions of its particles, and the same is true of soda; when these two bodies come into contact, the clashing of the two sets of particles generates a new series of motions, and the resulting sulphate of soda has new properties. Hypothetic fluids, imponderable matters, specific ethers, and other inventions, says Mr. Grove, are passing away, and the day is approaching when the two fundamental conceptions of matter and motion will be found to explain physical phenomena.

The laws of motion are as necessary and immutable as the fact of the existence of space; and as soon as matter moves, the laws are exemplified and phenomena begin to fall out. We know nothing of the size of the atoms, but this is of small importance; assuming them to have some regular shape, we may conceive of them as of so many billiard-balls, and reason about them, and transfer the results of our reasoning to the atoms themselves. The results will hold good of the atoms, because the relations between them are mathe-

mathematical; just as what we prove of a large circle is true of a small one, and what we show of the parallelogram of forces is independent of scale. When one ball strikes another and moves it, the motion of the first ball is the cause of the motion of the second; and the cause being such as it is, in amount and direction, the effect must be what it is in both those particulars. There may be an advantage in saying, with McCosh, that

“The cause here is to be sought, not merely in the first ball, but likewise in the property or susceptibility of the second; and as the cause is complex, so the effect is complex also, and comprises not merely the ball once at rest but now in motion, but the ball in motion now slackened or stayed in its movement.”

But Dr. McCosh, while using this illustration, objects to the reduction of all physical phenomena to this physical unity, and thinks he can accept Mr. Grove's correlation of physical forces without receiving their necessary corollary—the possibility of the transmutation of one force into another, and of all into motion. He asserts that the laws which come under our notice in chemistry are those of chemical affinity, and not of mechanical force. He conceives of the chemical “elements” as having been created what they are (not out of pre-existing atoms), and of their properties as being something active, mystical, and indestructible. They are, from the first, so many separate substances, with properties arbitrarily impressed upon them for beneficent purposes. In taking this view he agrees with the author of the “Vestiges,” who quotes with approbation a similar conception from Dr. Buckland. But, if we receive the latest results of science, the conception must be regarded as erroneous. It is stopping too soon to say that

“When we have ascertained a certain chemical compound to be composed of two or more ‘elementary’ substances, which unite according to a certain rule, the mind must rest here for ever, for it can get no farther.”

Chemical experiment at present can get no farther; but the mind has gone beyond, and conceived of one form of matter out of which all “elements” are composed, and from the grouping and motions of whose atoms their properties result. We adopt this view because of its truth; and then, just because it is true, we find it to be best. Only on this view is there any room for design and contrivance in creating the “elements” themselves; in so grouping together the constituents of an “element” that the play of its atoms shall bear that relation to other “elements” which we call its chemical properties.

The first law of motion is, that a body continues in its state of rest or of uniform motion in a straight line, unless operated upon from without. The second law is that the change of motion is proportional to the force impressed, and is produced in the same right line in which that force acts. The third law is that reaction is equal to action and in the contrary direction. As a matter of fact the parts of matter are in motion, and these are the laws which they must necessarily observe in all their travels and collisions. In our physical inquiries we trace the motion of the billiard-ball number 10 to that of number 9, which struck it, and of ball number 2 to number 1 which struck it: we never find any form of motion which has not originated in a preceding form, and we say with the Duke of Argyll, that “everything is brought about by way of natural consequence.” But how is the first ball moved? and (which is of still more importance) how comes it

that the movements are such that worlds and systems, flowers and trees, and men's bodies are built up? Unguided atoms, giving one another random strokes in the dark, could generate nothing but chaos; or if we begin with chemical elements, their mutual action, if uncontrolled, would be chaos stirred into tenfold confusion. The contents of a chemist's laboratory upset would give us terrible explosions and a medley of new compounds, but this would be very little like the systematic analyses and syntheses conducted by a skilful chemist carefully working out his purposes, and elaborating useful products. Suppose that Wisdom has created the best possible "elements"—groupings of atoms whose interaction shall give scope for the greatest variety of good result—yet, in the very nature of things, bad results are possible. The elements admit of being mixed into a chaos; they admit also of a cosmos, if there be a guiding hand.

Moving matter pushed out of one path *must* take some other. In either the chaos or the cosmos the new states and relations will always spring out of those immediately preceding; but the one present arrangement admits of a million different successors, and whether the next step shall be in the direction of greater order or worse confusion depends on a controller and on his character. Creation means guidance of the atoms, order in the phenomena, results designed and brought about, and others, which would have fallen out of themselves, prevented because undesirable.

As new results must be built upon those already existing, and may require greater complications of atomic grouping and greater varieties of motion, the present may be a necessary preliminary to the future, and the future which is contemplated

may be so much an advance upon the present, that it can only be reached by passing through many intermediate stages, that is to say, there must be a *process* of working, as men must manufacture bricks before they can build houses, and make houses before they can have towns.

The Great Worker may arrange for *classes* of contemporaneous phenomena and recurrences of similar events—for the existence, let us say, of many quadrupeds which shall all be mammalia, of many men who shall all be mortal; for the succession of the seasons, and the rise of sap in trees in the spring. Man may call these generalized facts, laws of nature, and learning to depend upon them, find them useful for his every-day guidance. McCosh says they are necessary for man's guidance, are necessary in no other sense, and are made for the good of God's intelligent creatures, who attain knowledge by induction. In this he is again in accord with the author of the "Vestiges," who refers us to "the primitive Almighty will, of which these laws are merely the mandates," and in accord with Huxley, who will not have it that an unsupported stone *must* fall to the ground: "Fact I know, and law I know, but what is this necessity save an empty shadow of my own mind's throwing?" It is, indeed, evident that law, in the sense of arranged similar results, either contemporaneous or successive, implies a lawgiver, who, as he has imposed the law, may also alter it or let it run out its course, as a passing phase of a wider law. Law in this sense can originate nothing: it is itself dependent on intelligence for its origination: but McCosh is unfair to the men of science in attributing to them the theory that the whole creation results from laws of this

sort. He is very successful in demolishing the theory, and showing that such laws, so far from being able to produce the beautiful adaptations which are so numerous in nature, are themselves the results of nicely-balanced and skilful adjustments; but the foremost minds in science do not hold such a theory. "It is held," McCosh says, "by superficial thinkers disposed to materialism and atheism," and by "men of science falsely so called," but among these he includes, at least, the author of the "Vestiges," and that author does not hold this theory.

Law is a much ill-used term, and is used by most philosophical writers in several senses. In some of their statements, where they mentally revert to one sense of it, they are credited by their opponents with referring to another; and their supposed position is assaulted and taken when they are really strongly entrenched elsewhere. The Duke of Argyll distinguishes five senses of the phrase, "laws of nature;" and McCosh himself gives three senses, viz.—(1.) the properties of bodies, such as the power possessed by an alkali to neutralize an acid; (2.) the relation of the cause in actual operation to its effects, or the action of two or more bodies, such as an alkali and an acid, so adjusted that their properties operate; (3.) a generalized set of facts, or objects and events grouped together by points of resemblance. Having done this, he should not afterwards speak as though men of science used the expression only in the third sense. The physical philosopher believes that there is a cause for every event, so that the present grows out of the past, as the present view in a kaleidoscope is the necessary result of the previous disposition of the pieces of glass, and the peculiar turn given

to the instrument. A law of nature is not to him a mere succession of similar events, so much as a succession of events of which the preceding *cause* the following, even though they be dissimilar. The return of the comet of 1682 was predicted by Halley before it had been seen to go once round its orbit, and although the ordinary form of cometary paths had never been ascertained. The November meteors were dragged into our solar system through the operation of the law of gravitation, and their course from that moment was very dissimilar from what it had previously been. Recurrences are, as McCosh says, necessary to man, enabling him to anticipate the future, and take steps for the accomplishment of his purposes; but this only because of man's ignorance: he counts on the round of the seasons after a few years' experience of the orderly recurrence, but with full scientific knowledge he might count on it after a few measurements and calculations. What the physical philosopher often means by law is such a relation of present things among themselves, and of present states to the past out of which they arise, and to the future towards which they tend, as renders everything thus calculable theoretically, though in practice our mathematics often fall short. Probably he would be quite willing to accept McCosh's statements that "the world at a given instant consists of substances with their properties adjusted to each other, these properties (and not laws) constituting the primary, or rather the sole moving power residing in the physical world;" and again, "The adaptation of material nature to man's constitution is seen, first, in the circumstance that every event has a cause, and, secondly, in the circumstance that it has a natural cause."

The great fact of physical nature is this evolution or growth, which Grove contends for when he says that from a fragment of stone we can get the history of a period myriads of years ago, that Saturn's ring may help us to a knowledge of how our solar system developed itself; and which McCosh allows, when he declares that, "like all bodies, nature has its times and its seasons; it recruits itself like the plant, it renews its age like the eagle; the present is the fruit of the past, and bears the seed of the future." McCosh, would, of course, contend that the will of the Deity comes in somewhere, and really controls results, and Grove would perhaps allow this, as it certainly must be allowed.

And how does the Divine Will act upon matter? That it *can* do so is certain, for *our* own wills do; we know not how, but at some point in us it is done. "Our volition," says Huxley, "counts for something as a condition of the course of events;" and will is will, mind is mind, the universe over. That the Divine Will does so act, we know from the results—those appearances in nature which exactly correspond with what our own intelligence and will are concerned in producing. Some would be for leaving the matter here; God's will is potent: he speaks, and it is done; the creation is accounted for. But our subject in these papers is the *method* of creation, and we have already seen that creation is by process and growth, that great results require to be elaborated and built up from smaller ones. The testing question has been put to us, Could not God, by an act of volition, move a mountain, as we by willing it raise our arm? The answer must be, yes; and yet two or three

things must be said, to save the answer from being misunderstood. First, our will does not move our arm directly; but the bone is lifted by muscle, the muscle excited by nerve, the nerve instructed from the brain, and in the brain there is we know not what complication of delicate structure, perhaps arranged in series. The arm-bones are lifted mediately, and why so, if there be not some necessity in the nature of things? Would an engineer make crank and piston and steam-box, if the steam could as well be made to act directly on the wheels? We cannot say, therefore, that, in the case of the Divine volition moving a mountain, there would be no intermediate acts, no apparatus, though the effect might be quicker than instantaneous. Next, if the mountain to be moved is Mont Blanc, and the place to which it is to be removed is the Isle of Wight, must not the mountain pass along all the line of the interspace, arriving at one point after another, and last of all at its destination? And suppose the change contemplated is to re-arrange all the mountains of the globe, collecting them on the North American continent, and piling them a thousand Pelions high into a pyramid, would not the necessary travels of the mountains and their concentration and marshalling, as at bugle call, be *a process*? If for mountains we substitute atoms, hurrying to build up a crystal or drawing together to form a flower, the case is not altered; distances are shortened, but not annihilated, new arrangements of matter are coming to be, new creations are taking place, by *process*,—and by the will of God.

GEORGE ST. CLAIR.

Bambury.

QUAKER ANNALS.

THE Baptists and the Quakers ought to love one another, for they have suffered many things in fellowship. Abused, defamed, pillaged and imprisoned, their oppressor was still the common enemy. Alike obnoxious to the ecclesiastical Moloch on whose altar they bled, they were equally resolute in defying his threats, or in lending an ear to his treaties of compromise—walking sometimes in darkness, but incapable of retreat; unintelligible to outsiders, and incoherent, it may be, in their proclamation of truth, yet faithful to the light which they had, and faithful to the generation among whom they walked. The clerical parties by turns dominant in the State, were, then as now, diverse and antagonistic in the articles of their belief. In one point of their practice they were cordially agreed, namely, in their resolution to tread into dust the men who presumed to think for themselves. The nation had cast off some grosser forms of error, but the witchery of sacramental formulæ was still worked with baleful diligence; and “Anabaptists and Quakers,” who exposed the sham and denounced its blasphemy, came by common consent to be regarded as fair game for the pulpit occupant no less than for the political scribbler.

It is true the sufferers, when they found themselves shut up together in prison, not unfrequently fell foul of one another; and to the bread and water of affliction added the bitterness of strife: but it is also true that neither party could charge the other with persecution. It was not Baptists who flogged Quaker men and women from

tything to tything; nor, on the other hand, would the principles of George Fox have ever permitted such a remedial measure to be applied in the correction of even the most profligate heresy.

Still they were not cordially one in heart. The real or supposed readiness of the Baptist to draw the sword in defence of his civil rights, was condemned, so the Quaker thought, by the doctrine of passive obedience which seemed to be inculcated in such precepts as “Resist not evil.” Nor, again, could the Baptist who accepted his Lord’s command to segregate himself by an open act of profession, tolerate the idea of making the limits of Christ’s kingdom dependent on family relationships, or, indeed, anything that looked like it. Perhaps it would be unsafe to declare that such was the naked creed of the Quakers when they gathered their children within the fold; but so vast a shoal of errors had, during the long history of the Church, cropped up from the practice of Christianizing babies, that the Cromwellian Baptists might well be pardoned for the cut-and-thrust carnage which they dealt to all the Judaizers around them.

But the views which they held in common—this is our present standpoint; and it is out of affection for these that it is now proposed to revive in the pages of our Magazine some portions of Quaker history which appear to have escaped the notice of popular historians. Many a passage in English history acquires elucidation, and many a public character stands forth arrayed in un-

suspected attributes, when viewed in the light of Quaker annals. And even if the martyrologist had nothing to tell us beyond the story of his brethren's matchless endurance, the men are worth a fair hearing, and their memory challenges a generous salutation. Theirs was truly a noble apostolate which, in an age of transition, could "show itself not to be

tempted for a moment by wealth, by place, or by power; which, though chargeable with the commission of some follies, was never convicted of a single crime; which could endure innumerable wrongs, but never furnish one example of resistance or revenge." So wrote R. A. Vaughan, in his "Hours with the Mystics."

(To be continued.)

DAMASCUS.

MANY facts of much interest, both sacred and profane, cluster around the name of this Syrian city. The name itself has been the prolific parent of other names, familiar more or less to modern ears. "The *Damask* rose" (for example) means the rose of Damascus, that beautiful red rose, which came to Europe from the eastern city, and which still flourishes there in untold numbers, concerning which the author of "Eothen" says, in his account of a visit to the spot, "High above your head, and on every side down to the ground, the thicket is hemmed in, and choked up by the interlacing boughs that droop with the weight of roses, and load the slow air with their damask breath," and of the use of which word poets are so fond, as witness Tennyson:—

"While dreaming, on your *damask* cheek
The dewy sister eyelids lay."

Our young people in their fondness for *damsons* should recollect that their favourite fruit is so called because Damascus sent it to them; "*Damask* steel," once so famous for sword blades and daggers, gets its name from the renowned city; so also "*Damask* cloth," with its raised

figures of dainty shining silk, tells us of the skill of the Syrian looms, or at least of the luxuries in which the ancient inhabitants of Damascus could indulge. In the Book of Amos, iii., 12, we read the words, "Damascus in a couch," which some expositors translate, "a *damask* couch," which rendering would show that as early as 800 years before Christ, before the foundations of ancient Rome were laid, and while, perhaps, blind Homer was singing his "Iliad" at the feast of Grecian bards—the citizens of Damascus were producing or importing those silken fabrics which have sent their name through the wide world. It follows, then, that the *antiquity* of Damascus must be very great. It is so, indeed, being one of the most ancient cities—perhaps *the* most ancient in the world. It was certainly known in the time of the Patriarch Abraham, now nearly 4,000 years ago, for the steward of Abraham was "Eliezer, of Damascus." Josephus makes the city much older than the time of Abraham; and there is a tradition of long standing which makes the neighbourhood of the city part of the first Paradise, and lays the scene of the first murder

there. To the latter portion of this tradition Shakespeare alludes, in the First Part of Henry VI., i., 3 :—

“Now stand thou back, I will not budge
a foot ;
This be Damascus, be thou cursed, Cain,
To slay thy brother Abel, if thou wilt.”

Without assenting to these extravagant traditions, we may soberly assert that the city is one of the most ancient which the world contains. *The Scripture references to Damascus* invest the city with much interest. Abraham was familiar with the place ; for, in the rescue of his nephew, Lot (Genesis xiv., 15), he pursued the routed chieftains “unto Hobah, which is on the left hand of Damascus.” A thousand years elapsed between the time of Abraham and that of David, during which period Damascus is not mentioned in the sacred record ; but in 2 Samuel, viii., 5, 6, we read :—

“And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus, and the Syrians became servants to David, and brought gifts.”

But the city did not submit without many a struggle ; for one Rezon “gathered men unto him, and became captain over a band, . . . and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon” (1 Kings xi., 24, 25). For more than 200 years from this time, the fortune of Damascus was greatly varied, sometimes being at peace with Palestine, sometimes maintaining “an armed neutrality,” and sometimes being in a state of open and active warfare. About 740 years B.C. one Rezin reigned at Damascus, and, being an ambitious man, he entered into a plot with Pekah, king of Israel, to attack Jerusalem, and dethrone

Ahaz, the King of Judah. Fearing to be overmatched if he fought alone, Ahaz entreated the aid of the powerful ruler of Assyria, Tiglath-pileser, obtained it, with the important result that Rezin was slain, his kingdom destroyed, a multitude of his subjects carried into captivity, and Damascus reduced to subjection, and perhaps to ruins (2Kings, xvi., 1-12). After this the Syrian city remained for a long time in a depressed condition, thus fulfilling the inspired prediction of Isaiah and Amos. The words of the former prophet are, “The burden of Damascus. Behold Damascus is taken away from being a city, and it shall be a ruinous heap” (chap. xvii). Amos, nearly 800 years B.C., was inspired to say, i., 3, 4 :—

“Thus, saith the Lord, For three transgressions of Damascus, and for four, I will not turn away the punishment thereof ; . . . but I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.”

About 600 years before Christ the prophet Jeremiah thus writes :—

“Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her ; anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy !” (Chap. xlix., 24, 25.)

From this time we get glimpses of Damascus from the pages of profane, that is, uninspired, secular history. Strabo says—

“That it was the most famous place in Syria during the Persian period ; and we find that before the battle of Issus it was selected by Darius as the city to which he should send, for better security, the greater part of his treasures. Shortly after the battle of Issus, it was taken by Parmenio, and from this time it continued to be a place of some importance under the Greeks, becoming, however, decidedly second to Antioch.”

Ultimately it fell into the hands of the all-conquering Romans, about

sixty-five years before Christ. In the time of the Gospel history, and of the Apostle Paul, it formed part of the kingdom of Aretas, who is mentioned—2 Cor., xi., 32—"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me." This Aretas was father-in-law of Herod Antipas, and, like the Herods, held his kingdom by the good will of the Romans. Damascus grew in magnificence in the early centuries of the Christian era, and, when taken by the Mohammedan Arabs, in 634, was one of the greatest cities of the eastern world. Since then it has had its vicissitudes, but, for the most part, its prosperity has continued, and its population is now reckoned at 150,000 souls.

We must here say something concerning the physical beauties of Damascus and its neighbourhood. These have always been greatly admired. Naaman, the Syrian, naturally admired them; and, in a merely physical sense, he was right in asking, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Fifteen hundred years later, Mohammed stood near to it, whilst yet a camel-driver from Mecca, and, after gazing for a time upon the beautiful city, turned away without entering it, saying, "Man can have but one paradise, and my paradise is fixed above." As it was then, so is the city now—a veritable Eden, "a garden of the Lord." Modern travellers vie with each other in their vivid descriptions of the place; and the ever-abundant waters, which have caused its prosperity, and well earned their title of "Eye (fountain) of the East." The following description is from the pen of the eloquent author of "Eothen":—

"This 'holy' Damascus, this earthly

paradise of the prophet, so fair to the eyes, that he dared not trust himself to tarry in her blissful shades. She is a city of hidden palaces, of copses, and gardens, and fountains, and bubbling streams. The juice of her life is the gushing and ice-cold torrent that tumbles from the snowy sides of Anti-Lebanon. Close along on the river's edge, through seven sweet miles of rustling boughs and deepest shade, the city spreads out her whole length; as a man falls flat, face forward, on the brook, that he may drink, and drink again—so Damascus, thirsting for ever, lies down with her lips to the stream, and clings to its rushing waters.

"The chief places of public amusement, or rather of public relaxation, are the baths, and the great café. This last is frequented at night by most of the wealthy men of the city, and by many of the humbler sort; it consists of a number of sheds, very simply framed, and built in a labyrinth of running streams—streams so broken and headlong in their course that they foam and roar on every side. The place is lit up in the simplest manner by numbers of small, pale lamps, strung upon loose cords, and so suspended from branch to branch, that the light through it looks so quiet amongst the darkening foliage, yet leaps and brightly flashes, as it falls upon the troubled waters. All around, and chiefly upon the very edge of the torrents, groups of people are tranquilly seated. They drink coffee, and inhale the cold fumes of the narghilè; they talk rather gently the one to the other, or else are silent. A father will sometimes have two or three of his boys around him; but the joyousness of an Oriental child is all of the sober sort, and never disturbs the reigning calm of the land. But its gardens are the delight—the delight and the pride of Damascus; they are not the formal pastures which you might expect from the Oriental taste; rather, they bring back to your mind the memory of some dark old shrubbery in our northern isle that has been charmingly *un-kept up* for many and many a day.

"Wild as that, the highest woodland of a deserted home in England, but without its secret sadness, is the sumptuous garden of Damascus. Forest trees, tall and stately enough, if you could see their lofty crests, yet lead a tussling life of it below, with their branches struggling against strong numbers of bushes and wilful shrubs. The shade upon the earth is black as night. High, high above your head, and on every side all down to the ground, the thicket is hemmed in, and choked up

by the interlacing boughs, that droop with the weight of roses, and load the air with their damask breath. There are no other flowers. Here and there there are patches of ground clear from the cover, and these are either carelessly planted with some common and useful vegetable, or else are left free to the wayward ways of nature, and bear rank weeds, moist-looking and cool to your eyes, and freshening the sense with their earthly and bitter fragrance. There is a lane opened up through the thicket, so broad in some places, that you can pass along side by side, in some so narrow (the shrubs are for ever encroaching) that you ought, if you can, to go on the first, and hold back the bough of the rose tree. And through the sweet wilderness a loud rushing stream flows tumbling along, till it is halted at last in the lowest corner of the garden, and there tossed up in a fountain by the side of the simple alcove."

There are very sacred memories associated with this charming Syrian city, and with a reference to these we will bring our remarks to a close. The name of Naaman, the Syrian general, and the miraculous cure wrought for his benefit, arise to the mind when the word Damascus is mentioned. The 5th chapter of the 2nd book of Kings contains the interesting narrative. In the 9th century before Christ a Syrian child was born, whom his parents naturally named Naaman. The word means pleasantness, as the beautiful narrative of Ruth clearly shows.

"Is this *Naomi*? And she said unto them—Call me not *Naomi* (pleasant), call me *Mara* (bitter): for the Almighty hath dealt very bitterly with me."

The child grew to be a great man and a cherished courtier; it was probably he who struck Ahab ("drawing the bow at a venture") with his mortal wound, and thus gave "deliverance to Syria": "but he was a leper." His leprosy was of the white kind (verse 27), and was considered incurable. Every reader of the Bible is familiar with the fact and means of Naaman's miraculous cure.

"Naaman's appearance throughout the occurrence is everywhere characteristic and consistent. He is every inch a soldier, ready at once to resent what he considers as a slight cast either upon himself or the natural glories of his country, and blazing out in a moment into sudden 'rage,' but calmed as speedily by a few good-humoured and sensible words from his dependants; and, after the cure was effected, evincing a thankful and simple heart, whose gratitude shows no bounds and will listen to no refusal."

Naaman soon after passes away from the sacred record; but we hope that he became a true worshipper of the Lord whose prophet had wrought so signal a cure for his benefit, and that his redeemed spirit is now in that blest world where no leprosy either of body or of soul will ever be known. The City of Damascus is also notably connected with the eventful life of the Apostle St. Paul. It was on the road to Damascus that the ever-memorable conversion of Saul of Tarsus took place.

"If the importance we are intended to attach to particular events in early Christianity is to be measured by the prominence assigned to them in the Sacred Records, we must confess that, next after the passion of our blessed Lord, the event to which our serious attention is especially called is the conversion of St. Paul. Besides various allusions to it in his own epistles, three detailed accounts of it are found in the Acts. Once it is related by St. Luke (Acts ix.), twice by the Apostle himself, in his address to his countrymen at Jerusalem (xxii.), and in his defence before Agrippa at Cæsarea (xxvi.). No journey was ever taken in which so much interest is concentrated as this of St. Paul from Jerusalem to Damascus. It is so critical a passage of God's dealings with man, and we feel it to be so closely bound up with all our best knowledge and best happiness in this life, and with all our hopes for the life to come, that the mind is delighted to dwell upon it, and we are eager to learn or to imagine its details. The conversion of St. Paul was like the call of a second Abraham. But we know almost more of the Patriarch's journey through this same district, from the north to the south, than we do of the Apostle's in an opposite direc-

tion. It is easy to conceive of Abraham travelling with his flocks and herds and camels. . . . It is difficult to guess what was the appearance of Saul's company on that memorable occasion."

But at length they drew "near to Damascus," and Saul caught glimpses of that fairest of cities.

"All travellers in all ages have paused to feast their eyes with the prospect; and the prospect has been always the same. It is true that in the Apostle's time there were no cupolas and no minarets: Justinian had not built St. Sophia, and the caliphs had erected no mosques. But the white buildings of the city gleamed then, as they do now, in the centre of a verdant, inexhaustible paradise. The Syrian gardens, with their low walls and water wheels, and careless mixture of fruits and flowers, were the same then as they are now. The same figures would be seen in the green approaches to the town; camels and mules, horses and asses, with Syrian peasants, and Arabs from beyond Palmyra. We know the very time of day when Saul was entering these shady avenues. It was at mid-day. The birds were silent in the trees. The hush of noon was in the city. The sun was burning fiercely in the sky. The persecutor's companions were enjoying the cool refreshment of the shade: and his eyes rested with satisfaction on those walls which were the end of his mission and contained the victims of his righteous zeal."

Then it was that the wondrous event took place which changed Saul of Tarsus into Paul the Apostle—an event which changed the history of the Church and the world, which filled hell with grief and heaven with a new joy.

The mediæval traditions of St. Paul's connexion with Damascus are, of course, numerous, and are thus referred to in Dean Stanley's "Sinai and Palestine":—

"With regard to the conversion of St. Paul, 'as he drew nigh to Damascus,' it is not likely that the exact scene should have been preserved; and it is curious that no less than four distinct spots have been pointed out at different times along the

road to Damascus, at a greater or less distance, within ten miles from the city. Of these four spots the only one now to be remembered seems to be that which has just been mentioned. And even of this the tradition is only retained in the Latin Convent. The ignorant guides of the place point it out only as the place where St. Paul hid himself after his escape; and all memory of the vision and conversion is lost. After all it is most probable that the Apostle's approach to Damascus was not on the eastern side of the city at all. 'The road to Jerusalem,' then, as now, would have most naturally brought him into the city by the southern gate (now called 'the Gate of God,') or the western gate, leading to the heights of Salihyeh; and with this agrees the spot shown as the scene of the conversion till the close of the seventeenth century. From the southern gate a long wide thoroughfare penetrates into the heart of the city, now called the 'Street of Bazaars.' In this thoroughfare have recently been discovered the remains of the only authentic locality mentioned in the history of St. Paul's stay at Damascus. Fragments of pavement and broken columns have been excavated, showing the course of the 'Straight street,' or 'Via Recta,' which here, as in all the Syro-Greek, or Syro-Roman towns—Palmyra, Gerasa, Sebaste, Philadelphia (Amraân), and Antioch—intersected the city in a straight line, adorned with Corinthian colonnades on each side. A few steps out of 'the Street of Bazaars' in an open space called 'the Sheikh's Place,' is the so-called 'House of Judas,' which contains a square room, with a stone floor, one portion walled off for a tomb, which is covered with the usual offerings of shawls. In another quarter is shown 'the House of Ananias.' Both are revered by Mussulmans, as well as by Christians.

"At the distance of two miles outside the wall is the village of Hobah, said to be that to which Abraham pursued the kings. (Gen. xiv. 15). The only place now visited in it is the Synagogue. In the corner of the building is a hole, said to have been the retreat of Elisha, and entered by a rude staircase, long worn away. It is still frequented by sick pilgrims, who 'come and sleep, and rise the next morning well.' In the centre of the building is a space enclosed within rails, formerly said to mark the place of Hazael's coronation, but now called the grave of Elisha's servant (evidently meaning Gehazi), who died here, aged 120, and over whose grave this railing was erected to prevent the burial of another on the same spot."

DESCRIPTION OF THE GERMAN MISSION IN THE COLE COUNTRY.

A SHORT time since we noticed the lamentable schism which has taken place in the German Mission in the south-east division of Bengal; and, having now received a more detailed statement of the circumstances connected with it, proceed to lay them before our readers, who we are confident cannot fail to take an interest in the most prosperous of the Missions in Northern India.

The Cole Mission was founded in 1845 by Pastor Gossner, of Berlin, who sent out a body of agents, prepared to labour for their own support. After suffering great privations for a long period, they were expelled from the province during the mutiny, but returned to their stations on its suppression. On the death of the pastor in 1858, a committee, or curatorium, was formed at Berlin for the management of the Mission, and, from the following year, a fixed stipend of 70 rupees a month was allotted to each married and ordained missionary—subsequently increased by 20 rupees—with a lower sum for the others, and a small allowance for children. After 1859, the Mission experienced a degree of unexampled success. Entire villages received Christian instruction and Christian institutions with the greatest avidity, and it became evident that the number of missionaries required to be greatly augmented, and that men of erudition and theological training were wanted to educate a body of Native pastors. The earlier missionaries were admir-

ably adapted, by their simplicity of character, to found a Christian Church among a race of untutored savages; but they were the first to call for the aid necessary to build up the Church, and to give intellectual elevation to the people. The report of these missionaries regarding the success of their labours may be received with perfect confidence, corroborated as it has been by Colonel Dalton, the political commissioner, and by other European gentlemen who have visited the villages inhabited by the converts, who, to the number of 12,000, have received Christian baptism. They unite in bearing a grateful testimony to the great and beneficial change which has been wrought in the country through these evangelical labours.

The Mission continued to prosper till two years ago, when two new University men arrived from Europe, and the Rev. Mr. Ansorge became secretary to the Berlin Curatorium. He had been a member of the Mission in 1846, but, after a few months, left it on some trifling difference with his brethren, and joined the Church Missionary Society. It was at this time that the bitter animosity which has now rent the Mission began; the new men were proud of their University position, and the simple-minded and zealous labourers who had broken up the soil and sown the seed, were treated with scorn, and assailed with continuous misrepresentations. At length the Berlin Curatorium, without consulting the

missionaries, issued orders that the Mission establishment in Chota Nagpore should be placed under a committee, to be renewed every three years. It was, in the first instance, to consist of Mr. Batch, the senior missionary, and two of the juniors: an arrangement which could not fail to leave him in a constant minority, and to deprive him of all influence. At the same time, Mr. Ansonge was sent out with plenary powers to introduce the new constitution. His proceedings are thus described in one of the most influential journals in Bengal:—

“Mr. Ansonge seems to us to combine some of the most eminent qualities of the Jesuit and the Grand Inquisitor. The disappointed missionary of 1846, clothed with all the arbitrary power of a priest, and exercising that power with an offensive tyranny—which, we trust, is not common in the Lutheran Church—becomes the accuser of brethren who have done the greatest missionary work in India in these days; taunts them as liars, hints that they are thieves, lectures them like school-boys, and ends by driving them out of the Mission which they alone have created. Men who were so abandoned by their own committee, that Bishop Cotton had to tell that committee its duty; men who lived with the simplicity of anchorites—who laboured, at one time, with their own hands; who, at another, had not the bare necessaries of life—are accused of self-seeking and swindling, in plain English, by a former associate, who showed his hatred towards them from the first hour that he landed in the country, with the plenary powers of an impartial judge.”

At a conference held to investigate these charges, two Calcutta merchants, one of them a German, completely disposed of these slanders, revealed their baseness, and fully established the self-denying simplicity of the men against whom they were brought. While Mr. Ansonge declares that “Mr. Batch has done things unworthy of a child of God, that what appeared faithfulness

had no weight with him, and that it was nothing but the faithfulness of the unjust steward;” the political commissioner, in common with every European resident and visitor from Calcutta, declares that it is “to the untiring zeal of Mr. Batch, to his devotedness to the cause, his ability, his noble character, and his intimate knowledge of the language and usages of the people, that the success of the Mission is mainly due. Mr. Batch is known to every man almost in Chota Nagpore, and by every one who has heard him spoken of, whether Hindoo, Mahomedan, Cole, or Christian, he is looked up to with respect, for his piety, ability, and unaffected simplicity of character.”

Mr. Batch and six of his brethren have found it necessary to secede from the Berlin Mission; and, as the Curatorium has since approved of the proceedings of Mr. Ansonge, all hope of reconciliation is vain. On the occurrence of former difficulties, the Church Missionary Society generously came forward and afforded support to the missionaries without requiring them to abandon their connection with Berlin; and the late Bishop of Calcutta, Dr. Cotton, endeavoured to heal the breach by a correct representation of the case to the authorities in Prussia. But the present Bishop has at once, and, in the opinion of almost all men in India, most hastily, received the seceders on the staff of the Gospel Propagation Society, and caused them to submit to the humiliation of re-ordination, as if, to use the words of John Howe, “anything could have two beginnings.” The principles of sacerdotalism which distinguish that corporation will thus be introduced among the half instructed Coles, just emerging from the barbarism of twenty-five centuries; and they will be taught to consider the ordinances performed by the pas-

tors from whom they received the elements of Christian truth, as irregular and invalid. It is said that the majority of the converts still cling to the old missionaries, and a spirit of irreconcilable discord is thus injected into this once happy and flourishing Christian community. The only advantage connected with these lamentable events, is that which accrues to the Gospel Propagation Society, which receives the accession of a large and prosperous Mission, made ready to its hands. This will tell on a hundred platforms, with the same effect as the Sandwich Island Mission—which, after receiving an Anglican bishop, was paraded through the country as a Church of England Mission, after the entire population had become Christian through the labours of another missionary body. But the deed is now irrevocable, and the protest

of the Berlin Curatorium is futile. Their folly has cost them one half the Mission, and injured the character of the other half. The Bishop, if he had been disposed to follow the example of his illustrious predecessor, Dr. Cotton, might have been instrumental in healing the breach which he has now made irreparable. But the bait was too tempting to be able to announce, as he has now done, with great *eclat*, that he has received 7000 converts into connection with the Gospel Propagation Society and ordained five missionaries. It is to be regretted that apostolical succession should not include homage to that apostolical authority which forbids a minister of the Gospel “to boast of things beyond our measure, that is of other men’s labours,” or “to boast in another man’s line of things made ready to our hand.” M.

ON THE ANTS OF SCRIPTURE.*

BY CHARLES KIRTLAND.

MR. ST. CLAIR, in his paper on Proverbs vi. 6—“Go to the ant, &c.” which appeared in the BAPTIST MAGAZINE for April, scarcely does justice to King Solomon, as a naturalist. After placing in contrast several quotations from ancient and modern authors on the habits of the ant, the writer of the article observes,

“The question will perhaps be asked, How Solomon the wise, Solomon the naturalist, who spake of trees, of beasts, of fowl, and of creeping things and of fishes, came

to be imposed upon by the ants carrying their pupæ: and what bearing this fact has on the question of his inspiration, and the inspiration of the book of Proverbs?”

The way in which our brother disposes of this question, is anything but satisfactory. His remarks seem to convey the impression that the wisest and most accomplished of men, who had not only traversed all the fields of knowledge, but thoroughly explored them, was imposed upon by vulgar errors; that he who

* The above paper was written in the month of May last, and therefore before Mr. Budden’s letter and Mr. St. Clair’s reply.

discoursed with such wonderful accuracy on all other subjects, blundered when he spake of insects. Mr. St. Clair intimates, that while the truths communicated by the sacred writers were inspired, the illustrations they employed were not required to be scientifically correct; that it was quite a matter of indifference whether they were correct or not, so long as the religious truth or obligation they were employed to teach, was understood. Any youth in a Sunday School Bible Class knows that the sacred writers used current forms of expression; and what scientific man, writing in the present day a religious book for popular use, would think of doing otherwise? No one has a right to conclude that because the Psalmist spoke of the rising and going down of the sun he was a believer in the Ptolemaic theory of the universe. We are all aware that in poetry considerable latitude is allowed. The same remark—though with some limitation—applies to the use of metaphor in prose-writing: but in the passage under consideration, the writer is not dealing in metaphor. It is not some bold figure of speech that he employs. His object is to arouse the sluggard from his lethargy, and stimulate him to activity; and he points to a significant example in an insignificant creature, which our translators call the ant. In such a case, it is desirable that there should be an agreement between the pattern, and the practice which it is intended to illustrate and enforce. To maintain, or even to hint that Solomon was deficient in his knowledge of the economy of the insect to which he refers in this verse, is a reflection on his wisdom. If we take for granted that his words will bear the interpretation commonly put on them, namely, that the ant stored the

winter's food during the summer; are we not required to admit that there may have been in Judea an insect which was governed by the instinct of provident foresight, as well as industry? Till the contrary is proved, we cannot be right in assuming that Solomon wrote in ignorance of the habits of the ant. Mr. St. Clair seems to have overlooked the observations of *Kirby and Spence* on the subject. They say—

“Till the manners of exotic ants are more accurately explored, it would be rash to affirm that *no* ants have magazines of provisions; for although during the cold of our winter they remain in a state of torpidity, and have no need of food, yet, in warm climates, during rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in Northern climates, against wet seasons, they may often provide in this way for their sustenance and that of their brood, which, as Mr. Smeathman observes, are very voracious, and cannot bear to be long deprived of their food; else, why do ants carry long worms and living insects into their nests?”—*Kirby and Spence on Entomology*.

“Colonel Sykes observed an ant in India which commonly laid up a large store of grass seeds; and it is possible that other species may have the same habit, one of which may have been in Solomon's eye when he penned his well-known advice to the sluggard.”—*Circle of the Sciences*, vol. vii. p. 203.

Tristram, in his “Natural History of Palestine,” says:—

“I have not only seen them (ants) in the Holy Land, busily engaged in carrying quantities of barley to hoard, but have found their nests full of corn, mingled with chaff, and all sorts of dried vegetable husks.”—P. 320.

In an enlarged edition of Rennie's “Insect Architecture,” by the Rev. J. G. Wood, M.A., the editor gives a very interesting description of the Agricultural Ant, a native of Brazil, which

“Absolutely builds houses, prepares ground, sows seed, reaps the grain, and stores it away for future consumption. The

cultivated grass grows luxuriantly, and produces a heavy crop of small, white, flinty seeds, which, under the microscope, very closely resemble rice. When ripe, it is carefully harvested, and carried by the workers, chaff and all, into the granary cells, where it is divested of the chaff, and packed away. The chaff is taken out, and thrown beyond the limits of the paved area."

It is remarkable that the ants of Scripture do not appear to have been made the subject of scientific investigation. I have searched the catalogues in the reading room of the British Museum, and examined the lists of works on Entomology which have been published during the last forty years, but cannot find one that bears particularly on ant-life in Palestine; still, as I can give only short fragments of time to such studies, I may have overlooked books that contain the very information which is required. And in the absence of this, I must cling to the belief that if Solomon spoke of ants that stored food for the winter's consumption, he alluded to a species which has hitherto escaped the attention of naturalists. Mr. St. Clair asks—"Why should the Holy Ghost give lessons on Entomology?" Really, it is not for us to impose a limit on the Holy Spirit's teaching. We know that a Divine Teacher, of whom it is said "God giveth not the spirit by measure unto Him" gave one lesson on birds, and another on flowers; and as insects occupy a place somewhere between the two, there is nothing irreverent in supposing that the August Being referred to by our friend would not be acting in a manner unworthy of Himself in giving his servants correct notions of even ants, if the interests of truth could be advanced thereby. I do not plead for what is called "verbal inspiration," but there seems to be ground for the belief that the intellects of holy men who "wrote as

they were moved by the Holy Ghost" were under His control and guidance to such an extent as to ensure accuracy in the statement of facts not directly religious—so that religious truth might not be misrepresented, and the inspired writers made a laughing stock to men who have explored the depths of science. But it is questioned by some persons whether the popular interpretation given to Solomon's words does not express more than he meant. He is silent concerning the *nature* of the ant's food. It was not Solomon, but Dr. Watts who said—

"The little ants for one poor *grain*,
Labour, and tug, and strive."

Nor does the Royal naturalist affirm that its winter's wants were supplied by its summer's industry.

"Go to the ant . . . which provideth her meat in the summer, and gathereth her food in the harvest." (Prov. vi. 6.) "The ants are a people not strong, yet they prepare their meat in the summer." (Words of Agur, Prov. xxx. 25.) We may "gather," "provide" and "prepare" for present consumption, as well as for distant necessities. Solomon was not remonstrating with the spendthrift who wasted his substance in extravagance, but with the indolent man who had no substance to waste, and would not bestir himself to provide for his immediate wants. To the ant, summer was the season for work: the sluggard was dreaming away the working season of life, and poverty must be the inevitable result. Kirby and Spence think, "if the words be carefully considered, it will be found that the popular interpretation has been fathered upon them rather than deduced from them." Those who take this view of the passage think that it is more consistent with the design of the writer than the sense in which it is generally understood. Either

way, there is no evidence to prove that Solomon wrote in ignorance of that branch of natural history to which he here refers. The presumption is on the other side. For many years past, it has been the boast of sceptics that the Bible could never maintain its ground against the ever advancing discoveries of science. According to them, "the testimony of the rocks," or some other infallible witness, has always been on the point of demonstrating that facts in the physical creation were opposed to the discoveries which Jehovah has made known in His word. And some, who have trembled for the ark

of God, have adopted a tone of apology for the sacred writers which has been very humbling and altogether unnecessary. The Bible has probably more to fear from some of its defenders than from all its assailants. Hitherto it has passed triumphantly through every ordeal. Revelation can afford to wait for its vindication. Infidelity will soon exhaust its quiver, and shoot its last arrow at the "shield of truth," and then the enemy will retire from the conflict, dispirited and beaten, and no leader will be able to rally the broken ranks. "For ever, O Lord, Thy word is settled in Heaven."

EVERY CHRISTIAN A WORKER.

ARE you a Christian? Are you a servant of Christ and of his Church? Have you the spirit of Christ? Have you put on Christ? Does Christ live in you? Is your life hid with Christ in God?

These are not six questions, but one question. These are several forms of expression, but all mean one and the same thing. The great Worker is God. The children of God are made in his image. To work, and to work beneficently, is their nature, and their necessity. Jesus says, "My Father worketh hitherto, and I work." Therefore I ask you in his name, "Are you a Christian worker?" Bear with me, dear friend, while I tell you the truth, for I tell it in real kindness to your soul. If you do not work you are not a Christian; you are not a servant of Christ and of his Church;

his Spirit does not dwell in you; you have not put on Christ; Christ does not live in you; and your life is not hid with Christ in God. It is not I that say these things, but the Lord himself. He says "Every good tree bringeth forth good fruit. Wherefore by their fruits ye shall know them." You may be young; but if you are old enough to know Jesus you are old enough to love and serve Jesus. If a man does not breathe we say he is dead, for breathing is the evidence of life. If love does not work we know it is dead, because work is the breath of love. If love be in you it will bear fruit; if much love, much fruit; and it will be that kind of fruit which God made you to bear. When Jesus was only twelve years old he said, "Wist ye not that I must be about my Father's business?" Doubtless

he was about his Father's business long before that.

"Ah!" you are perhaps saying, "but Jesus was Divine; he was God as well as man, and could do anything he pleased. As for me I am but a child. I cannot dispute with doctors in the temple, nor can I perform any of His wonderful works. I would willingly serve Christ and His Church, but I have no special gifts. I have not even the gifts of those about me. I shall be glad to be taught by them; but surely I am not able to teach them: and what can I do?"

God's work is so infinitely varied, that there is not a youth, not even a little child, for whom there is not constant work, suited to its years and strength.

If I am to make these hints useful, I must first point out why you have not hitherto found your work. It is because you have but partially found the true God. You believe what the Bible says of His power and wisdom. You believe He made men, and especially distinguished men, and appointed them their place and work. But you dishonour Him and damage your own soul by not fully recognising that He is ever dealing personally with you, every hour, every moment. "There is not a word in my tongue," said one when the Holy Ghost taught him to write it. "but lo, O Lord, Thou knowest it altogether." Believe that Jesus—Immanuel, God with us—is always at your very side, ready to help in every hour of need.

Only believe, first of all, in this ever-present Lord; only comprehend that nothing escapes His notice; that things are large and small in His view, as they are connected with much or with little love, and your eyes will be opened to discern your work. Have you forgotten the story of Simeon, who invited Jesus to sit

at meat with him, and of the woman who was a sinner? Simeon was a Pharisee, and perhaps a great man among his countrymen; but he was a poor servant of Jesus; he forgot to offer the water, and the towel, and the kiss of welcome. The woman was very poor, she had neither house, nor basin, nor towel to offer him; but she washed His feet with tears, and wiped them with the hair of her head; and Jesus put her faithful service on record to be held in everlasting remembrance.

Find yourself to be a great sinner, as you are; find Jesus to be a great Saviour, and that you have been forgiven much—as you will, if you set your heart on being delivered from all sin, and transformed into His image—then you will love much; and much love will open your eyes to find your work everywhere.

Perhaps you are saying, "That may be so, and when I have made great progress, this may be all plain enough; but meanwhile, I wish you would just mention some of the ways in which you think such an one as I can work for Jesus."

Most willingly. You are a member of a family. Jesus constituted the family. It is His school. The parents are His teachers. Teachers always need the support and assistance of the pupils. You are one of these. When you wake in the morning, after thanks to Jesus for His care, and for refreshing sleep, pray "Dear Lord Jesus, give me this day's duty to perform, its lesson to be learned, its burden to be borne. Strengthen me to be helpful to my parents, of use and comfort to my brothers and sisters, and a blessing to all around. Let all who know me have reason to thank God in every remembrance of me." Make a new consecration of yourself and of all your powers to this

very work. And do all you do to Christ as to a present, observing Lord, who regards each work, and word, and thought. Believe, without a doubt, that each act, word, thought, and feeling thus called into existence by the wish to serve and to please Him, is accepted by Him as fidelity in the very work He has assigned to you. Believe that He approves, and gratefully rejoice in His approval.

Possibly you may be one of those who say, "It would be pleasant indeed to believe all this if I had the right to believe it; but, alas! my obedience is so full of faults and failures that I cannot approve it myself. How, then, could the omniscient Lord approve my work, or me?"

To this I answer, "Did you honestly and earnestly endeavour to please him in your work?"

"Why, yes," you reply; "so far as I know, I can truly say that I did try."

We come back, then, to the point that the very imperfect obedience of one who honestly endeavours to obey and to please God is acceptable to Him. This general statement applies to service done for Christ in every form. Thus every time you go to the Lord's house to worship and to receive instruction, desiring and endeavouring to please God in so doing, you do actually and acceptably serve him. Every time you seek to influence one of your fellows to come to Jesus, your service is accepted. Every tract or book you give, or lend, with the same intent, is acceptable service. So when you endeavour to control your tongue or temper, your thought or your feeling, and pre-eminently your prejudices and dislikes, that you may the more easily, or the more surely, win men to God, you are serving Him acceptably. "Let every one of us

please his neighbour, for his good, to edification," is an injunction which provides the work of a lifetime.

Animated by the desire to do this, you will never be at a loss for congenial and useful employment, or if, as is sometimes the case, the service goes against your natural prejudice, and it costs you no small effort to attempt it, you will be strengthened by remembering that your first desire is to be like Christ, and that "even Christ pleased not himself." By watching for opportunities to serve your neighbour, in all the common occasions of life, you are ever acquiring an influence with him, which will be of the greatest advantage for bringing him to Christ. It is written, "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." If you are attempting to do this, you will hail the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ," as offering a blessed opportunity for the exercise of this love.

The endeavour to walk worthy of your high calling as a child of God, and a servant of Jesus Christ, must needs be continuous and life-long. Consider what it is to "follow God as a dear child; to walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God." If you faithfully attempt this you will know, in your own experience, what it is, "whether you eat or drink, or whatsoever you do, to do all to the glory of God."

When you are filled with the spirit you will find your work made ready to your hand. It is everywhere. As Dr. Lyman Beecher said to a minister who inquired if there was a place for him at the West: "Place! It is all place." To a heart filled with the love of Jesus the world is before him, filled with

places and filled with opportunities. Ardent love, like the noonday sun, penetrates unlikely places, and finds what the unloving world never discovers. Every book and every line you read may be read for Jesus. This does not imply that you should read none but religious works, discuss none but religious questions, any more than the honouring of the Sabbath requires you not to open your eyes on other days. All days, and all subjects and objects, are the Lord's. Consecrate all to Him; study all for Him. God's natural works are full of spiritual instruction; and the man or child who would serve God with the utmost efficiency should seek and expect to find his Lord in every work and in every study. He should expect to find in every department of knowledge materials to be used for his Lord. They are there in the greatest abundance, like gold in the mine, waiting for the diligent worker; and he will be the most effective worker who accustoms himself to take tribute for his Lord from every department of thought and of occupation.

My dear friend, if you have never done so, consecrate yourself to your

Lord to be a worker. If you have already done so, renew the consecration. Be covetous of much usefulness. You are divinely commanded, "Covet earnestly the best gifts."

"How shall we know what are the best gifts?"

Find your answer in the maxim and in the life of our Lord. So Paul thus utters it to the Ephesian Christians: "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

This was the maxim, the spirit, and the life of Christ; and he that puts on Christ cannot fail to be an earnest worker.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one;
And there's a cross for me.

"The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear—
For there's a crown for me."

—*Dr. Kimball's Friendly Words with Fellow Pilgrims.*

PERPETUITY OF THE SACRED SCRIPTURES.

LET no adversary think that the earth will be swept clean of the Bible, and then go and strike up his exultant pæan; let no friend think so, and then go and bemoan himself in melancholy dirge. The Revelation of God standeth sure. What may come to the mere accidents or accessories of revelation, we do not know. What may happen to the human elements which have at-

tached themselves, legitimately or illegitimately, to Holy Scripture, we do not care. What may evolve as answers to collateral questions respecting the different kinds and the different modes of inspiration, we are by no means anxious to inquire. What may be done in the ever-momentous matters of true texts and of true translations, we are content to leave. Of one thing we are

sure and certain, and it is this— that God has given us a Book which is not to be refuted, but to be confirmed; not to be dishonoured, but to be magnified; not to be consigned to obliviousness and forgotten forever, out of history and out of mind, but to hold itself aloft amidst the literature of the world, and to become enshrined in perpetuity amidst the precious memories of the Church. It is not with words which man's wisdom teacheth that the assailants of Holy Scripture are doing such angry battle. It is not for a mere book that they are expressing such ineffable disdain. It is not against a human institution that they are waging their desperate and exterminating war. They are just fighting against God himself; and, as all such fight is failure, Holy Scripture will hold its own unto the time of the restitution of all things—as available for the last child born into

our world as it was for Timothy; as available as it was for his grandmother, Lois, and his mother, Eunice, in their solicitude that he should become wise unto salvation through faith in Jesus Christ. Yes, looming out in that remoter future, beyond the tumults and the tempests which are to gather and which are to burst, we behold all the Scripture which has been given by inspiration of God; and we behold it throughout all the ages unto the day of doom—profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. The Word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you.—*Rev. W. Brock's Address at the last Annual Session of the Baptist Union.*

VASTNESS OF LONDON.

WE speak of London as a city, and as a great city, but it is an exceeding great city. It is, in fact, an aggregate of great cities. The boroughs of Lambeth, Hackney, Marylebone, Southwark, and Finsbury each contain a population far greater than many of our most ancient cities and towns. Stand, for example, on Westminster Bridge or London Bridge, or on the steps of the Royal Exchange, at Charing Cross, at Temple Bar, or in Holborn, or Oxford Street, and watch the ever-flowing, ever mighty tide of passers-by, and think of the wonderful population which they represent!

There are thousands, and tens of thousands, and thousands of thousands of immortal men and women and children round about us. Ascend St. Paul's, or the Monument, or the Victoria Tower, and look down upon the acres and miles of houses stretching up and down on every side of the river, and remember that even then you see only a *part* of London, and not its vast and entire extent. Or walk through the streets when all is quiet and still, in the early morning, and try to count the houses that stretch for long miles beyond you; and remember that the moment the

sleepers awake in those houses London will throb with life, and the roar of its traffic will be heard almost right up to heaven. London is vast indeed. It contains three millions of living souls! So vast is it that it covers a space of 201 square miles. If you were to form its population into a procession of persons walking two and two, it would extend over a distance of 670 miles. So mighty is the population of London, that one person dies within its boundaries every eight minutes. And London is growing every day. It grows vaster and vaster every year. Last year 45,000 people settled in London. This year 45,000 people more will

be added to London; and next year 45,000 more will be added to London; and so we go on multiplying and multiplying, until, surely, the metropolis of the land must be regarded in itself as a great nation. And all these people need a Saviour. Every one of them will be saved for ever or lost for ever. What a solemn thought! Arise, O Lord, and save the people! O Lord of all cities, and nations, and kingdoms, revive Thy work! Send out Thy light and Thy truth into every home and every heart, that London may serve Thee and that the people of London may glorify Thy name!—*McCree's Moral Condition of London.*

TEXTS AND THOUGHTS.

And there shall in no wise enter into it anything that defileth—but they which are written in the Lamb's book of life.—*Rev. xxi. 27.*

It is the glory of heaven that there is nothing unholy there. And whether they be the natives of the place, or the denizens that have been gathered in "from afar," no one remains in it, and no one finds entrance to it who is not perfectly righteous. The flaming gates of old Eden did not more effectually exclude pollution than the holy gates of heaven do. It is their peculiarity and their glory, that imperfection cannot pass through them. A perfect righteousness is the only passport into the presence of a holy God. This is right. It is right that the palace of the great King should be pure as He himself is pure; it is right that no

trace nor token of the abominable thing which He hates—no symptom of sin—should be detected in the place where His glory dwells.

JAMES HAMILTON, D.D.

My soul thirsteth for God, for the living God.—*PSALM xlii. 2.*

The longing for the "living" God belongs to all men. Thwarted, stifled, it still survives; unconscious, it is our deepest misery. Recognized, yielded to, accepted, it is the foundation of our highest blessings. Filled to the full, it still survives, unsatiated and expectant. For all men upon earth, Christian or not Christian; for Christians here below, whether in times of depression, or in times of gladness; and for the blessed and calm spirits that in ecstasy of

longing, full of fruition, stand around God's throne, it is equally true, their "souls thirst for God, for the living God." Only with this difference, that to some the desire is misery and death, and to some the desire is life and perfect blessedness.

ALEXANDER MACLAREN.

Always abounding in the work of the Lord.—1 Cor. xv. 58.

What must the angels think of our love and gratitude to Christ, when they witness the sullen reluctance with which we sometimes contribute a little of our time, our property, or our ease to the Lord? "Here Lord am I," must they be ready to exclaim, "send me"—I court the honour which they consider a hardship. Entrust to my hands the commission of which their's are so unworthy. Shall we petition heaven by our lukewarmness, or our covetousness, to remove from us the hardship of being the almoners of its bounty? Shall we sue for relief against the work of the Lord as a heavy incumbrance? The servants of the throne will be glad to receive it. Let us rather court its continuance by increasing ardour, "Let us always abound in the work of the Lord."

J. A. JAMES.

He came unto His own, and His own received Him not.—JOHN i. 11.

Neither in the realms of fiction nor of fact can we find any parallel to that saddest, strangest story of ingratitude, in which it is told how incarnate Love was rejected at the hands of men. Had He come with anger on his countenance, and weapons of vengeance in his hands, His reception would not have been worse; but He came, love on His lip, and gifts of benignity in His hands.

No toil, or hardship, or weariness, or want, could damp his ardour, or interrupt his ministry of love. And for all this the only return he asked was love; for all this, all He wanted, or cared for, was only that men would love Him—open their hearts, yield up their affections to Him—their divinest friend. But all in vain!

JOHN CAIRD, D.D.

The LORD will give grace and glory.—PSALM lxxxiv. 11.

The Lord gives grace; and, having given grace as the pledge, He will undoubtedly give, in the fulfilment of the pledge, glory as the promised possession. For grace and glory differ not in kind, but in degree. Grace is the bud, glory is the sweet, unwithering blossom; grace is the precious seed, glory is the golden harvest; grace is the dawn, the purple streaking of the sky, the orient tints of the morning; glory is the light, the splendour, the bright effulgence of the perfect day; grace is the might, the armour, the valour of the day of battle; glory is the shout of victory, the song of triumph, the dividing of the spoil, the crowning of the conqueror, the peace, and rest, and blessedness that await the people of God!

DAVID LANDBOROUGH.

There will I meet with thee, and I will commune with thee from above the mercy-seat.—Exod. xxv. 22.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near, and this wherever you are. It needs not that you should enter some awful shrine, or put off

your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find, "*Schovah Shammah*," "The Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor.

DR. J. HAMILTON.

Jesus wept.—JOHN xi. 35.

O what a friend is this! What a brother; yea, and far more than a brother; and how confidently may you come to Him in every season of trial. For, surely, He will give you the very cordial, the very refreshment of which you stand in need. He is a patient hearer if you have anything to say to Him; and He will speak to you as "you are able to bear it." Your complaints, your regrets, your expostulations, your very upbraidings even, may all be expressed to Him—He will pity, He will comfort. His Holy Spirit will bring to your remembrance what Christ has said suitable to your case. For the sorrow that seeks vent in words, and desires by words also to be soothed, there is the Saviour's open ear—there are the Saviour's lips into which grace was poured. For the grief that is dumb and silent, there are the Saviour's tears.

ROBERT S. CANDLISH, D.D.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—MATT. xxviii. 18.

What an empire is this! Heaven and earth—the Church militant, the Church triumphant—angels and archangels—saints and seraphs! At His mandate the billows were hushed; demons crouched in terror; the grave yielded its prey! "Upon

His head are many crowns." He is made "Head over all things to His Church." Yes! over all things, from the minutest to the mightiest. He holds the stars in His right hand; He walks in the midst of the seven golden candlesticks, feeding every candlestick with the oil of His grace; and preserving every star in its spiritual orbit.

J. A. MACDUFF.

Then they willingly received Him into the ship.—JOHN vi. 21.

The voyage of human life under any other head than Christ, and under any other than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them.

J. PULSFORD.

For he looked for a city which hath foundations, whose builder and maker is God.—HEB. xi. 10.

A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rush no tide of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; "whose walls are salvation, and whose gates are praise."

DR. GUTHRIE.

The holy Scriptures. All Scripture is given by inspiration of God, and is profitable.—2 TIM. iii. 15, 16.

You will find the Bible the patriot's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo the roofs of ten thousand times ten thousand Christian temples; and the child's prayer, night and morn, is lisped forth in the simple and comprehensive words dictated by Him who is its central light.—DR. BEARD.

For I am not ashamed of the Gospel of Christ.—ROM. i. 16.

Ashamed of the Gospel of Christ! Let the sceptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest; but never let the Christian blush to own the Holy Gospel. Where is the philosopher who is ashamed to own the God of nature? Where is the Jew that is ashamed of Moses? or the Moslem that is ashamed of Mahomet? And shall the Christian be ashamed of Christ? God forbid! No! let me be ashamed of myself, let me be ashamed of the world, and let me blush at sin, but never, never let me be ashamed of the Gospel of Christ.—DR. R. NEWTON.

All the promises of God in *Him* are yea, and in *Him* Amen.—2 COR. i. 20.

All the promises in the Bible are so many bills of exchange drawn by God the Father in heaven upon His

Son, Jesus Christ, and made payable to every pious bearer; to every one that comes to the mercy-seat, and offers the promise in a way of obedient faith and prayer. Jesus, the High Treasurer of Heaven, knows every letter of His Father's handwriting, and cannot be imposed upon by any forged note; He will ever put due honour upon His Father's bills; He accepts them all. It is for the Father's honour that His bills never fail of acceptance and payment. J. BEAUMONT, D.D.

I have *learned*, in whatsoever state I am, therewith to be content.—PHIL. iv. 11.

Cheerfulness and contentment are the most appropriate ornaments of Christianity. Religion never suffers greater dishonour than when it is *practically* represented as a gloomy and morose superstition. To profess conversion, and yet continue sinners; to pretend to a hope of eternal life, and yet to be "earthly, sensual, devilish," are not more inconsistent than it is to lay claim to the joys and comforts of religion, and yet to be always sad in countenance, and troubled at heart. The man who—separate from the world—moves about among men as a pilgrim and a stranger, wrapt in everlasting clouds and darkness, must appear in their eyes more like some lost, benighted spirit that has wandered from its sphere, than a redeemed and regenerated servant of Christ, a heir of God, and a citizen of heaven.

DANIEL KATTERNS.

"For we walk by faith, not by sight."

The very essence of faith consists in an humble, docile, childlike temper, which disposes us to embrace, without objecting or disputing.

everything which God reveals ; and to believe that all His words and dispensations are, even though we cannot see how, perfectly right. Therefore, if we exercise faith and submission to His will, and believe *that all is right*, that even when clouds and darkness are round about Him, justice and judgment are the habitation of His throne, then we shall be peaceful and happy. "He will guide us by His counsel, and afterwards receive us to glory."

EDWARD PAYSON.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?"—MICAH, vii. 18.

See the Saviour adorned with every possible excellence and perfection, uttering the kindest invitations and bestowing freely the richest blessings, which cost Him labours, privations, and sufferings, the greatness of which we can never estimate. See Him in return for these blessings treated with the most cruel unkindness, ingratitude, and neglect; wounded in the house of His friends, and trespassed against by multitudes in ten thousand ways. See Him still forgiving all these trespasses, repeating His forgiveness ten thousand times, maintaining, as it were, a contest with His people—which shall exceed, they in trespassing or He in pardoning! Look at Christ, Christian, and while *you* receive *your* pardon remember what it cost Him to procure it, that it is wet with His own blood, and let it be wet with your tears, tears—of deep repentance.

EDWARD PAYSON.

"Thou God seest me."—GEN. xvi. 13

"Thou God seest me," my wants,

my wishes, my entire situation. I have no will but Thine ; no desires but what I readily submit that Thou shalt gratify or disappoint, according to Thy pleasure. If Thou inflict chastisement, I will cheerfully sustain it ; if Thou afford prosperity, I will humbly enjoy and improve it. I will no longer live to myself. I am not my own. I agree to the transfer of all my powers, talents, and possessions to Thy service. My whole being shall henceforth be at Thy disposal ; it shall become Thy absolute and unalienable property ; this is, a "living sacrifice," which I admit to be "reasonable service," which I rejoice to believe is "holy and acceptable." In time past "I have sown to the flesh ;" let this suffice—another principle influences me—another motive shall evermore predominate."

F. A. COX, D.D.

"O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps."—JER. x. 23.

We must remember that we are short-sighted creatures. We are like an unskilful chess-player, who takes the next piece while a skilful one looks on. He who "*sees the end*" from the beginning will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon : but this was the way which led to the throne. We often want to know too much and too soon. We want the light of to-morrow, but it will not come till to-morrow. "I can wait," says Lavater ; "wait on the Lord," says David. This is a high attainment. We must labour, therefore, to be quiet in that path, from which we cannot recede without danger and evil.

RICHARD CECIL.

SHORT NOTES.

THE ŒCUMENICAL COUNCIL.—The Pope, though he has recently celebrated his seventy-fourth birthday, continues to push on his favourite project of the Œcumenical Council with all the vigour and elasticity of youth. The arrangements are now beginning to assume shape. The subjects to be introduced, and which are to form the bases of a new ecclesiastical code, when they have been authoritatively proclaimed from the chair of St. Peter, are thus classified by the *Perseveranza*:—1. Pantheism, Rationalism, Naturalism, in nine theses. 2. Moderate Rationalism, in seven theses. 3. Indifferentism and Tolerantism, in four theses. 4. Social Communism, Secret Societies, Bible Societies, and Liberal Clerical Societies, in six theses. 5. Errors on the Church and its Rights, in twenty theses. 6. Errors on Society and its Relation to the Church, in seventeen theses. 7. Errors on Natural and Christian Morals, in ten theses. 8. On Christian Marriage, in ten theses. 9. On the Sovereignty of the Pope, in two theses. 10. On Modern Liberalism, in four theses. Ten preliminary councils, it is stated, are to be formed, each one presided over by a cardinal. The propositions are to be laid before them, and they are expected to vote them by acclamation, without discussion. The object of the Pope is to stem the tide of liberal innovations which is now rising in all countries, and in every division of the community. These theses embrace every question, religious, philosophical, social, and political, which is agitating the public mind in Christendom, and they cannot fail to bring

the Roman Catholic Church into violent collision with all the energies of society in this spirited age. We may admire the pluck of the veteran pontiff while we question his discretion. It is the institutions of Popery, and the influence of the Vatican, which will be imperilled by this council. This effort to put the clock of improvement back, will be found useless. The spirit of the age will prove too strong for the Pope, and we apprehend that he will be constrained to descend to the grave with the *non possumus* on his lips.

PROTEST AGAINST THE ŒCUMENICAL COUNCIL.—While the Protestant world regards this grand assembly with feelings of indifference, the Roman Catholic world is agitated with no small anxiety regarding the consequence of investing the Pope with this supreme and unchecked control over the mind and conscience. The despotism, spiritual and secular, which he is now seeking to establish, is the most complete, and the most atrocious which has ever been attempted, and it is no matter of surprise that even loyal and devoted Roman Catholics should shrink from it. A remarkable pamphlet, printed at Florence, has just appeared in Paris, entitled “The Œcumenical Council and the Rights of the State.” It begins by saying, “No one can be ignorant that a party has been constituted within the Catholic Church which gives itself out as being the Church itself. That party is powerful, and just now in full vigour, and imposes the principle of a blind obedience on its acolytes. It is gaining

strength in every country [in England Archbishop Manning is the great champion of this principle]. It is active, compact, and well organized in every state. Its adherents are generally men of faith and devotion, ready to make every sacrifice, and uniting in themselves the elements of the political and religious character."—"Pope Pius the Ninth is one of those characters who have created for themselves an idea, at once sublime and exaggerated, of the extent of the spiritual authority which belongs to him. His complex disposition baffles ordinary observation, and though feeble and fantastic, he is capable of the highest flights of enthusiasm, and the greatest firmness of purpose. His mind finds repose and exaltation in his faith, which gathers strength in the contemplation of the omnipotence of the Church." The writer then proceeds to assert that in all former councils the civil power possessed the right of summoning and conducting them, of appointing the place where they should be held, and generally of controlling their acts, and he solemnly asks the Catholics and the Catholic States whether they are disposed to witness, without remonstrance or interference, their religion thus arbitrarily manipulated and transformed.

The Roman Catholic powers are not disposed to submit tamely to the dictation of Rome. In the Austrian Red-book, just published, there appears a despatch from Count Beust to the Imperial representatives at Munich, in which he states that, as the principle of "a free church in a free state" has been adopted by the Austro-Hungarian monarchy, he cannot take "any measures of a preventive kind" in regard to the Council; but that should the Council, when it meets, attempt any interference with the relations between Church and State, the Austrian Go-

vernment would be prepared to consider the proposal of the Bavarian premier to enter upon collective negotiations between the European Cabinets, with the object of defending their State rights against ecclesiastical encroachments.

UNIVERSITY TESTS BILL.—By the statutes of the University of Oxford it is still a grave offence, punishable by fine, and—if twice repeated—by expulsion, for a Master of Arts to frequent a conventicle. The Vice-Chancellor is also empowered to banish all heretics and schismatics, and to administer the articles of signature to suspected persons. These restrictions have long since become obsolete; the Vice-Chancellor of the day was a friend and admirer of Robert Robinson, and did not hesitate to take a seat in his chapel, and the Masters of Arts flocked to hear the sublime eloquence of Robert Hall. Many of the restrictions, which represented the illiberality of a former age, have been removed, and Dissenters are freely admitted to all the honours of both Universities, but they are still debarred from the enjoyment of the prizes which they have richly earned, and are excluded from all share in the management of the Colleges. The progress of the efforts to remove these disabilities affords an apt illustration of the steady progression of liberal opinions. It is nearly a century since the celebrated Feathers Tavern petition against the maintenance of University tests was presented to the House of Commons, and rejected by a majority of 217 to 71. In 1787 Lord North, on a similar proposal, affirmed that the Act of Uniformity was "the great bulwark of the Constitution to which they owed the inestimable blessings of freedom which they now happily enjoyed." In 1864 Mr. Bouverie's

bill to repeal that express clause of the Act of Uniformity which excluded Nonconformists from College fellowships was rejected by a majority of 157 to 101. Last year the Bill passed by a majority of 198 to 140. In the present session, the supporters of the Bill numbered 116, while its opponents, in the first Household Suffrage Parliament, were reduced to 51. The Bill is founded on the principle that the Universities of Oxford, Cambridge, and Durham belong to the nation, and that the whole nation is entitled to share in their benefits. It is divided into two parts, the one relating to the Universities, and the other to the Colleges. With regard to the Universities, it sweeps away all the restrictions of the Act of Uniformity, and enables any person, without making any profession of faith, or signing any formulary, to obtain lay degrees, and become a member of the governing body. With regard to the Colleges, it repeals that section of the Act of Uniformity which limited the enjoyment of fellowships to members of the Church of England, but leaves them at liberty to modify their respective rules, so as to admit or to exclude Dissenters at their option. In the one case it is compulsory; in the other permissive. The Bill was introduced by Earl Russell into the House of Lords on the 19th of July, but the Lords refused even to entertain it, or permit it to be read a first time. Lord Carnarvon moved the previous question, and on a division the Bill was rejected by 91 to 54,—a slight on the House of Commons which will not be forgotten when the Bill is again presented to the Upper House.

THE ENDOWED SCHOOLS BILL has, however, been received more graciously by the Lords, and is likely to pass without much Conservative mu-

tilation. The piety and benevolence of our ancestors planted the land with schools, and endowed them with landed incomes, which, with the progress of national prosperity, have become indefinitely increased in value. But in proportion as the resources of these institutions have improved, their efficiency has been diminished. The immense educational endowments in England, like too many other charitable foundations in this land of jobbery, have been perverted from their original object, and have fallen a prey to waste and mismanagement. It is fifty years since Henry Brougham first brought the subject of this spoliation before the House of Commons; and he succeeded in rescuing many a noble establishment from the grasp of those who were battenng on the spoil. But he left much for others to do. There is perhaps no country in which abuses are so rank as in England. No sooner is an abuse dragged to light, and an effort is made to reform it, than it is covered with the shield of "vested rights," the perpetual impediment to all improvements in the nineteenth century. But the question has recently been taken up in earnest. A complete, elaborate, and exhaustive enquiry has been instituted into the position of each endowed school, and the report of the Commissioners presents a scene of abuse on the part of both clerical and lay agents which makes us blush for our country. The Government, under the able direction of Mr. Foster, who is *de facto* the Minister of Public Instruction, has introduced a bill the object of which is to restore these endowments to the country, and to commit the eradication of the abuses to a body of trustworthy men, who shall be armed for the purpose with subordinate legislative authority. They are to be empowered to draw up,

with or without the concurrence of those who now control the endowments, new rules for their administration, and, if necessary, to abolish the governing bodies. An annual income little short of £300,000 will thus be rescued from depredation, and applied efficiently to the education of the country. The chief benefit of this reform will be felt in the localities where these sums have hitherto been misapplied, but the whole country cannot fail to participate in it, inasmuch as funds which have been contributed to education will thus be free for other objects of Christian benevolence.

CAUSE OF ILLEGITIMACY.—A great discovery has just been made in the department of social science. The *Church News*, an organ of one of the various divisions of the Established Church, affirms that the increase of illegitimate births—which some have attributed to climate, others to the spread of intemperance, and others again to the relaxation of moral principle—is, after all, a mere denominational question, and is regulated by the presence or absence of sectarianism. The number of “natural” children in England, we are assured, is in a direct ratio to the preponderance of Dissent. If we trace the date at which Dissent entered a parish, we know that from that date the number of illegitimate children will increase. It would appear, therefore, that as the prevalence of illegitimacy infers the prevalence of Dissent, we have only to turn to the returns of the Registrar-General to ascertain the statistics of the Non-conformist bodies. This novel theory might save us much trouble, if we could depend on its accuracy; but there are some stubborn facts opposed to it, and we must ask the editor of that journal to explain how it happens that in Vienna, where

there is no Dissent at all, the majority of births is illegitimate?

BISHOPS IN NEW ZEALAND.—The Episcopal Church in New Zealand has been dis-established, and the nomination of bishops is vested in synods, in which the lay element predominates. At the instance of Dr. Selwyn, now Bishop of Lichfield, a new diocese was lately formed and denominated the see of Dunedin, but it was wisely resolved that the endowment fund should, in the first instance, be completed. Without waiting for the accomplishment of this object, or even obtaining the consent of the Otago Rural Deanery Board, Dr. Selwyn, then Bishop of Christ Church, wrote to England for a bishop, and the Rev. H. L. Jenner was consecrated as first bishop of Dunedin, by Archbishop Longley, in August, 1866. Meanwhile intelligence was conveyed to New Zealand that Dr. Jenner had taken an active part in ritualistic ceremonies, and a party was formed in the colony with the express object of excluding him from the see. The Rural Deanery Board referred the consideration of the matter to the General Synod, which met in October, 1868, and a committee which was appointed to investigate the question, reported that the endowment fund was insufficient for the support of a bishop; that the alleged opinions and practices of Dr. Jenner precluded the possibility of completing the fund, and that they were not prepared to recommend the synod to confirm the appointment of the bishop; but that as soon as the fund was made up, proper steps should be taken for the nomination, confirmation, and consecration of a bishop for the proposed see. The synod, therefore, recommended Dr. Jenner to withdraw his claim to the bishopric, which, under the advice of Dr.

Selwyn, he refused to do. To obtain, if possible, a final settlement of the case, a synod of the new diocese was called into existence, consisting of eight clergymen and twenty-six laymen. It met at Dunedin, on the 7th of April last, and, after an animated discussion, which continued throughout the night, a majority of three clergymen and fourteen laymen at six in the morning voted against the bishop. As the colonists will not have him, he is very wisely coming home, and is about to resume the duties of his parish, which, it is said, he did not resign on going abroad.

THE IRISH CHURCH BILL, as we write, is passing through its final stages. It will become law in the present session, and the year 1869 will be marked as one of the most important epochs in our ecclesiastical history—the inauguration of the policy of religious equality. The Bill encountered the most virulent opposition in the Upper House, which fully vindicated its character as the great bulwark of religious establishments. On no former occasion has the abhorrence in which Dissent and Voluntaryism are held by the Peers been so clearly developed. In the House of Commons the Bill had been supported by the largest majorities within the memory of the present generation, elected by the largest constituency ever known in our records. Yet with this overwhelming majority in favour of the Bill, it was feared that the Lords would refuse to entertain it at all; but their good sense and prudence happily prevailed over their passions and prejudices, and, after animated debates, distinguished by eloquence and prolonged through four nights, they permitted it to be read a second time. But this act of wisdom was neutralized when the Bill got into Committee. The Peers began by overhauling the

preamble, and they continued the process of manipulation to the end of the chapter, till the Bill, when it was returned to the Commons, was found to be an entire changeling. The number of amendments exceeded sixty. The property of the Irish, when capitalized, was calculated to amount to about fifteen millions, and Mr. Gladstone had proposed that two-thirds of this sum should be retained by the disestablished and disendowed Church, to satisfy the claim of vested rights; but the Lords proposed fresh donatives, to the extent of three or four millions, which would have been tantamount to re-endowment. To sustain the principle of religious equality, which was the basis of the Bill, it was then proposed to grant manse and glebes to the Presbyterians and Roman Catholics, under the designation of concurrent endowment.

This proposition was warmly advocated among the Peers by men of all shades of opinion, and supported by an influential portion of the press. But the press had the honesty to admit that, in the present temper of the national mind, such a proceeding was absolutely impracticable. The Roman Catholic peers likewise repudiated it. The Lords vacillated; they first threw out the motion, but, after the Bill had passed the third reading, adopted it by a bare majority of seven, and this was its death-warrant. In the Commons, the clause was negatived without a debate, or even a division.

The Bill, with all these mutilations and additions, was sent down to the Commons, and one half the amendments were agreed to; the others, which were the most important as affecting the character of the measure, were disallowed. The preamble, which restricted the application of the surplus to objects of national utility, apart from religion,

was restored by the largest majority which has been seen in this session. When the Bill returned to the House of Lords, they insisted on their own amendment of the preamble by a majority of 78. The debate was marked by extraordinary asperities, and it was feared that Mr. Gladstone would refuse to proceed with the Bill in the present session, which would have widened the breach between the two Houses, spread agita-

tion through England, and re-kindled the flame of disaffection in Ireland. These dangers have been averted by a spirit of mutual concession; the basis of a compromise was settled at a friendly meeting by Lord Granville and Lord Cairns, on the 22nd July, and the crisis was past. And thus the first act of the Household Suffrage Parliament has been to sweep away the Irish Church establishment.

Reviews.

Apologetic Lectures on the Fundamental Truths of Christianity. Delivered in Leipsic in the winter of 1864, by CHR. ERNST LUTHARDT, Doctor and Professor of Theology. Translated from the fifth, enlarged and improved, edition, by Sophia Taylor. Second Edition. Edinburgh: T. & T. Clark, 38, George Street, 1869.

THIS is the second edition of the translation of a work which, in the original, has reached its fifth edition, and has been translated into at least five different languages. The subjects on which it treats, the clear style in which the book is written, and the reverence for Divine truth which characterizes it throughout, ought to command for this volume an increasingly wide circulation.

The underlying thought throughout the book which the author brings before us from many points of view, seems to be—that Christianity is the only, and, at the same time, the sufficient answer to all the enigmas and the cravings of human life. Thus, as he says in the preface, “Christianity is truth—truth ever young and always fresh—universal truth, and therefore equally adapted and equally satisfying to all ages and all degrees of civilization.” Having taken up such a position as this, he must of

necessity encounter many errors of the past and of the present day—false views of God, of the world, of revelation, and of human life. And in refuting these he generally brings to light the hidden truth of which they are a perversion, that he may point to Christianity as the real embodiment of that truth; or else the inward craving of human nature, which they have been created to satisfy, that he may give us God’s answer in Christ through some fundamental truth of Revelation. “What we are concerned to show is,” says Dr. Luthardt, “that the fundamental truths of Christianity are the intuitive truths of the mind, and it is this which will constitute the subject of the following lectures.” The task proposed is “to state those general truths on which Christianity is founded, and to justify them in the presence of modern thought.”

“When Christianity came into the world,” Dr. Luthardt says in his first lecture, “it came into it as a *new view of the universe.*” Among its first principles were the unity of God and the unity of the human species. It was new to the world to be told that all things were the work of one Creator, were the free and loving act of a Father who cherishes the whole race in his heart, and, above all things, seeks the

salvation of men's souls. It was furthest from the world's thoughts to conceive that all men were brethren, and "our life should be a life of service and sacrifice for others." "That one single idea ruled the fate of nations and states, as well as individuals; that there was a simple history of the whole human race, commencing from one beginning, proceeding to one end, and that end the kingdom of God; and that this kingdom of God was already established in *Him* who formed the central point of history, the termination of the old, and the beginning of a new era."

In the first lecture we have the historic development of this view, together with that of antagonistic views; the conflict which it had to wage against Judaism on the one hand, and heathen views on the other; and the revenge which these took when they were subdued by Christianity—as their spirit diffused its influence within the Church—and gave rise to heresy in various forms, till at length, in the middle ages, one view of the world prevailed, and that the view taught by the Church. Then Dr. Luthardt leads on to the movement of the negative spirit, which began to manifest itself about the time of the Reformation. And, having followed the rise of Socinianism, of English Deism, of French Naturalism, and German Rationalism, Pantheism, and Materialism, we are brought down to the prevailing opinion of this day—the compound of all these various elements, as that which now stands opposed to the Christian view. The one characteristic of this opinion being, that it makes the *world* into a principle—either its matters or its spirit—whereas Christianity opposes this by declaring that *GOD* is the principle and centre of all things—of the world, of man, of his spirit and his matter.

In the next lecture we are led through the many contradictions in ourselves and in the world, that we may think our way back to a position that demands a living personal God as the truth we require for our salvation; and this truth, a personal God, becomes the subject of the third lecture. Here arguments are adduced in support of the being of a God, and, in opposition to the

Pantheist, a pre-sociality distinct from the universe is demanded for the Most High.

And having established the being of a personal God, he very naturally proceeds to consider His works; and the next lecture is devoted to the creation of the world. Here some of the supposed contradictions of science and of modern thought are examined. The spirit in which this is done, and the principle on which the argument is conducted, may be gathered from the following statements:—"It cannot be too frequently repeated that the Bible is not a manual of astronomy or geology, but the record on which our religious faith is based; that it is not its office either to answer scientific inquiries to spare us the trouble of scientific research, or even to facilitate scientific investigation, but to satisfy the religious interest. Hence, when it speaks of the creation of the world, it gives not a scientific but a religious account of it; and we should do well not to seek in it that which it should not be expected to contain." . . . "Religion and theology deal with truths concerning which science knows nothing, and which she had, therefore, no right to deny; while, on the other hand, science deals with a circle of knowledge with which religion has nothing to do, and to which theology has nothing to say. And even when the two are dealing with the same subject, it is with two entirely different sides of it. Religion tells us that God gives us our daily bread; science teaches us how the corn grows from the earth. Why should any one say that, because the one takes place the other does not? Religion and science have both their rights, but each within its own domain. A recognition of the boundary-line between their respective provinces is the way to maintain peace."

The fifth lecture is devoted to the being of man. Here the different theories as to his creation, antiquity, nature, position, and destiny in the world are considered. The lectures that follow are full of interest and thought. They treat on Religion, Revelation, History of Revelation—Heathenism and Judaism, Christianity in History, and the Person

of Jesus Christ. They will be read with great profit, and we regret that our space will not allow a fuller notice of their contents. The last chapter especially is worthy of much attention in the presence of the criticism which now prevails with regard to its subject.

This edition, which has been considerably enlarged and improved, contains about a hundred pages of notes. These not only testify to the author's research and trustworthiness, but by their contents add considerably to the value of the book. Already this volume has obtained a large circulation. We hope that another English edition will soon be demanded.

Capital Punishment is Murder Legalized. By JAMES C. L. CARSON, M.D. Second Edition. London: Houlston & Wright. 1868. Pp. 269.

THE subject of this volume is likely to receive, at no distant day, a larger amount of public attention than has hitherto been bestowed upon it, and to demand the vigorous and decisive action of our legislature. The writer's position is seen in the announcement of his title-page (which we should prefer to have seen in a milder and less dogmatic form). To those who are acquainted with Dr. Carson's previous writings we need not say that the present volume is characterized by wide research, penetrating thought, and a forcible and telling style. The subject is one on which he feels strongly, has probed to its very core, and is anxious to present to his readers in (as he regards it) its true light. Without entering into any detailed criticism, we may say briefly, that this is the most thorough and satisfactory discussion of the subject with which we are acquainted, alike in the establishment of his own position, and in the refutation of his opponents. Dr. Carson's reasoning is severely logical and conclusive. The principal stress is rightly laid on the Scriptural argument, the common proof-texts are submitted to a lengthened and searching examination, misconceptions are cleared away, extraneous matters are dismissed, and

another interpretation is suggested. But the matter is also viewed on grounds of expediency. The supposed power of capital punishment to deter from crime, and to ensure the safety of public life, is proved to be fallacious, whilst, on the other hand, it is shown that the irrevocable nature of the punishment frequently leads to hesitancy on the part of the judge and the jury, and to the ultimate escape of the prisoner. The chapter on Circumstantial Evidence demands the most serious consideration. However clear and convincing such evidence may seem, it can never amount to absolute certainty. There will always be room for doubt. The most fatal mistakes have been committed, even when every probability has appeared, at the time, to favour the prisoner's guilt.

We commend the book to all who are interested in the subject, and, indeed, to the friends of religion and humanity at large. As it is perhaps too long for popular reading on the subject, we should be glad to see an abridged edition in the form of a pamphlet. Its influence might then be much more widely felt.

The Signs of the Times: an Address delivered by T. M. MORRIS, of Ipswich, at the Annual Meeting of the Suffolk and Norfolk Baptist Home Missionary Union, 1869. London: E. Stock. Price Twopence.

OUR own pages have repeatedly borne proof of the thoughtful and vigorous character of Mr. Morris's writing. We thank him for the additional evidence on this point supplied by this address, and commend to the special attention of our readers the weighty words of the following extract:—

“The enemies of the cross are now convinced that, if they would succeed in their attempts, very different weapons must be employed from those which once would have been available; strategy must take the place of open warfare; lying flattery must be substituted for blatant denunciation; and poisonous insinuation for dogmatic and mocking denial. It is deemed better to trust to some sudden and disguised stroke, than the ‘deadly debate’ of open and acknowledged strife. Better to under-

mine the foundations, than endeavour to make a breach in the walls. Better to draw near by covered approaches, than to declare, by exposure, the strength or weakness of the besieging force. Such sentiments prevailing, we find men professedly admiring the Gospel, while they are eliminating from it all that imparts to it distinctive character and worth; who compliment Christianity, while it is the desire of their hearts to render its existence, in any proper sense of the word, impossible; and who cry Hail! all Hail! to Christ, at the very moment they are seeking to wrest the sceptre from His grasp, and to snatch the diadem of authority and empire from His brow.

"There is nothing which gives greater impetus to this current of thought, than the spirit of indifference as to religious truth, and as to matters even of great doctrinal importance, which prevails to so large an extent in the present day, and that too among professing Christians. We have not clear, sharp-cut views of truth. There is too much readiness to meet an unbelieving world half-way. It is too much the fashion to talk in an easy, careless manner, of even serious forms of religious error; and to speak in an apologetic tone of the position we occupy and the sentiments we entertain as Christian men. Many seem to have the idea that it matters but very little what a man believes so that he believes something. Sincerity, faithfulness to one's convictions—whether they be right or wrong—is supposed to cover a multitude of sins. Whatever else we are not, we are to be large-minded and tolerant. The hackneyed cry is,

'For forms of faith, let senseless bigots fight,
His can't be wrong, whose life is in the right.'

Those who thus express themselves would say, 'I do not sympathize with this error or with that; on the whole, I accept the orthodox view, but I quite believe that those who think differently are very estimable men, and that we, perhaps, make too much of these little distinctions.'

'Let them alone, men cry,
I lie, thou liest, they lie:

What then? Thy neighbour's folly hurts
not thee!

Error is Freedom! Such the insensate
shout

Of crowds, that like a pæan, hymn a doubt:
Indifference thus the world calls charity.'

"Let us stand firm by the old land-

marks. Let us sound forth, with unflinching voice, and unyielding confidence, the great and unchanging verities of the Gospel. Let us contend earnestly for the faith once delivered unto the saints. Let us not in anywise be terrified by our adversaries. We are called to engage in this warfare; let us play our parts as men—as Christian men—who are strong in the Lord and in the power of His might. We cannot shun this strife without being covered with infamy, without encountering disaster.

' Battles at last shall cease,

At last, not now. We are not yet at home.

The time is coming, it will soon be come,

When those who dare not fight

For God and for the right,

Shall fight for peace!'

Dies Iræ! the Judgment of the Great Day viewed in the light of Scripture and conscience. By E. B. GIRDLSTONE, M.A., author of "The Anatomy of Scepticism." William Hunt and Co.

THIS is a calm, thoughtful and judicious investigation of a subject on which scepticism and empiricism abound. It is free from dogmatism and pretentiousness, and whilst its interpretations of many passages of Scripture are open to criticism, and could not easily be maintained, it throws much Scriptural light on many points of this confessedly difficult subject. The chapters on the meaning of the word "eternal," both in the Old and New Testaments are very valuable. We especially admire the way in which those are met who argue "that if the lost were to be more in number than the saved, yea, even if the lost, though even so few, were subjected to eternal punishment, the devil would be victorious, and evil would triumph over good;" and "that punishment ought not to be retributive but remedial;" and who condemn and almost reject the imprecatory psalms. Some Christians, and muscular Christians forsooth, are become so humane, so imbued with rose water and sentimentalism, that they have excluded a God capable of vengeance from their creed, and declared uninspired all portions of the Bible which their *tender* hearts reject.

Should these pages fall into the hands of any such, we commend to them the following quotations :—

“It may be doubted whether, side by side with these improved states of feeling, there has not grown up a certain weakness of view with regard to the majesty of law, and a laxity of opinion respecting right and wrong. Whether it is partly owing to the growth of the democratic theory that the law represents the will of the people, not the voice of God; or whether there is a secret degeneracy of the moral principle, hidden under a sensitiveness on the subject of open and vulgar sins, it is impossible to tell. But certainly this age . . . is not peculiarly free from breaches of the fifth, sixth, seventh, eighth, and ninth commandments.”

“The three principles of punishment, the retributive, the deterrent, and the remedial, are combined in a remarkable way in God’s dealings with the sinner, as those dealings are represented throughout the Bible. God’s primary object is to restore and reform; but when a nation or an individual hates to be reformed the Lord destroys . . . Death certainly could never be regarded as remedial: it was always retributive and deterrent, as in the case of the man of God who prophesied against the altar of Bethel . . . There is nothing really remedial in suffering itself; it neither makes amends for sin, nor does it deliver men from the love of sin . . . The idea that pain is remedial, which is held by ascetic religionists of many creeds; which has lately become fashionable among some in our own country, whose religion is of a semi-scientific kind, is not supported any where in Scripture. It is only brought to the surface from time to time that it may be disposed of.”

“The retributive nature of God’s dealings with man is set forth everywhere in the Bible . . . The law of Moses was rich with instruction to the Jews, to be tender-hearted, forgiving, and forbearing in the case of personal injuries. But when the honour of God was concerned Israel was to take revenge . . . The imprecations in some of the psalms ought to be interpreted in accordance with the same principle. They are simply the calling upon God to carry out His own rule. If the Psalmist says, ‘Give them according to their deeds’ (Ps. xxviii. 4), ‘Add iniquity unto their iniquity, and let them not come into Thy

righteousness’ (Ps. lxxix. 27.), he is only giving utterance to a wish that the law of retribution may be enforced against the ungodly.”

“The Scripture in setting forth this view of the Divine vengeance carefully abstains from giving the idea that there is anything spiteful, malicious, or unfair in God’s present and final dealings with men. It is holy, pure, and loving unto every man; but the eternal distinctions of right and wrong must be upheld, and the responsibility of man must be thrown upon him, each individual bearing his own burden, according to unerring principles of justice. ‘A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man’s hands shall be rendered unto him’ (Prov. xii. 14). And so it will be seen hereafter, that both the glory of the believer and the shame of the unbeliever are manifest tokens of the righteous judgment of God.”

The Church and the French Revolution.

A History of the Relations of Church and State from 1789 to 1802. By E. DE PRESSENSE, D.D. Translated from the French by John Stroyan. Hodder and Stoughton.

ON the first appearance of this work in the French language we determined to make it the basis of a series of articles in this Magazine; but after it had been for some months on our table, we were compelled by ill health to relinquish our purpose. We are pleased to renew our acquaintance with it in an English dress, although we much prefer the original, and gladly introduce it to the notice of our readers. The history of religious liberty, or rather of the relation of Church and State, during the French revolution, is an interesting study, especially at the present time, when there is in this country and throughout the continent of Europe a disposition to free religion partially, if not entirely, from State control. There are few men better fitted than Dr. Edmond de Pressense to do do justice to the subject of this volume. He is an ardent friend of civil and religious liberty, a sincere lover of truth, possessed of a discerning and impartial spirit, and a diligent student of history. We have great respect for

his writings, even when we do not concur in his opinions. We hope that the esteemed publishers will be encouraged to increase their list of translations of his works.

Timely Words: being fifteen Sermons, by J. JACKSON GOADBY. Simpkin, Marshall, & Co.

THESE sermons are called "timely words," not because they have any special application to present circumstances, either political or ecclesiastical, but because when preached they appeared to the writer most suitable to the then present wants of his hearers. Whether they will seem "timely" to the reader will, of course, depend upon his state of mind when reading them; but sermons so interesting and practical, of such chaste and forcible style, and with such apt illustrations, can scarcely, under any circumstances, be *untimely* to the thoughtful and intelligent Christian.

The Book of Poetry for Schools and Families. By W. DAVIS, B.A. London: Longmans & Co.

A CONCISE collection from the chief of our country's poets. The choice is admirably made, and the editor has greatly enhanced the value of his labours by a brief outline of the history of each of the authors whose productions he has published.

Central Truths. By the Rev. C. STANFORD. London: Hodder & Stoughton, Paternoster Row. Third Thousand.

WE gladly welcome a new edition of this most excellent book, and commend it to the perusal of any of our readers who may not hitherto have obtained possession of it.

The Moral Condition of London. A Sermon. By G. W. McCree. Price one penny. London: S. W. Partridge and Co., 9, Paternoster Row.

WE are acquainted with no one who can speak on this subject with greater authority than our brother, Mr. McCree. The facts which he has grouped together in this practical sermon are worthy of the gravest attention of all Christians.

The Secret Disciple encouraged to own his Master. By Rev. J. WATSON. *Meditations on the Lord's Supper*. By NEHEMIAH ADAMS, D.D. London: Hodder & Stoughton.

WE have already written in terms of commendation of the *Shilling Series* now in course of issue by Messrs. Hodder & Stoughton. The two works above named are worthy of re-publication in the pleasant and useful form they have now assumed.

Christianity Re-examined. Lectures by SAMUEL COWDY, Minister of Arthur Street Chapel, Camberwell Gate. London: J. R. Lynn, Camberwell Road.

THIS little book abounds with evidence of the thoughtfulness and earnestness of its author, and his desire to contribute to the spiritual profit of his readers. It is original in style, and cannot fail to prove suggestive to the devout mind.

Friendly Words with Fellow Pilgrims. By DR. KIMBALL. Boston, U.S. London: Religious Tract Society, Paternoster Row.

WE have given an extract from this valuable little book in another portion of this Magazine. We thank the committee of the Tract Society for its publication, and hope that the specimen we have printed will incline all our readers to purchase it.

Misread Passages of Scripture. By J. BALDWIN BROWN, B.A. Hodder & Stoughton.

THERE are many passages of Scripture which are generally misinterpreted, and have obtained among Christians a signification very different, if not completely opposed, to the true one: such as, for instance, "My kingdom is not of this world;" "In the place where the tree falleth there it shall lie;" "He found no place of repentance though he sought it carefully with tears;" "The sin which doth so easily beset us." On these and five other equally important portions of the word of God, this volume contains sermons full of manly, vigorous, and independent thought, calculated to ele-

vate the Christian character and generate a healthy, intelligent piety. We have no hesitation in saying that this is decidedly the best of its author's publications. We regret to notice that

through the ill health of our esteemed brother we have only a part of the series projected, and earnestly hope that at no distant period he will be able to complete the work so well begun.

Intelligence.

MINISTERIAL CHANGES.

Mr. W. C. Jones, late of Ventnor, Isle of Wight, has become the pastor of the Church at East Street, Newton Abbott, Devon.

We learn that the Rev. David Rees, formerly of Braintree, Essex, has sailed from South Yarra, Melbourne, by the *Anglesey*, for England.

The Church at Jarrow, near Newcastle, of which the late Rev. Chas. Morgan was the beloved pastor, and of which, indeed, he was the founder, has invited Mr. Wm. Banks, from Mr. Spurgeon's College, to become its pastor.

We have much pleasure in mentioning the safe arrival in this country of the Rev. A. Saker from Africa, and in a good state of health.

Rev. J. C. Wooster has resigned the pastorate of the Baptist Church, Steventon, Bedfordshire. Advanced age will prevent him taking another charge, but he will feel happy to supply any vacant pulpit when health will permit. His future address will be Swavesey, Cambridgeshire.

The Rev. Dr. Cramp has resigned the presidency of Acadia College, New Brunswick. A parting address of students was presented to him at a meeting of the institution.

The Rev. L. G. Carter, of Rawdon College, late assistant minister at Aston Park, Birmingham, has accepted the invitation of the Church at Bridge Street Chapel, Banbury, to become its pastor.

The committee have much pleasure in announcing that the Rev. T. Vincent Tynms, of Accrington, has accepted their cordial and unanimous invitation to become minister of the Downs Chapel, Clapton, which is expected to be opened in the beginning of September.

THE Rev. R. Nightingale, of Tipton, is about to remove to one of the Western States of America.

THE Rev. J. Martin, B.A., of Nottingham, has accepted the invitation of the Church at Collins Street, Melbourne, Australia.

MISCELLANEOUS.

NORLAND CHAPEL, NOTTING-HILL.—SPRING VALE CHAPEL, HAMMERSMITH.—The churches and congregations meeting in the above-named places of worship have been united. The Rev. W. Poole Balfern has been chosen by the cordial and unanimous consent of the united Church as pastor. On June 23rd a meeting of the Church at Norland Chapel was held for prayer, and to present the Rev. J. H. Tredray, the retiring pastor, with a purse of gold, as a token of Christian esteem and appreciation of past services. Mr. Constable, the senior deacon, in presenting the purse, said that, although the inability of the Church to retain Mr. Tredray among them compelled his resignation, he could say on behalf of himself and the friends in general that Mr. Tredray had their Christian love and esteem. His labours in their midst had not been in vain, and he would leave them assured that they would follow him with their earnest prayers for his future success and prosperity.

NEW BAPTIST CHAPEL AND SCHOOLS, VICTORIA-PARK.—On June 29th the interesting ceremony of laying the foundation-stone of a new Baptist chapel in Grove-road, near one of the main entrances of Victoria-park, was performed by the Rev. C. H. Spurgeon, in the presence of upwards of 1,000 persons. The congregation is at present worshipping in a structure at the corner of Roman-road, which was erected about four years ago for the Rev. W. Allan Curr (who has seceded from the Baptist cause). The Rev. C. W. Denison, of New York, succeeded, but after a short time

was compelled to resign, and the building was sold. It was purchased by the London Baptist Association, and under the pastorate of the Rev. G. D. Evans the Church and congregation commenced a new era of its existence. From being feeble it has become healthy and strong, and its Christian activity and usefulness are making themselves felt in the neighbourhood. The new chapel has been designed by Messrs. Searle & Sons, and will be in the Italian style of architecture; it will seat 800 persons, and will comprise vestries, class-rooms, &c. A school-room under will afford accommodation for upwards of 500 children. The builders are Messrs. Newman and Mann. The total cost will be about £4,300. Among the ministers present we observed the Revs. W. G. Lewis, D. Katterns, J. Hobson, T. Phillips, W. Stott, H. E. Arkell, J. W. Atkinson, J. Davis, W. Tyler, J. Thomas, B.A., and J. Ross.

THE COLLEGE, REGENT'S-PARK.—The session of 1868-69 of this college closed on July the 6th, when a soirée was held. There was a large attendance of the subscribers and friends of the institution, including a goodly number of ministers. The assembly met at seven o'clock in the hall, Dr. Gladstone presiding. The Rev. Jesse Hobson, of Salters'-hall Chapel, Islington, read the Scriptures and prayed, after which Dr. Angus presented his statement as to the work done during the session of the college. He said the entire number of students resident during the session was 42—viz., 24 ministerial and 18 lay students. The entire number attending classes was 48—viz., 27 ministerial and 21 lay. The classes were thus arranged:—English subjects, logic and mental philosophy, theology, and Greek Testament—by Dr. Angus; classics, German, patristic Greek, Hebrew, Chaldean, and Syriac—by Dr. Davies; mathematics and natural philosophy—by Mr. Bridges; chemistry—by Dr. Mathieson; French—by M. Bohy. Nine students have just gone up for matriculation, three are about to go up for their first B.A., and three more next October for their second B.A. Dr. Angus read the various reports of the examiners, which were very satisfactory, and also a list of books that had been presented to the library by various donors. He appealed for further aid in extending their library, and urged a yet more liberal support of the institution. Rev. S. H. Booth read the report of the sub-committee appointed to examine the students on elocution. The Rev. C. M. Birrell then delivered a most impressive

address to the students—an address which was characterized by much beauty and chasteness of expression, and devout sympathy with the work of his younger brethren. The address was listened to with breathless attention, and at the close, at the suggestion of Dr. Angus, prayer was offered up by the Revs. J. Foster, late of Plaistow, and D. Katterns, of Hackney. The prizes were given to the students by the Chairman, who made a few observations upon the address to which the meeting had listened, and, on the motion of Dr. Underhill, seconded by Rev. Jesse Hobson, a vote of thanks was passed to Mr. Birrell for his address, and to the chairman for presiding on the occasion. Dr. Angus, in putting the motion, expressed his hope that Mr. Birrell would consent to the appearance in print of the words which he ventured to say none of them would ever forget.

CLIPSTONE, NORTHAMPTONSHIRE.—An unusually interesting service was held here on June 21st, to take leave of Rev. T. T. Gough, who, after thirty-four years pastorate in this village, has accepted the charge of the new chapel at West Green, Tottenham, recently purchased by the London Baptist Association. Mr. Gough was presented with a gold watch and chain, and a purse containing £205. Several handsome presents were also made to Mrs. Gough. The Revs. J. T. Brown, Jas. Mursell, F. Trestrail, T. G. Rose, G. Jarman, and W. Clarkson took part in the meeting. Mr. Gough leaves this village and county with the best wishes of all who know him; he has merited them, and won the esteem in which he is held by the genuine integrity of his Christian character, his persevering industry, and his superior attainments both as a scholar and a preacher.

JOHN STREET, BEDFORD ROW.—On June 29th the recognition service of Rev. Edw. Medley, B.A., as pastor of John Street Church, was held, and a large congregation assembled. The service was introduced by the Rev. J. C. Harrison, of Camden Town. The usual questions were asked by Dr. Angus, the Rev. W. G. Lewis then commended pastor and Church to the Divine blessing, and the questions were satisfactorily answered by Mr. Medley. The Rev. C. M. Birrell, of Liverpool, addressed the newly chosen pastor on the ministry as a service that springs from an inner life, as an earnest consecration of all our resources, as the ministry of the Word, and of that Divine Christ whom the Word sets forth, and as a work that demands fervent and continuous prayer. The address to the Church

was delivered by the Hon. and Rev. B. W. Noel, who dwelt on the various ways in which a Church can efficiently help its pastor—by love, and obedience, and prayer, and work. There was a large attendance of neighbouring ministers, and messages of cordial sympathy were received from Revs. S. Martin, of Westminster, Dr. Landels, F. Tucker, C. Bailhache, Dr. Brock, &c. All felt the service to be a hallowed and impressive one, and Mr. Medley enters upon his work amid many encouragements, and with the prayers of many friends.

THE BAPTIST CHAPEL IN PARIS.—We are happy to announce that an English service has been commenced by our friends at 19, Rue des Bons Enfants, and we hope that our readers who may be visiting the French metropolis during this summer and autumn will avail themselves of the opportunity of visiting and worshipping with our earnest and devoted fellow-Christians of the Paris Baptist Church. If any of our ministers are kindly disposed to take a part in these services they will confer a favour by writing previously to "M. le Pasteur Dez, 5, Rue St. Medard, Paris."

CANTON, CARDIFF.—The ordination services in connection with the settlement of the Rev. J. P. Williams, late of Bristol College, were held on May 11th. The Revs. Dr. Gotch, T. Wheeler, R. Griffiths, N. Thomas, and Dr. Stock conducted the proceedings.

PONTPOOL COLLEGE.—The annual meeting was held on the 18th and 19th of May. The Revs. J. Morris and A. Tilly preached. Considerable interest was excited by the resignation (in consequence of ill-health) of the classical tutor, the Rev. George Thomas, M.A. Dr. Thomas, the president, spoke of the high esteem which he had always entertained for his colleague, and of the uninterrupted harmony which had existed between them for more than twenty-eight years. The Rev. S. Price moved a resolution of sympathy with Mr. Thomas. It was then proposed by the Rev. J. W. Todd, seconded by the Rev. N. Thomas, and unanimously adopted by the meeting—"That this meeting approves of the appointment by the central committee of Mr. James Sully, M.A., for a year, and requests the committee to take measures to secure his services permanently at the expiration of that period." The number of students in college during the past year was twenty; some of these had left before the close of the year, and others have accepted invitations to the pastorate.

NEW SELECTION HYMN BOOK.—The Trustees have voted the following grants to Widows of Baptist Ministers for the year ending June 24th, 1869:—

RECOMMENDED BY REVS.		£	s.	d.
E. A.	J. Williams, B. Pratten	6	0	0
A. A.	T. Peters, J. Edwards	6	0	0
M. B.	A. McLarn, J. B. Burt	6	0	0
M. A. B.	J. H. Hinton, J. M. Soule	6	0	0
S. B.	J. Jackson, W. B. Bliss	6	0	0
M. B.	W. Barnes	6	0	0
E. B.	W. Payne, W. Henderson	6	0	0
A. C.	Dr. Murch, W. Groser	6	0	0
M. A. C.	A. Heritage, R. Grace	6	0	0
S. C.	W. Groser, E. B. Underhill	6	0	0
E. C.	T. Wheeler, G. Gould	6	0	0
M. C.	J. Green, T. Pottenger	6	0	0
M. D.	Dr. Hoby, J. Kings	6	0	0
A. D.	A. W. Heritage, F. Trestrail	6	0	0
E. D.	J. Hannam, J. King	6	0	0
M. F.	J. Medway, J. Marchant	6	0	0
C. F.	Dr. Murch, F. Trestrail	6	0	0
A. G.	W. Colcroft, J. Foster	6	0	0
M. G.	J. Bane, W. L. Smith	6	0	0
E. G.	W. G. Lewis, T. T. Gough	6	0	0
A. H.	W. T. Price, C. Webb	6	0	0
E. H.	R. Grace, B. C. Young	6	0	0
M. J.	J. Smith, W. Bontems	6	0	0
J. J.	T. Swan, T. New	6	0	0
M. A. K.	J. Mostyn, B. Hodgkins	6	0	0
P. K.	S. Kent, E. Carey	6	0	0
C. L.	J. Green, J. Dovey	6	0	0
S. L.	D. Gould, T. Hands	6	0	0
E. N.	T. Robinson, T. Watts	6	0	0
A. N.	Dr. Evans, J. H. Stuart	6	0	0
M. N.	Dr. Steane, W. Howieson	6	0	0
P. O.	M. Thomas, T. Thomas	6	0	0
M. P.	J. H. Hinton, T. Marriott	6	0	0
P. P.	J. Wilshire, J. Walcot	6	0	0
C. P.	M. Jack, W. Burton	6	0	0
S. P.	J. C. Fishbourne, F. Wills	6	0	0
M. P.	J. T. Brown, G. G. Bailey	6	0	0
M. R.	T. French, D. Sinclair	6	0	0
A. S.	B. C. Young, R. Nightingale	6	0	0
E. U.	J. Phillips, R. Brown	6	0	0
R. V.	W. Jackson, S. Chapman	6	0	0
M. W.	T. Horton, T. C. Page	6	0	0
C. W.	J. Evans, W. L. Smith	6	0	0
F. L.	T. S. Crisp, Dr. Gotch	4	5	0
M. J.	R. Lloyd, J. Williams	4	5	0
M. A. P.	F. Trestrail, W. Rees	4	5	0
M. S.	W. Aitchison	4	5	0
S. A. T.	S. Evans, R. Williams	4	5	0
M. W.	T. Hughes, R. Lloyd	4	5	0
M. K.	J. T. Brown, C. Vince	4	5	0
M. M.	A. McDougal, R. Williams	4	5	0
E. T.	C. J. Middleditch, F. Wilshire	4	5	0
S. S.	B. W. Osler	4	5	0
M. H.	C. Elven, J. H. Hinton	3	0	0
A. H.	T. Jones, J. H. Morgan	3	0	0
M. A. M.	E. Pledge, G. H. Whitbread	3	0	0
R. R.	Dr. Evans, W. J. Stuart	3	0	0
M. T.	P. Tyler, J. B. Blackmore	3	0	0
H. R.	D. Morgan, T. Thomas	3	0	0
C. H.	W. Henderson, T. Medcalf	3	0	0
M. K.	J. R. Wood, W. Duke	3	0	0
M. McC.	F. Trestrail, T. Berry	3	0	0
M. C.	J. Wilshire, T. Penn	3	0	0

£330 10 0

Amount of Grants, 1869 . . . £330 10 0
 From the commencement . . . £8,787 15 0
 W. G. LEWIS, Hon. Sec. to Trustees.

BRANDERBURY, MORAYSHIRE, N.B.—A new Baptist Chapel was opened here on the 4th July. The Rev. W. Tulloch, of Edinburgh, preached. The Rev. J. M. Campbell, pastor of the Church, conducted the public prayer meeting which preceded the sermons.

ABERYSTWITH.—An English Baptist Chapel is in the course of erection in this rising watering place. The Rev. E. Williams, the minister, will be thankful for pecuniary aid.

NOTTINGHAM, JULY 7TH.—A meeting was held in the Exchange Hall for the purpose of presenting an address, accompanied by valuable gifts, to the Rev. J. Martin, the late pastor of Derby Road Chapel. The mayor presided, and was surrounded by a goodly number of ministers and gentlemen resident in the town. Mr. Alderman Vickers presented an address to Mr. Martin, together with a timepiece, and a purse of gold. Mr. Ashwell presented Mr. Martin with a tea service and album. Mr. Wheeler, on behalf of the Sunday-school Teachers, presented Mr. Martin with a gold watch and chain, and a stationery box. The Revs. W. S. Chapman and C. Clemance took part in the proceedings. Mr. Martin leaves Nottingham with the respect and affection of his flock and of all other Christian congregations in the town; and he will carry with him to his southern home the esteem of all his ministerial brethren who have enjoyed his friendship, and their heartiest wishes for his usefulness and comfort in the important sphere of Christian labour he is about to occupy.

ANCIENT MEETING HOUSES.—Most of our readers will have perused with much interest the various articles on old meeting houses which have appeared in the pages of the BAPTIST MAGAZINE during the last two years. Others of a similar character by the same writer have been published in the *Evangelical Magazine*, and have there met with an equally wide circle of interested readers. It is within our knowledge that they have afforded much delight to those "aged ones in Israel" who cherish with peculiar fondness the sacred memories of the old sanctuaries; whilst they must also have conveyed much valuable instruction to the younger members of our churches. The articles have, indeed, met with such general favour that the writer, Mr. G. H. Pike, has decided to publish them in a separate volume with the above title. The care which Mr. Pike has shown in the examination of all reliable authorities; the patience with which he has read

scarcely legible MSS., and the enthusiasm which he has manifested for the subject of inquiry but too much neglected, alike entitle the forthcoming volume to the support of the churches of the three denominations. It will afford us pleasure to learn that it has a sufficiently large circulation to compensate the author for the immense labour of its production, and to encourage him to continue his examinations of the lives and labours of the Fathers in the Faith. But it must not be supposed that the volume is a reprint merely, nor that the greater portion of it has, as yet, been published at all; and even such articles as will be reprinted, have been carefully re-written, &c.

HARBORNE, STAFFORDSHIRE (near Birmingham).—The Rev. T. M'Lean having resigned the pastorate of the Baptist Church, which office he had faithfully served for fifteen years, the Church and congregation met on Monday, 21 June, and presented him with an address expressive of their sympathy and cordial esteem, accompanied by a purse containing fifty sovereigns. An address was also presented from the Sabbath-school teachers.

RECENT DEATHS.

REV. JOSEPH PERKINS.

A short time since we announced that the Rev. J. Perkins had resigned the pastorate of the Baptist church, Bridgwater. We have now to report that he has passed to his rest. For seventeen years he had exercised his ministry among the Independent body; but on his change of views on the subject of baptism, he became the pastor of the Baptist church, Bridgwater, the duties of which he discharged with great faithfulness and earnestness for three years. No less did he honour his Lord and Master in his dying moments. His last words were, "thanks be unto God who giveth us the victory through our Lord Jesus Christ;" "precious Jesus come quickly." He was of a very Catholic spirit—loving all who loved the Saviour. So highly was he esteemed that on his relinquishing the pastorate a sum of £60 was quickly raised and presented to him. His loss will be very much felt by Christians in the town.

MR. J. DAKIN.

It is with the deepest regret we have to announce the decease of another of our missionary staff—that of Mr. Dakin, the

master of the school department of Serampore College. He left Bengal in the month of February with the hope that the disease (consumption), under which he was suffering, might be stayed by a voyage to his native land. The hope was fallacious. He died at sea on the 21st of April, before arriving at St. Helena. The first part of

the voyage was very hot, and the rough weather encountered off the Cape entirely prostrated him. He passed away quietly, and to his beloved wife unexpectedly at last, without one word of farewell. "He rests from his labours." He leaves a widow and five children to mourn his loss. —*Missionary Herald*.

Correspondence.

BAPTIST CHAPELS IN LONDON.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

MR. EDITOR,—While efforts are being made to raise Baptist chapels in the suburbs, how is it there is not one in the City? There are five or six Independent chapels, and all, I believe, well attended. Surely there must be room for one or more Baptist chapels. There are, I know, more than enough Baptists in the City to fill a large place, who would, I am sure, be glad to have a place of worship of their own denomination. As it is, many sit down to the Lord's Supper with the Independents, and this ought not to be. There is a

small Church of Baptists meeting in a hall in Liverpool Buildings, Bishopsgate, but it is quite ineligibile, and they can never hope to get a good congregation. If, therefore, it is too much to ask for a chapel, is it too much to ask to assist this people to get a more suitable place, where the word of God may be faithfully preached, and a few souls gathered into the fold of Christ?

I am yours faithfully,

J. L. M.

I enclose my name and address.

ENGLISH SERVICES IN PARIS.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

DEAR SIR,—You will see by your advertizing sheet that the Baptist Church meeting in the Rue des Bons Enfants, with whom you and I worshipped so pleasantly in 1867, have again opened their rooms for English services.

It will facilitate their arrangements if any of our ministers intending to spend a Sunday in Paris, and willing to undertake a service, would send a line to that

effect previously to M. le Pasteur Dez, 5, Rue St. Medard, Paris.

Many friends will be pleased to learn also that there is the prospect of an early acquisition of a suitable plot of ground for the new Paris Baptist chapel.

Yours, &c.,

JAMES BENHAM,

Joint Treasurer.

Wigmore Street, July 1869.

THE MISSIONARY HERALD.

OUR MISSIONARY WORK.

At their Meeting on the 14th of July, the Committee concluded the deliberations, with which for some time past they have been occupied, on some important regulations which, in future, are to be applied to the conduct of the Mission. A portion of the resolutions at which they arrived have already been published in the Annual Report; but it is desirable they should be regarded as a whole. We therefore here reproduce the resolutions from the Report, and add those just passed to complete the series. It will be seen, from a subsequent page, that several friends have already come forward to sustain the Committee, and their liberal contributions will enable them at once to carry out the principles of the closing resolutions. We are happy to say that the Committee are also encouraged by the offers of three or four young men, which have been accepted, to enter a Missionary life on the rules laid down. We cannot doubt that these incidents are a happy presage of the good which will result from their adoption.

Resolved I.—That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the Word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least

a portion of their funds from the community whose best interests they subserve.

Resolved II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should, as soon as possible, be made independent of the Society, and assume all the duties of the office they are called to fill. The Native evangelists should be regarded as itinerant missionaries.

Resolved IV.—That it is further desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed—wherever the Committee deem it expedient, and whenever suitable persons offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, to provide for all needed requirements, and such exigencies as may arise.

Resolved V.—That in the judgment of this Committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitableness for the climate and the work have been fairly proved; and that this be the rule of the Society, exceptional cases to be dealt with as they occur.

It only remains that we should commend these important decisions to the prayerful consideration of the churches. Let them seek God's blessing on the entire work of the Mission, and especially pray that it may please the Head of the Church to send forth right and true men to be pioneers of the Gospel in lands lying in darkness, and to preach the unsearchable riches of Christ to the perishing heathen!

THE OPPOSITION TO THE GOSPEL IN NORWAY.

Our excellent brother Mr. Hubert gives us the following account of a visit paid to Stavanger in the early part of the year :—

“With a feeling of deep gratitude to my Heavenly Father and the Lord Jesus Christ, who has unto this present moment, kept me safe soul and body, I hope, the pen in hand, to give you an account of the Lord's gracious dealings with me since I wrote my last.

“It has not fallen to my lot before, to see the work in the vineyard of our Lord go forward as it appears to be doing at this place. The same day as I posted my last, I was summoned to appear before the magistrate the next morning. I had intended to go farther north, but was by this prevented; it was not the will of my Heavenly Master, and so he sent the police to stop me. I appeared before the magistrate next morning, together with some false witnesses from the priest of whom I spoke in my last, charged and tried as a disturber of peace and uproar-maker. I was told not to leave the city without permission, so I stayed and had crowded meetings every night, the police assisting to keep order. The trial before the magistrate was sent to the chief justice of this city, but he laid it down that he would have nothing to do with it; so the priest in his wicked desire to stop me and bring me into trouble, to prevent the work of progress, was baffled; and I believe the Lord used him, against his own will, to do no evil as he intended—but the Lord, blessed be his holy name, turned it all to good.

“Many souls are awakening out of their death-like slumber, and some have found peace in the precious blood of a dying Redeemer. Amongst others, I will tell you one case of a dear young man. I had a meeting on the 3rd inst. in the house where he lives on the ground floor, and when meeting began, he, together with some other young men, went up stairs above our heads to play at cards and drink brandy. They had bought a bottle full to keep their spirits up with; but as soon as we commenced to sing and pray, they could not bear it, but left the house and stayed out till the meeting was over. One night shortly after, he went to the meeting (the same night when crowds cheered me on my way home to my lodgings), and the word was carried to his own heart with power by the Holy Spirit, and for several days he was in deep sorrow over his sinfulness. One night he stayed with me after the people had gone, and we had a sweet hour together. He asked me, with a broken heart, to forgive him, for he had blasphemed me; which I told him I did with my whole heart, and a few days afterwards he found peace with God through faith in our precious Jesus, blessed be his holy name, and he walks now as a humble disciple of Christ, against much opposition of his former comrades in sin—‘But,’ says he, ‘I deserve it, for I have been such an enemy myself and blasphemer against the truth as it is in Jesus.’ I am now at full liberty and was on my way to the fishing district, but had to return the same day. Here it is blowing storms every day, so steamers can hardly run.

“From Riesor I had very interesting news: several have found peace with God. In these days the revival is going on amongst them. Praise God with me.”

 NATIVE CHRISTIAN MOVEMENT IN BENGAL.

In our April number we reported the formation of a Society of Native Christians of various denominations, as an interesting sign of a spirit of self-

reliance beginning to appear among the converts. We have since been favoured with an extract from a letter addressed to a Christian Bengali student in this country, in which a fuller account is given of the objects and plans of the association by one of its members. It will, we are sure, gratify our readers to peruse this paper. The writer says:—

“The Bengal Christian Association is an unpretending society of believers in the Lord Jesus Christ, who have been called into the marvellous light of the Gospel out of heathen darkness. It is a Society of indigenous Indian Christians. The word ‘Bengal’ only indicates its local habitation, but all Indian Christians, whether Bengalis, or Punjaubis, or Madrasses, or the inhabitants of Bombay, or of the North-Western Provinces, can be admitted as members. Our European friends and well-wishers are not admitted as members, but they have often been present with us as visitors.

“You inquire what our Association has done since its birth? To this question I reply we do not obtrude ourselves into public notice, and we have done nothing more than to meet together once a month to invoke the blessings of Almighty God upon all our brethren—Episcopalians, Presbyterians, Wesleyans, Baptists, Independents—so that all our Native Christian brethren may feel that we are all built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. We have one Lord, one faith, one baptism, and therefore, we love all our Native Christian brethren, with whatever denomination of God’s people connected. England has had the honour of responding to India’s call, ‘come over and help us;’ England has said to India, ‘weep no more,’ I am sending the glad tidings of salvation through a once crucified but now exalted and glorified Redeemer. English missionaries have encouraged us to stand on our own legs, and do something for ourselves, as one portion of the Holy Catholic Apostolic Church in India—not divided into sects—and devoid of all schism and heresy, united to Christ the living vine by a living faith.

“The object of the Bengal Christian Association is threefold:—”

“1st. *Subjective*.—The promotion of godliness and the nourishment of true religion in the souls of the indigenous Christians of the soil of India.

“2. *Objective*.—The presentation of Jesus Christ to our non-Christian countrymen as the only Saviour of Sinners. We are determined to know nothing among our Hindu and Mahometan countrymen save Jesus Christ and him crucified.

“3. The protection of our rights. This is a very subordinate object, nevertheless it is of importance that the Native Christian Community should have an organ of communication with the Government. As her Majesty’s most loyal subjects we have our rights, and we ourselves are the proper parties to present our cases before the legislature of the country, in order that no laws may be passed prejudicial to the interests of the Native Christian Community. What the British Indian Association is to Her Majesty’s Hindu subjects, the Bengal Christian Association is to Her Majesty’s Native Christian subjects.

“Every month we have an interesting lecture from one of our members. We have no paid agents, but all of us do what we can by conversation, by visiting from house to house, and by preaching in the streets, to promote Christian truth and godliness amongst our believing, as well as amongst our unbelieving countrymen.

“We have done nothing as an Association. We have simply edified one another by exhortation and prayer.”

Every English Christian will wish God speed to the Association, and express the hope that it may become the pioneer of great spiritual good to its members and its countrymen.

SIGNS OF PROGRESS.

Among other signs of progress of the Kingdom of God in Bengal, is the establishment of a weekly Christian newspaper in the Bengali language, and conducted by Native brethren of various churches. It bears the title of "Saptahik Songbad" (the *Weekly News*). An extract or two from this paper will be of interest to our readers, for the translation of which we are indebted to the Rev. G. Rouse, LL.B. The first is interesting for the comments made on the fact recorded:—

"On January 31st last, the Bishop of Madras ordained thirty-four Native Christians to the office of ministers of the Gospel. They are to labour in connection with the churches in Tinnevely, under the auspices of the Church Missionary and Propagation Societies. The Native churches will furnish the half of their salary. We have also heard that in Travancore, under the care of the London Missionary Society, there are 32,000 Native Christians. These are accustomed, every month, to make a collection towards the support of their teachers.

These people are not prosperous people, like the Calcutta Christians. Like the brethren of Krishnagur and the Southern villages, they are labouring men. How great their zeal to be independent churches! By reason of this zeal, their poverty is able to place no hindrance in the way of their desire to be independent. We have no such zeal. We are in the receipt of 100, 150, 200 rupees monthly salary, yet we impose upon the liberality of foreigners the charge of supporting those who every Sunday instruct us in the truths of religion, and we think nothing about it ourselves. There are those amongst us who, if they had zeal, could any one of them make a Church independent of foreign aid; but they have no zeal—how can we give it them? We have been a long time depending upon others—now, Bengali Brethren, let us in every respect seek to exhibit a desire to be independent. How long shall we continue to cling to the neck of foreign Christians?"

We devoutly pray that such an appeal as this may reach the hearts of our Bengali Native Christians. It will be a great day for the advancement of Christ's kingdom, when they shall with one heart strive together for the faith of the Gospel. The next extract is interesting as a proof of the decline of idolatry in Calcutta:—

"Some old, respectable people at Calcutta have again established the Dharmasabhā (Society of Religion). Its object is to preserve the Hindu religion. All intelligent people will understand how much good is likely to come from an attempt to preserve Hinduism. It would be more wise for Hindus of the present time to examine the Hindu Shastras to see whether Hinduism is true or false—whether salvation can be obtained by it or not. Otherwise the attempt to patch up the old garment will only make those who attempt it look more ridiculous. We expect that in a few years the barbarous Churruck Pooja (Swingug Festival) will be seen no more. Ever since the piercing with hooks has been forbidden, the excitement of the Pooja has become considerably less. Now, at Calcutta the Festival is much less frequented than it used to be. Formerly, on the swingug-day, it was difficult to move in the street in front of our office. Now, the number of people in the streets is about the same as on other days. In the case of the Doorga Pooja also, and other festivals, the attendance and excitement are gradually lessening. All this is a sign of good to the people."

A TRIP ROUND MY ISLAND.

BY THE REV. W. A. HOBBS, OF JESSORE.

No. II.

Thursday 4th.—The boatmen having rowed several miles during the night, when I awoke this morning I found myself at the Ghât of Rajahpore. Rising at five, after taking a cup of tea, we walked inland about a mile to the office of a large landholder, where, although it was so early, a number of writers and tenants were already assembled.

"Friends," said I, "I am a messenger from the God of heaven, and my friend Mathoor here is another. We have come to you to tell you what God wishes you to do to escape from a sinful life, a gloomy death, and heavy punishment in hell—will you listen to us?"

"Yes," said one, "we will listen, but let us first call in our Brahmin priest." When he came, to the number of twenty-four, they all sat down to listen.

Mathoor took for his subject, "The vanity of idolatry, and the wretchedness it leads to," which subject, as usual, evoked a good deal of animated discussion, in which both priest and people unblushingly asserted that an image was necessary to enkindle feelings of worship in the heart; whereupon something like the following conversation ensued:—

Mathoor.—"Are all men's minds, in the main, of the same kind?" "Yes, mine is like the Sahib's, and the Sahib's is like our priest's."

Mathoor.—"Very good. Now answer me one question upright. Are Europeans or Bengalees most to be depended on? Tell me friends, which nation's people are most truthful, and magnanimous, and charitable, and persevering, and chaste?"

Here one man bawled out, "The indigo planters are a bad lot, are we not as good as they?"

Mathoor.—"Who are indigo planters. They are amongst Europeans, like lepers among Hindoos, 1 in 10,000. Push the indigo planters aside. Are there no judges, and magistrates, and engineers, and merchants? Do not run round and round instead of going straight through the path, tell me truly, who are the best men, Europeans or Bengalees?" "Europeans are, who does not know that? they keep their word and do not get up false cases in the courts."

Mathoor.—"Can a man be good if he have no religion in him?" "No."

Mathoor.—"If the behaviour of the Europeans is better than the behaviour of Hindoos and Mussulmans, is it not a proof that their religion must be better than yours?" "We cannot say."

Mathoor.—"What! you cannot say! Ah! now you are insincere. You can say, but you *won't* say. Be that as it may, know that though there are tens and tens of millions of Europeans, not one man amongst them all believes that God enters an idol when the priest blesses it, and continues to dwell in it till the worship is over; nor does one amongst them all make an image of what he conceives God to be like, under the pretence that if he does not do so he cannot intelligently worship him. Now, look here my countrymen, if Europeans—whose minds, you admit, are like your own—can worship God, and attain to more religious behaviour than Hindoos, though they have no idols, how can I believe you when you say, that if you do not have them you cannot conceive of God intelligently? Where did your priests get their authority from for saying that God ever dwells in idols, or that idol worship is good? Your Vedas do not say so, and they

are the oldest books you have. You only get the authority from the Puranas, which are mere traditionary stories, full of improbabilities, exaggerations, and contradictions. If it were true that God is in the idols, would there not have been some sign of it all these hundreds of years? If I were not to move for a month would anyone believe that there was life left in me? Has one ever seen an idol walk, or heard it breathe, or speak? Why, if such a thing should occur you would cry out with fear, 'a ghost, a ghost,' and run away. What idolatry has led to, my Holy Book tells much better than I can do. Listen to it." Read Rom. i., 22, 23, 28, and following verses.

Thus passed by a happy, interesting hour, when I commenced my discourse thus:—

You have heard much about the worthlessness of worshipping idols, or worshipping God through idols, now listen to a statement about the true religion. Beginning with the fall I traced man's wretched history all along the ages to the birth of Jesus; showed in what respects He was the suitable Redeemer for the sins of the world: sketched His life and expiring agonies, and, finally, pressed them to believe in Him that they might find mercy, privilege to meet Him at His second coming, and live and reign with Him during the predicted blessed one thousand years.

I never, I think, felt more liberty and power in preaching Jesus to the people, than on this occasion; I could tell by their rapt attention that they were intensely interested, many of them seriously admitted that the Christian religion seemed to be the true one, and yet, not a single copy of New Testament or Gospel could I induce any one of them to purchase, though I asked only sixpence for a New Testament and a penny for a Gospel. I endeavoured to excite a little shame in them by telling them that at Dareepoor Market yesterday I had sold twenty copies, and most of them to poor people. They very cleverly turned the tables upon me thus: "Indeed! well that simply shows their ignorance, for if all, like us, declined to buy, then the generous Christians would be so grieved that they would request us to take their books *without payment* and read them, as I saw them doing in the station of Jessore."

Ah! how hard a thing it is for those who have riches to enter into the kingdom of Heaven.

Returning to the boat, we saw ten men sitting in a blacksmith's shop gossiping, so invited them out to sit under a mango tree, and hear words new, true, sweet, and precious. Out they all came, down we all sat. As most of the men were Mahomedans, I took up the five works on which they rely for salvation, and, one by one, endeavoured to show them how worthless they were to cleanse the heart from sin.

The five works alluded to are Prayer, Fasting, Meeting on Fridays to read the Koran, Almsgiving, and Pilgrimage to Mecca, none of which were able, singly or collectively, to atone for the sins of a past life.

"You have thrown us all down into the mud," said the blacksmith; "will you leave us there? If our religion cannot give good natures, pray what religion can? Speak, Sahib, we continue to hear."

I replied, "If I have cast you down in the mud, my friend Mathoor here will lift you out of it. Look in my face no more; look in his; he will now tell you of the safe refuge and the true atonement."

And he *did* tell them, most beautifully, simply, and earnestly, till, the heat becoming almost insupportable, we were obliged, about ten o'clock, to give over, and make a precipitate retreat to the boat.

Before going, however, we sold several Gospels. At five p.m., when it was cool enough to venture out, we went to the large village of Máshále. The

whole place seemed in excitement, and about fifty persons, with half a dozen women, standing at a little distance, turned out to listen to our words.

Mathoor took for his subject, "The Devil, and the mischief he has done;" I took for my subject, "The Lord Jesus, and the damages he has made good."

It was a pretty sight to see so many persons seated on their mats before us, marred, however, by ten poor Cháráls (the outcasts), seated on the bare earth in a group by themselves, about ten feet apart.

Till 7 o'clock we preached and preached, the people never flagging in their attention, till at length, my voice failing, and Mathoor himself confessing to weariness, we sold a book or two, and then, followed by a large concourse of people, went back to the boat.

THE BRAHMIST MOVEMENT.

THIS movement towards a purer creed among the educated natives of the Presidency towns of India is one of great interest. It is the effect of education combined with the knowledge of Christianity. The knowledge acquired has unsettled the minds of intelligent men, and awakened disaffection towards the beliefs and practices of their forefathers. Hence Christians have regarded the movement with hope, and, while watching its various phases, have rejoiced to see its adherents more or less often approaching Christianity, as the only true solution of their difficulties. We avail ourselves of the following extracts from the last report of the Church Missionary Association of Calcutta, to inform our readers of the present aspects of the movement. Written by a missionary on the spot, the facts stated have the value which personal knowledge gives:—

"The Brahminist movement owed its birth to a variety of influences, of which mission influence was without doubt the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist; then it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a divine Incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course — a strange medley of contradiction and confusion! Those who once believed the movement must eventuate in the Gospel have been disappointed. Time has shewn that *per se* it has no real affinity with the Gospel, and that its direct influence is certainly not to prepare men to receive the Gospel. There is too much reason to fear that many of the most advanced members of the Shomaj are further from the truth now than they were years ago. Yet, notwithstanding all this, we cannot but regard this singular movement as destined to minister in an indirect way towards the furtherance of divine truth.

"It may be that its utter failure as a system of religion may lead many to enquire after 'a more excellent way.' Already tokens of listlessness, tending to a collapse, are manifest amongst the once ardent upholders of the scheme. Very rarely is a Brahmo bold enough to argue for his creed.

"Not a few who were once zealous for Brahmoism have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism. Others, of a more religious turn, are casting about for some other stay for their souls. Alas! the Gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to entrust themselves in their voyage towards an unknown eternity.

“Amongst the advanced Brahmos, or the ‘Reforming party,’ as they are called, a novel and very suggestive feature has lately developed itself. It is well-known that the mediation of Christ has ever been a stumbling-block and an offence to the whole party. They have for long years ridiculed the notion that the sinner needed some one to enter into the breach—to stand between him and the Deity, by whose merits and intercessions he might gain a hearing. They always said that intuition scouted the idea. Within the last few months it has come to light, that not a few devout and earnest Brahmos have come to feel the absolute necessity of a mediator. This is not merely an impression or a matter of theory; they have reduced the conviction to practice; they have begun to invoke the aid of an Intercessor with the Father. Their cry has been, ‘O Lord, I am a vile sinner, I am not worthy to approach the Father; do thou plead for me, and help me with thy intercessions.’ Do our readers ask who is the being thus supplicated—thus addressed as ‘O Lord’? The answer is sickening and sad. These words are not addressed to Him who is ‘the only Mediator between God and man, the man Christ Jesus;’ they are spoken to the *Leader of the Brahmo shomaj*—a young man who two years ago propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ. Some of his followers it would seem are disposed to regard him as such an incarnation, and as such invoke him in their prayers.

“This strange infatuation was recently made public by two Brahmist preachers, men of unblemished character, and noted for their zeal and devotion. Their object in revealing the matter was to draw forth from their respected leader a positive prohibition of the practice alluded to. They declared it to be blasphemous in its character, and a scandal to their body. No such prohibition has yet been published, though no attempt has been made to deny the facts alleged.

“All these things are well worthy of note. They should furnish food, not only for reflection, but for *earnest prayer*. In truth, mighty moral and religious forces are at work in this land. We hardly see how to grasp them and direct them. We have a very imperfect comprehension of them. But there is an all-controlling force within the grasp of every child of God. ‘Prayer moves the hand that moves the universe.’ Let the Church be instant in prayer, and He who once brought order and beauty out of chaos, will, in his own good time, cause these discordant elements to evolve such bright and blessed results, that the sons of God again shall sing for joy.”

We think it right to call attention to some things which tend to modify the preceding observations and the conclusions drawn from the facts as therein stated. It is but just to the eminent gentleman referred to, that his *own* account of the matter should be stated.

In a very able article, which appeared in the April number of the *British Quarterly Review*, statements are made similar to those in the above quotations from the Report of the Calcutta Auxiliary to the Bible Society. In the *current* number there is a note occasioned by a letter from Miss Collett, a personal friend of Mr. Kesub Chunder Sen, correcting some allegations respecting him, made at the close of the article, and especially, that he permits the more degraded of his followers to worship him. This is denied, and in proof of it, Miss Collett quotes from a letter written by him to Miss Carpenter of Bristol, who knew him well in India, and entertains the highest opinion of his character.

Referring to the paragraph in the *Indian Mirror*, where the allegation first appeared, he says, “I have not deemed it proper to contradict or reply to it, as it involves a most ridiculous charge, which is beneath notice, and which time will prove unfounded. God sees my heart, and I am conscious I do not stand convicted before Him in this matter. How can I, sinner as I am, and myself in need of salvation, undertake to be a redeemer to others?” While we regret that Mr.

Sen did not promptly and publicly contradict a statement so injurious to himself, his denial of it to Miss Carpenter is entitled to credit.

A friend in Calcutta has sent us a lecture entitled, *The Brahma Somaj Vindicated*, in reply to one delivered in the hall of the General Assembly's Institution in that city, by the Rev. Lal Behari Dey. It is pervaded by a fine and tender spirit, and though not equal to the one on *Jesus Christ, Europe and Asia*, in eloquence and power, it is well worthy of consideration. We refer to it however, for the purpose of calling attention to an affecting appeal which he makes towards the close, and which should be listened to with respect. "Christian Brethren! I humbly beseech you to look upon us in a brotherly spirit. We are all children of the common Father, love and goodwill should therefore prevail among us always. Whatever our religious opinions may be, we are certainly entitled to your sympathy and affection. If we are wrong, point out our errors; if we have turned astray, show us the true path; if we have violated the law of God, help us with good counsel; but do not, I beseech you, in the name of brotherly love, hate us—do not revile our Church, which is dearer to us than life."

One who speaks in such a manner is entitled to the utmost forbearance and consideration. We are sure that patience, kindness, and a due regard for the difficulties which encompass these men on every side, and a tender, earnest, affectionate effort to lead them to Christ, will have far greater effect than stern denunciations of their short comings and errors. We confess to a deep feeling of interest and sympathy for them. Men so cultivated, intelligent, and well-read in European literature, with their high morality, to say the least, must exert a powerful influence on the minds of their fellow-countrymen. To bring them to Christ as penitent believers in Him, and His work, is worth any effort, and should success crown such effort, they will be among the most powerful preachers of the Gospel in India.

BAPTIST MISSIONS.

As in a former page allusion has been made to the following important meeting, we place the account of it here for the information of our friends:—

At a meeting convened by Messrs. James Harvey, A. Angus Croll, James Benham, John Sands, and William Olney, at the house of the Rev. Dr. Brock, on the evening of Friday, the 11th June, 1869, to consider "The Resolutions recently adopted by the Committee of the Baptist Missionary Society, and the principle of action in the future conduct of the Mission, as indicated in the speech of Dr. Landels at the last Annual meeting:"

There were present—Sir Robert Lush, A. Angus Croll, J. P. Bacon, J. E. Tressider, W. Knight, E. Rawlings, James Benham, R. Waters, A. B. Goodall, W. R. Rickett, H. H. Heath, J. Herbert Tritton, S. R. Pattison, W. Olney, W. Stiff, A. P. Hepburn, J. Harvey, J. Coxeter, J. Rains, Dr. Underhill, the Revs. Dr. Brock, Dr. Landels, F. Tucker, W. G. Lewis, Dr. Angus, and W. Brock, junior.

Mr. James Benham was unanimously called to the Chair.

After prayer by the Rev. Dr. Brock,

Mr. Harvey introduced the subject proposed for consideration, after which a prolonged discussion took place.

I.

On the motion of the Rev. Dr. Angus; seconded by Mr. Robert Waters; supported by the Rev. F. Tucker, it was resolved unanimously—

"That in the judgment of this Meeting it is in the highest degree desirable that young men sent out as Missionaries should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work has been fairly proved."

II.

On the motion of Mr. James Harvey; seconded by Mr. Rains; it was resolved *nem. con.*—

"That this Meeting having considered the resolutions which the Committee of the Baptist Missionary Society have adopted for their future guidance in carrying on the work of evangelising heathen nations, hereby expresses its sympathy and concurrence with the principles therein laid down; and further declares its conviction that in order to the wide propagation of the Gospel in districts and regions yet unvisited by the messengers of Christ, it is desirable that an agency should be instituted, less costly than the present, not having a permanent residence, and that shall associate as much as possible with the people whose salvation it seeks to accomplish."

III.

On the motion of Mr. Harvey; seconded by the Rev. Dr. Landels; it was resolved unanimously—

"That this Meeting, deeply impressed with the conviction that such a class of agency implies, and can only spring from, a high degree of zeal and devotedness in our Churches, hereby recommends that the friends of the Mission should unite in earnest prayer to Almighty God that by an enlarged outpouring of the Holy Spirit He may enable the Churches to realize and rightly to fulfil the sacred mission He has intrusted to them of publishing the Gospel among the heathen nations."

IV.

On the motion of Mr. Harvey; seconded by Mr. Rains; it was resolved unanimously—

"That should the Committee of the Baptist Missionary Society carry out the principles laid down in the foregoing resolutions, the friends present are prepared individually, and by influencing the Churches with which they are connected, to do their best to augment the funds of the Society to the extent required for this enterprise."

V.

On the motion of the Rev. Dr. Landels; seconded by Mr. W. Olney; it was resolved unanimously—

"That the Chairman, with Rev. Dr. Brock and Mr. Harvey, be requested to convey the foregoing resolutions to the Committee of the Baptist Missionary Society, and that afterwards they be published in the columns of the *Freeman* and *Christian World* newspapers."

VI.

It was further resolved unanimously—

"That the question of another Meeting similar to the present one, to which friends from the country should also be invited, be referred to the judgment of the gentlemen by whom this Meeting has been convened."

The thanks of the Meeting were then given to the Chairman, to Dr. Brock, and to the conveners of the Meeting; and after prayer by Dr. Brock, the Meeting separated.

JAMES BENHAM,
Chairman.

HOME PROCEEDINGS.

We have no lengthened record of meetings to present this month. Dr. Underhill, with Rev. Geo. Gould, has advocated the Society's claims at Helston, Penzance, Redruth, Truro, St. Austell, and Falmouth. Mr. Hobbs, lately returned from India, has attended a meeting at Great Leighs in Essex.

We are happy to inform our readers that the Committee, encouraged by the support received from the Churches during the past year, and the liberality of many friends—of which the statements in the preceding pages will give some idea—have felt it their duty to accept offers of Mission service for India, China, and Africa. In the latter case, however, subject to arrangements not yet determined upon, and still under consideration.

Considering the state of the Delhi Mission as set forth in Mr. Smith's letter, the Committee, though not without grave consideration, and some hesitancy, accepted Mr. Parson's offer to go thither and resume labour with Mr. Smith. The great difficulty in the way was the inability of Mr. Parsons to labour continuously during the year in the plains. He will be obliged to spend the worst parts of the hot season in the hills. Here he will do good service among the residents and the visitors. But the condition of the Delhi Mission, the state of Mr. and Mrs. Smith's health, alike demanded the sending forth of additional help. Mr. Parsons knows the work, and so cordially enters into Mr. Smith's views, and when there, suggested many of those plans of operation which have proved so beneficial, that the Committee felt some risk should be run, and some such arrangement made. Mr. Parsons very generously, on the decision being made known to him, relieved the Committee from all responsibility to bring him or his family home again, in case of failure of health. Mr. Parsons will most likely go out in October by steamer from Liverpool to Bombay, and thence to Delhi by rail.

The Committee have also accepted the offer of service tendered to them by Mr. Campagnac, a gentleman born in India, and educated at Serampore, who came over here for further education in the College at Bristol. He has pursued his studies successfully, and of late has attended the Bristol Infirmary to acquire a knowledge of medicine and surgery. This acquisition will greatly increase his power for good in the Mission field.

Our friends will remember the grief and disappointment occasioned by the unexpected return to this country of the Rev. G. H. Rouse, who had been for some time associated with Mr. Wenger in his important labours. Mr. Rouse's heart is still in India, and he maintains a regular correspondence with his former colleague, and affords him valuable assistance in his labours. But Mr. Wenger's health is far from good, and he often refers, with great concern, to the increasing failure of sight. The Committee have been anxiously looking for some one qualified for this specific work, and who, after the requisite residence in some country district, where he could acquire a familiar acquaintance with the Vernacular, might join our excellent brother, and render him the assistance he so much needs.

With this object in view the secretaries had their attention directed to Mr. Jordan, of Regent's Park College; and the testimonials to his character and abilities were so decided, that the Committee cordially accepted his offer of service.

These brethren will sail in the *Shannon*, on the 10th inst., in company with Mr. and Mrs. Kerry, Mr. and Mrs. Supper, who are returning, after a lengthened sojourn in this country, to their work in India.

Mr. Richard, of the college at Haverfordwest, who has for some time been led to give himself to Mission work in China, and who said, when before the Candidates' sub-Committee, that he should go somehow, even if not accepted by the Committee, presented most satisfactory testimonials from his tutors, and ministers, and others who knew him as a friend and preacher, has been accepted for service in that country. He will go out as soon as suitable arrangements can be made for his departure.

Mr. Baschelin, a member of the Church at Hamburg, and now a student in Bury College, has, for years, desired to go out to China as a missionary. His first idea was to enter on some commercial pursuit there, acquire the language, and do what Mission work lay in his power. His German friends dissuaded him from this, and advised his coming to England to study awhile. He simply asks the Committee to help him in meeting the expenses of his passage and outfit. The German Churches will contribute towards his support, and friends in this country who know him, have promised to assist. But he goes out in a spirit of humble dependence on God, and the love and liberality of His people. He asks for no salary. He relieves the Society of all responsibility as to his return from any cause, or the support of his widow in case of his decease. He will be thankful to the Committee if they will forward any funds committed to their hands for him, and he will transmit occasionally, some account of his labours. His offer of service is, therefore, in strict accordance with the resolutions published last year in regard to our China Mission. But it is remarkable that Mr. Baschelin's determination had been formed *before* these resolutions were seen by him. The Committee accepted his offer of service, as the first of many more, prepared to follow in a like spirit. Mr. Baschelin will leave at the end of the year, and, for reasons which need not be specified here, has selected Ningpo as the sphere of his future labours.

We trust these statements will produce a deep impression on the minds of our readers, and excite them to renewed effort, liberality, and prayer. May these brethren, be greatly blessed in their work, and be the messengers of the Churches to the Gentiles. We hope to be able, in a few days, to announce the arrangements for a valedictory service, prior to the departure of those who go out in the *Shannon*.

CONTRIBUTIONS

From April 1st to June 30th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N.P for Native Preachers; T for Translations; S for Schools.

ANNUAL COLLECTIONS.			DONATIONS.			£ s d.		
£ s d.			£ s d.					
Bloomsbury Chapel	40	7 11	A Constant Subscriber,			Cunningham, the late		
Walworth Road ditto ...	14	8 2	Montacute	5	0 0	Miss C., of Cupar Fife,	45	0 0
Exeter Hall.....	86	16 3	Box, by Sarah Taylor,			N. B., by Mr. D. Duncan		
	141	12 6	Camberwell.....	0	7 0	Swainscow, the late Mrs. J.		
			Essex, J. and C.....	2	0 0	Eliza, of The Cedars,		
			Muntz, Mr. G. F.....	100	0 0	Streatham, by Mr. W.		
			Payne, Mr. Jas., Pimlico	10	10 0	Swainscow	45	0 0
			Rippon, Mrs. T.....	5	0 0	Thomas, the late Mr.		
			Stiff, Mr. James	10	10 0	Alfred, of Caeglas,		
			Tritton, Mr. Jos.	100	0 0	Llandilo, Carmarthen-		
			Special donations, per			shire, by Mr. J. L.		
			Y. M. M. A. :-			Thomas	45	12 3
			Brooker, Mr. G.....	2	15 0	Thorne, the late Mr. G.,		
			Inder, Mr. J.	0	10 6	of Frome, Somerset, by		
			Phillips, Mr. J. J.	0	10 0	Mr. F. H. Holloway ...	19	14 0
			Under 10s.	0	8 6			
ANNUAL SUBSCRIPTIONS.			LEGACIES.			LONDON AND MIDDLESEX.		
Baines, Mr. H. C.....	0	10 6	Andrews, the late Mr.			Acton	11	2 3
Graley, Miss, Croydon ...	1	1 0	W., of Torquay, by			Alfred Place Sun.-school.		
Hoby, Rev. J., D.D.....	5	5 0	Mr. John Anderson ...	90	0 0	per Y. M. M. A., for		
Lyon, Mrs., Walsall	2	0 0				N. P.	0	17 1
Neeve, Mr. James, Forest								
Hill	1	1 0						
Trowbridge, Lady	1	1 0						
Tyers, Mr W. T., Brixton								
Hill	1	1 0						
Williams, Mrs. Violetta,	2	5 0						
Brighton	2	5 0						

	£	s	d.
Alie Street	4	3	0
Arthur Street, Camberwell Gate.....	19	9	0
Arthur Street, Gray's Inn Road	1	10	0
Bermondsey, Drummond Road.....	4	2	10
Bloomsbury.....	65	11	5
Ditto Sunday-school, for Rev. J. Clark, Brown's Town, Jamaica	5	0	0
Ditto, ditto, for Rev. E. Smith, Cameroons ..	5	0	0
Bow	9	9	0
Bryanston Hall	2	0	0
Brentford, Park Chapel ..	12	10	0
Brixton Hill.....	20	17	7
Calthorpe Terrace Sunday-school, for Rev. W. H. Gamble's Station, Trinidad, per Y. M. M. A. ..	15	0	0
Calthorpe Street Girls' School, per Y. M. M. A. ..	1	3	0
Camberwell, Denmark-place	22	6	0
Ditto, Mansion House. ..	4	4	0
Ditto, ditto, for W. & O.	1	10	0
Camden Road	45	3	4
Do. for N. P.	3	15	10
Chelsea.....	9	2	0
Commercial-street Sunday-school for N. P. per Y. M. M. A.	1	5	2
Dalston, Luxembourg Hall	2	0	0
Devonshire Square Sunday-school, per Y. M. M. A. ..	0	8	3
Ebenezer Sunday-school for India, per Y. M. M. A.	0	17	7
Hackney, Mare Street....	30	0	6
Do. Grove Street	9	1	10
Hackney Road, Providence Chapel, for N. P. Madhob. Jessore, per Y. M. M. A.	20	0	0
Hammersmith	13	16	3
Hawley Road	12	11	2
Henrietta Street	2	7	8
Highgate	4	12	0
Islington, Cross Street ..	18	14	1
Ditto for W. & O.	6	0	0
Ditto Juvenile Auxiliary ..	4	0	0
Ditto ditto for Mrs. Fray's Sch., Jamaica ..	10	0	0
Ditto ditto for Two Children at Cameroons....	10	0	0
Islington, Salter's Hall Chapel	18	17	0
James Street, Old Street Kennington, Charles St. ..	6	15	2
Kennington, Palace Gardens	24	4	6
Ditto for W. & O.	5	0	0
Kilburn	1	1	0
Kingsgate Street.....	10	10	6
Little Wild Street.....	0	12	6
Maze Pond	17	0	4
Metropolitan Tabernacle ..	100	0	0
Moor Street.....	2	14	0
North London Sun.-sch., for N. P. by Y. M. M. A. ..	4	7	5
Notting Hill, Cornwall Road	7	11	10
Ditto Norland Chapel ..	5	4	1
Peckham, Rye Lane Sunday-school, per Y. M. M. A. ..	3	1	0
Poplar, Cotton Street ...	6	3	1

	£	s	d.
Putney, Union Church .	9	1	5
Regent's Park.....	46	7	5
Spencer Place.....	5	4	0
Stepney Green	11	3	0
Stockwell	27	15	7
Ditto for W. & O.	5	0	0
Stoke Newington	7	17	6
Stratford Grove	5	12	6
Tottenham	9	2	0
Trinity Chapel, John St., Edgware Road	21	0	0
Upper Holloway.....	20	4	6
Upton Chapel, for N. P. per Y. M. M. A.	6	0	0
Ditto for N. P. George Ukwé, under Rev. A. Saker, Cameroons, per Y. M. M. A.	12	0	0
Vernon Chapel Sunday-school	9	0	0
Ditto per Y. M. M. A. ..	15	5	8
Walthamstow, Wood St. ..	6	5	6
Walworth, East Street Sunday-school, for Mr. Heinig's Station, Benares, per Y. M. M. A. ..	10	0	0
Wandsworth, East Hill....	9	3	0
West Drayton	1	4	6
BEDFORDSHIRE.			
Dunstable	1	9	2
Luton, Union Chapel ...	22	0	11
Steventon.....	3	10	0
BUCKINGHAMSHIRE.			
Aston Clinton	0	15	6
Chesham	10	8	3
Olney	12	0	0
CAMBRIDGESHIRE.			
Caxton for N. P.	1	4	5
CORNWALL.			
St. Austell	5	0	6
Truro	1	0	0
DEVONSHIRE.			
Brixham	25	0	0
Ditto for W. & O.	1	0	0
Exmouth	3	0	0
Hfracombe	0	3	9
Plymouth, George Street Ditto Juvenile Society for African Orphans ..	10	10	0
Ditto Sunday-school for Bartal Mission ..	4	10	8
Totnes	4	11	0
Ditto for W. & O.	5	18	0
DORSETSHIRE.			
Weymouth	4	11	6
DURHAM.			
Cotherstone.....	0	10	3
Forest	0	7	0
ESSEX.			
Barking, Queen's Road... ..	2	0	0
Plaistow	5	11	0
Romford	9	9	2
Thorpe-le-Soken	1	15	11
Ditto Cranleigh School ..	0	6	10

	£	s	d.
GLOUCESTERSHIRE.			
Ruardean Hill for W. & O. ..	0	6	0
HAMPSHIRE.			
Beaulieu	1	1	0
HEREFORDSHIRE.			
Kington	10	1	4
HERTFORDSHIRE.			
Hitchin.....	20	13	6
St. Albans.....	38	0	8
KENT.			
Ashford	2	5	10
Belvidere.....	4	6	11
Bexley Heath.....	1	4	1
Bromley	4	0	0
Ditto Juvenile for Rev. R. Smith, Africa ...	5	0	0
Crayford	11	3	0
Ditto for Todowagadura School, Ceylon.....	1	17	0
Dartford	8	2	9
Forest Hill.....	16	10	0
Lee	9	14	3
New Cross, Brockley Road	7	6	8
Tenterden	5	10	0
LANCASHIRE.			
Bolton	2	15	0
Liverpool, Pembroke Ch. ..	50	0	0
Ditto, Juvenile Society for Rev. W. Dendy ..	10	0	0
Ditto, Richmond Ch. for W. & O.	5	0	3
Rochdale	3	16	1
LEICESTERSHIRE.			
Leicester, Belvoir Street. ..	16	7	2
NORFOLK.			
Attleborough	1	10	0
NORTHAMPTONSHIRE.			
Burton Latimer	6	7	0
Clipstone	5	0	0
Kettering, for W. & O.	2	8	1
Ditto, for N. P.	2	1	11
Long Buckby	19	0	0
Northampton, College Street	150	0	0
Ringstead	8	8	1
Thrapstone.....	15	2	4
Bythorne.....	1	19	8
DORSETSHIRE.			
Less expenses.....			
16 14 0			
NORTHUMBRELAND.			
Newcastle-on-Tyne, Bewickie Street	1	1	0
SHROPSHIRE.			
Dawley Bank	5	0	0
Pontesbury	2	0	0

SOMERSETSHIRE.		WORCESTERSHIRE.		YORKSHIRE.		IRELAND.		
	£ s d.		£ s d.		£ s d.		£ s d.	
Beckington	10 19 3	Bewdley	1 15 0			Inverness.....	7 10 0	
Bristol	770 18 7					Loestemouth	1 0 0	
Ditto, Collection after		YORKSHIRE.				Montrose	20 15 10	
United Communion		Boroughbridge, for W.			Ditto Legacy	10 0 0		
Services at Broad-		& O.	0 14 10		Paisley	10 0 0		
mead Chapel, for		Mirfield.....	0 5 0					
W. & O.....	10 14 2			IRELAND.				
Ditto, Wadham Street,		NORTH WALES.				Belfast	0 10 0	
Weston, for ditto	3 6 0	MONTGOMERYSHIRE.				Waterford	0 10 6	
Ditto, City Road Ch.,		Caersws	1 3 2	FOREIGN.				
for School under Rev.				Africa, Cape of Good				
T. Morgan, Hourah	6 0 0	SOUTH WALES.				Hope, Graham's Town:—		
Ditto, Buckingham Ch.		BRECKNOCKSHIRE.				Hay, Rev. Alexander,		
for N. P. India	10 14 8	Brecon	1 0 0	by Mr. G. Murphy				1 0 0
Ditto, do., Bible Class,		Pontenny for N. P.	0 10 9	West Indies—				
for School at Intally	6 7 2			Baptist Missionary Soc.				
Ditto, King Street Ch.		CARMARTHENSHIRE.				of Jamaica, by Rev. J.		
per Mrs. Thomas, for		Cross Inn.....	6 13 0	E. Henderson, Treas-				
N. P. Delhi	18 0 0	Mydrim, Salem	0 5 0	urer, for African Mis-				
Ditto, King Street Sch.				sion:—				
for N. P. India.....	16 5 6	GLAMORGANSHIRE.				Alps, by Rev. P.		
Ditto, Tyndale Chapel		Cardiff, Bethel	5 0 0	O' Meally				2 0 0
for W. & O.	11 0 0	Gelligaer, Horeb	1 13 0	Bethstophil, by Rev. G.				
Frome, Badcox Lane ...	31 5 7	Merthyr High Street		R. Henderson.....				4 0 0
Ditto, Naish Street.....	0 11 6	Sunday-school	1 6 4	Brown's Town, by Rev.				
Ditto, Sheppard's Bar-		Swansea, Mount Pleasant	2 2 0	J. Clark				5 0 0
ton.....	43 1 8	Ditto Bethesda	4 0 0	Dry Harbour, by Rev. J.				
Ditto, for W. Africa....	6 0 0			Bennett				1 0 0
Ditto, for Jane Bunn,		MONMOUTHSHIRE.				Ebenezer, by Rev. W.		
in Mrs. Hobbs' Sch.,		Chepstow.....	7 14 0	Claydon				3 0 0
Jessore	6 0 0	Ditto for N. P.	0 12 2	Falmouth, by Rev. J.				
Ditto, Berkley	0 4 2	Ditto for W. & O.	0 18 0	Kingdon				6 0 0
Ditto, Chapmanslade....	0 18 6	Llanthwy	6 13 6	Gurney's Mount, by Rev.				
Paulton	7 11 8			C. E. Randall				4 0 0
Wells	6 18 11	PEMBROKESHIRE.				Lucea, by Rev. T. Lea ...	2 0 0	
Wincanton	15 0 0	Blaenlynn.....	8 16 0	Moneague, by Rev. J.				
		Lampeter.....	2 17 9	Gordon.....				2 2 0
STAFFORDSHIRE.		Maenclochog, Horeb.....	1 2 8	Montego Bay, First Ch.				
Bilston, for W. & O.	1 9 6	Milford.....	0 18 0	by Rev. J. Reid				1 10 0
		Newton.....	2 0 8	Ditto, Second Church,				
SURREY.		SCOTLAND.				by Rev. J. E. Hen-		
Addlestone for W. & O...	1 10 0	Aberdeen.....	15 3 6	derson				7 10 0
Haslemere	1 5 0	Ditto John Street for		Morant Bay, by Rev. W.				
Richmond, Lecture Hall.	3 10 0	W. & O.	1 5 0	Teall				7 0 0
Upper Norwood	19 11 9	Ditto George Street		Mount Carey, by Rev. E.				
		for W. & O.	2 5 1	Hewett				5 0 0
SUSSEX.		Dundee	1 0 0	G. Elliott				3 0 0
Forest Row	0 17 2	Edinburgh for Rev. J. E.		Port Maria, by Rev. C.				
		Henderson's Chapel,		Sibley				7 0 0
WARWICKSHIRE.		Watford Hill, Jamaica	5 0 0	Refuge, by Rev. E. Fray				0 10 0
Leamington, Warwick St.	0 6 10	Elgin.....	7 7 0	Rio Bueno, by Rev. D. J.				
Rugby	6 19 3	Forres	1 10 0	East				2 0 0
Ditto, for W. & O.	0 12 1	Glasgow, Hope Street ..	0 12 6	Salter's Hill, by Rev. W.				
		Ditto North Frederick		Denny				2 0 0
WILTSHIRE.		Street Sunday-schl.		St. Ann's Bay, by Rev.				
Bratton.....	6 5 0	for N. P. India ...	1 10 6	B. Millard				9 0 0
Chippenham	16 10 9	Ditto ditto for Schools,		Savanna-la-Mar, by Rev.				
Devizes.....	42 2 1	India	1 10 6	W. Bourke				3 0 0
Kington Langley	7 3 6	Grantown	6 17 3	Spanish Town, by Rev. J.				
Ditto, for N. P.	0 4 0	Huntly'.....	4 7 3	M. Philippo, by Rev. J.				4 0 0
North Bradley	4 15 3			Stacy Ville, by Rev. R.				
Westbury Leigh	10 5 0			Dalling				1 18 0
Westbury Providence				Thomson Town, by Rev.				
Chapel, Penknapp.....	5 14 0			G. Moodie				3 10 0
				Vere, by Rev. A. Duckett				1 10 0

JAMAICA EDUCATION FUND.

Trustees of Taylor's Fund 200 0 0

GORDON CHAPEL'S FUND.

Dawbarn, Mr. W., Liverpool 50 0 0

We are requested to insert the following list of Contributions to the
BIBLE TRANSLATION SOCIETY

From 26th April to 30th June.

Annual Meeting—Collection	8 5 10	London—Benham, John, Esq.	1 1 0
Aylesbury—Subscriptions	1 15 3	„ Hoby, Rev. J. D.D.	1 1 0
Beaulieu Rails—Rev. J. M. Burt	1 1 0	„ Oliver, E. J., Esq.	1 1 0
Chipperfield—Collection	1 17 9	Newcastle—Bewick Street Chapel	10 10 0
Frome—Subscriptions	1 11 6	Pershore—Mrs. Risdon	1 0 0
London—J. A. C.	0 10 0	Towcester—T. Ridgway, Esq.	5 5 0
„ Robinson, R., Esq.	1 0 0	Wales, South—per Rev. G. H. Lewellyn...	6 14 2
„ Shorellet, Mr. W.	0 5 0	Weston Turville—A. P. Scrivener, Esq. ...	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., April 3, 20, 24, May 8, 11, 27; Pinnock, F. April 25, May 17; Smith, R., April 17, May 6, 23, 26; Thomson, Q. W., April 20, May 6, 18.

AMERICA—NEW YORK, Colgate and Co., May 27.

CANADA—Merrick, Mrs., April 23.

NOVA SCOTIA—Cramp, J. M., June 28.

ASIA—

Ceylon, Colombo, Pigott, H. R., May 3.
Kandy, Waldoek, F. D., May 3.

CHINA, Chee-foo, Laughton, R. F., May 13.

INDIA—

AGRA, Gregson, J., April 21, June 5.

ALLAHABAD, Bate, J. D., April 21.

ALIFORE, Pearce, G., June 19.

CALCUTTA, Lewis, C. B., April 27, May 4, 14, 18, 26, 28, June 4, 24.

DACCA, Bion, R., April 8.

DELHI, Smith, J., May 18.

JESSORE, Ellis, J., April 28.

MONGHYR, Parsons, J., May 6.

KHOOLEA, Dutt, G. C., May 12.

SERAMPORE, Martin, T., May 18; Thomas, J. W., April 27.

SEWRY, Allen, I., April 27; Reed, F. T., April, June 9.

EUROPE—

ALTONA, Oncken, G., July 1, 19.

SWITZERLAND, Lausanne, Vuillet, A., July, 1, 12.

NORWAY, Stavanger, Hubert, G., May 31, June 2.

FRANCE—

MORLAIX, Jenkins, J., May 28, July 1.

PARIS, Robineau, W., Mar. 26; Garard, A., May 29; St. Brieux, Bouillon, V. E., June 11.

WEST INDIES—

BAHAMAS, Denny, J., May 92; Littlewood, W., May 1, 15.

NASSAU, Davey, J., May 1, June 26; Roper, C., and others, June 20.

ST. DOMINGO, Littlewood, W., June 8.

TURK'S ISLAND, Gardiner and others, May 15.

JAMAICA—

FALMOUTH, Kingdon, J., June 23.

FOUR PATHS, Claydon, W.

KINGSTON, East, D. J., May 4, 25, June 8, 25; Hewett, E., June 22; Oughton T., May 15; Roberts, J. S., May 25.

KETTERING, Fray, E., June 23.

MONTEGO BAY, Henderson, J. E., May 22.

MORANT BAY, Teall, W., May 4, June 23.

SPANISH TOWN, Johnson, T. T., June 1; Philippo, J. M., May 7, June 8.

TRINIDAD, Law, J., June 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Friends at St. Alban's, per Mrs. S. G. Young, for a box of clothing for Rev. E. Fray, Jamaica.

Friends at Cannon-street Chapel, Birmingham, per Mr. C. H. White, for a case of clothing for Rev. W. Teall, Jamaica.

Friends at Reading, per Mrs. Aldis, for a box of articles for Rev. D. J. East, Jamaica.

Friends at George-street, Plymouth, for a case of clothing, &c. for Rev. A. Saker, Africa.

Friends at Graham-street, Birmingham, per Mrs. Vince, for a case of clothing for Rev. W. Teall, Jamaica.

Friends at Taunton, per Rev. Jos. Wilshire, for a box of bazaar articles for Rev. J. Davey, Nassau.

Mission School, Walthamstow, for a box of clothing for Mrs. Fray, Jamaica.

Sunday-school Union, for a parcel of books for Rev. J. Davey, Nassau.

Ditto for a case of books for Rev. E. Fray, Jamaica.

Ladies of Belvoir-street Chapel, Leicester for two cases of clothing for Rev. J. M. Philippo, Jamaica.

Mr. Thomas Brewin, Cirencester, for books for Jamaica.

Mr. B. Baker, North Brixton, for a parcel of magazines.

Rev. S. Green, Hammersmith, for magazines and reports.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



AUGUST, 1869.

NOTES OF A MONTH'S SOJOURN IN IRELAND.

VISIT TO ST. PATRICK'S STONE.

"At one end of *Lough Beg*, or the little lake—so called to distinguish it from its big neighbour *Lough Neagh*—there is an islet called Church Island. Having heard much of the superstitions which belong to sacred places, I crossed the lake in a small boat, for the purpose of seeing the famous granite rock known as 'St. Patrick's Stone.' The Church is a fine ivy-clad ruin, of unknown antiquity; and at a short distance from the tower, under the shade of a magnificent Irish thorn, is the famous stone where the saint is said to have performed his devotions. On the top is a hole representing the print of his knee; and in another large stone, close by, there is a groove just large and long enough to receive a man's finger, and where the finger of Patrick rested when he was in prayer. From the branches that overhang the stone, hundreds of rags, consisting of shreds of garments, kerchiefs, &c., were suspended. Pilgrims—including, of course, the diseased, halt, lame, and blind—go to pray at this holy spot, and to wash their sores in the water that is poured into the famous knee-hole; and they leave these rags as mementos of their visit, and expressions of their belief in the benefit which they expected to reap from it. There is a closer alliance between popery and paganism than is generally suspected. Restore the old heathen names to the places, persons, and rites of the Romish Church, and you have a restoration of paganism almost pure and simple."

WAY-SIDE PICTURES.

"None of which were very bright. Our route to Ballina lay through a part of the county of Roscommon. The bleak, swampy, woodless, and ill-cultivated uplands that stretch towards the western coast, are appropriately called the 'Wilds of Connaught.' The human habitations that are scattered about the bogs and moors are of the most primitive kind. They were about the worst I saw in Ireland, bad as the best are. In point of comfort and convenience, African kraals can hardly be inferior to those miserable hovels; and it was most depressing to reflect on the fact, that through those wide regions multitudes of the inhabitants are without Bibles, without Evangelical teachers, without a Christian literature, and consequently, 'without Christ.' If we had men cast in an apostolic mould, willing to hazard 'their lives for the name of the Lord Jesus,' their labours would be productive of great results."

UNTAUGHT CHILDREN.—A DAY-SCHOOL WANTED.

“Nearly two centuries have expired since the old Cromwellians, who settled in the neighbourhood of Rahue, built—on a somewhat picturesque spot—a house for the worship of God. Nearly all that has been left to this venerable chapel are the memories of the past. The well-to-do families who assembled in it half a century ago are dead; and their descendants, for the most part, have found homes in other lands. I spent a Lord’s Day morning at Rahue, and for such an obscure place the congregation was very fair; and this is generally the case whenever *Mr. Berry* preaches: but nearly all the hearers live from four to eight miles from the Chapel. There is no other dissenting place of worship within several miles, and there are many in the neighbourhood who would gladly attend if the services were held more frequently. The district is sadly deficient in the means of education, *there being no school of any kind within four miles of the chapel*. Many children are unable to walk such a distance, and are consequently left to grow up in ignorance. It is worthy of consideration whether a Christian female, properly qualified, might be engaged to gather these outcast children for elementary instruction, and devote her spare time to house to house visitation in the locality, under the direction of the Committee.”

THE CHAPEL IN THE GLEN.

“The journey to Cairndaisy was long and wearisome, but the novelty of the scene, and the spirit of hearing which I witnessed, amply repaid me. About a mile from Moneymore a private way belonging to the Draper’s Company leaves the high road, and winds along a glen of exceeding beauty at the foot of Slieve Gallion. After a drive of a mile and a half, the glen suddenly turns to the right, and at this angle stands the old Baptist chapel, where I was to preach. It is so secluded, and so completely surrounded by trees, that it is not seen till you come within thirty or forty yards of it. Not a human habitation was within sight. It was solitude itself. The goats which were browsing on the mountain side, and the birds that were singing their evening hymn, appeared to be startled by the noise of the wheels and the horse’s hoofs.

‘The lengthening shadows of the oak,
And weeping birch, swept far adown the vale;
And nought upon the hush and stillness broke,
Save the light whisp’ring of the spring-tide gale,
At distance dying.’

“Strong was the inducement to linger on this lovely spot, but we went direct to the little chapel, every part of which was literally crammed, which is generally the case, even on a winter’s night, when a missionary can spare an evening for a service there. The place was built in 1805, and a Church was formed about the same time, which exists to this day, although much diminished in numbers by emigration. *Mr. Dickson* preaches here about once a month, but it is twenty English miles from his home. The locality is poorly off for Evangelical teachers, and many would gladly welcome the regular visits and labours of a missionary.”

A MELANCHOLY RIDE.

“The appearance of the lower classes that we met on the road seemed to betoken some improvement in their temporal condition. They were better

dressed than formerly—a result of the higher wages which they are now receiving. There is, however, hardly a shade of improvement in the dwellings of the peasantry. They may be a little better protected from wind and rain than they were twenty years ago; but the old Irish cabin remains still, the sign of a depressed, impoverished, and unambitious race, and a disgrace to any civilized nation. The ride was a melancholy one. It lay through the county of Westmeath, with its tragic and blood-stained history, where the red-handed assassin, secure in the sympathies of the peasantry, skulks about with impunity day after day, till the moment arrives for shooting down his unsuspecting victim, when he escapes without a single pursuer on his track. Almost every secluded nook in this county is associated with some tale of horror. ‘There,’ said my companion, pointing to a hill on our right, ‘is the place where Mrs. A. was shot in broad daylight.’ As we were passing a very sequestered spot, he observed, ‘Here the bullet struck down Mr. B. while the sun was high in the heavens.’ The murderer must have been seen effecting his escape, but not a voice raised an alarm, not a foot gave him chase. And all along the country-side, strange tales are told of the ghosts of these murdered people walking about the fatal spots after dark, scaring men and horses, upsetting vehicles, and doing much mischief: and no wonder, for among a superstitious people the imagination gives a bodily form to its own images, and deceives the eye by its illusions.

“The feeling of insecurity which pervades the upper and middle classes is frightful. A physician told me that he had at that time under his care a farmer who had been four times shot at, and whose illness had been brought on by exposure to cold while sitting up at night to guard against another attack.”

A LORD'S DAY, AND ITS PLEASANT WORK.

“In the morning, I spoke to a good congregation at Donaghmore, and administered the Lord's Supper to a devout and goodly company of believers. Everything looks very hopeful here. There is an encouraging spirit of hearing, and believers are being added to the Lord, and to his Church. At a lone country place, nearly four miles from the central station, our friends have gathered a Sunday-school, which now numbers from forty to fifty children and youths.

“The teachers go across bog and moor in all weathers to instruct their classes in the knowledge of the Gospel. The National School—which is kindly lent to us—was well filled on the afternoon that I visited it, and the regular teaching was dispensed with that I might talk to the scholars. This service over, another three and a half miles had to be travelled, which brought us to a place which bears the genuine Irish name of Tullylagan. Here I found a spacious schoolroom, which has lately been formed out of two cottages, and fitted up with seats for the preaching of the Gospel, and the Christian instruction of children, at the sole expense of the proprietor, Thomas Greer, Esq., J.P. Although this gentleman is not connected with our denomination, he gives our missionary the free use of it whenever he is able to preach there. When I reached the room about half past five, I found it filled with Sunday-scholars, who had been detained that I might say a few words to them. After they had turned out, a congregation of adults turned in, and filled both the school-room, and an ante-room at each end. The season was one of ‘refreshing from the presence of the Lord.’”

POWER OF THE VOLUNTARY PRINCIPLE.—A FIERY BAPTISM.

“It was a fine, cold Sunday afternoon in the early part of June, that I visited Deryneil. The chapel is delightfully situated in one of many pleasant valleys that are shut in by the lofty mountain ramparts which stretch across that part of the Island. This station supplies a fair illustration of the power of the voluntary principle. While many in high places have been prophesying the speedy downfall of a disendowed church, ‘sent naked and desolate into the world,’ a modest and commodious meeting-house has been erected at Deryneil, at a cost of nearly £500, the whole of which has been paid by the free-will offerings of the people, assisted by their friends in different parts of the United Kingdom. The ground in front of the chapel is tastefully planted with evergreens and flowers; and when I entered, groups of people were standing about, waiting to give me a true Irish welcome. Half-past five o’clock in the afternoon is an unfavourable hour for a public service; but every sitting was occupied, and not a few sat on forms in the aisles. Mr. Macrory and his friends have passed through a year of great conflict. As a young church, they had not previously experienced any trial; and, if a choice of afflictions had been offered them, they would probably have chosen any other than the one by which their faith has been so severely tried. I cannot give the particulars, but the reader may form some idea of the kind of trouble through which these good people have passed, from a single sentence in the Apostle Paul’s address to the Elders of the Church at Ephesus—‘Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them’ (Acts xx., 30). The Holy Scriptures not only foreshadow the sort of trials through which the Church will have to pass, but they supply the phraseology which is best fitted to describe them. In its general features, history repeats itself. Past events are reproduced in modern forms. As Horatius Bonar says:—

‘The story of the past
Comes up before her view;
How well it seems to suit her still,—
Old, and yet ever new!
* * * * *
No slacker grows the fight,
No feebler is the foe,
Nor less the need of armour tried,
Of shield, and spear, and bow.’

Through many sad and weary months did the missionary and his friends remain under their fiery baptism; but they were brought through it in triumph. And the ordeal has had its uses. A great deal of dross was thrown off during the process. They came out of the furnace purer and stronger than they went in. God had tried their faith, and they had fully tested his sustaining power. At the close of the service, many of the people came round me, and talked, in a spirit of calm thankfulness, of the manifold mercies of their Heavenly Father, and the rest which He had once more given them.”

Subscription List postponed till next month, in consequence of the Secretary’s absence.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.’s, Lombard-street, London.

BAPTIST MAGAZINE.

 SEPTEMBER, 1869.

 THE TIMES OF DR. WATTS.

As Dr. Watts is known to most persons more by his hymns than aught beside, there is something to be said about the endeavours made by Socinians to class the poet's name among their supporters. The chief offenders are Belsham and Mrs. Barbauld. The former, in his *Memoirs of Lindsay*, has done his best to glorify the heterodox party at the expense of Watts's reputation. The hymns are represented as having been written at an age of unformed judgment; and, on account of having disposed of the copyright, the author was debarred from making amendments. The book was circulated, we are therefore expected to believe, with sentiments the writer would gladly have altered "if he had been permitted by the proprietors of the copyright, who knew their own interest too well to admit the proposed improvement." For the correctness of so astounding a statement, we have Belsham's unsupported testimony, which we are assuredly not prepared to accept when it turns the balance against the honesty of Watts. It is true, that a correspondence took place on the subject of

doxologies between our author and an Arian minister, Martin Tomkins; but the letters will abundantly prove the poet to have remained sufficiently sound not to desire the slightest alteration in the sentiments of his published works.

It has become fashionable to speak of Watts's poems for children as his most humble endeavour; yet it may be fairly questioned if any one of the author's works has enjoyed a more extensive influence for good. It is quite impossible to form an estimate of what may be the salutary effect of religious principles instilled into the juvenile understanding by means of beautiful couplets, so well adapted to captivate the heart. No wonder the work achieved immediate popularity, or that large editions only increased the demand for what the present age has seen dispersed by millions. In regard to Mrs. Barbauld, before mentioned, we would have the contemptible procedure to be held in just abhorrence, which has unblushingly tampered with the handywork of a dead author, by making him the apparent exponent of doctrine, such as his life con-

demned. In an edition of the Songs for Children, printed in 1785, we are, with admirable nonchalance, informed that the editor has undertaken to alter "some particular doctrines and phrases, which (Watts's) better judgment would probably have corrected or expunged." What a labyrinth of curiosities is the literary world! Bunyan may be encountered in a Puseyite guise; and Watts must rest contentedly when his matchless juvenile couplets are metamorphosed into Arian doggerel!

We have grown thoroughly accustomed to the poet's numbers, and are consequently unable to realize the delight by which they were hailed when heard for the first time. In one of his letters, Doddridge has testified to the almost magical effect upon a rural congregation of

"Give me the wings of faith to rise," &c.

Emotion would scarcely allow of the singing of the lines; and, on inquiry, Watts was found to be the daily entertainer of such poor persons. "What if Dr. Watts should come to Northampton?" exclaimed one. "The very sight of him would be like an ordinance to me," was the reply of another. "I mention the thing," wrote Doddridge, "just as it was, and am persuaded it is but a natural specimen of what often occurs amongst a multitude of Christians who never saw your face."

In 1719 disputes about subscribing to articles of faith distracted the Three Denominations, and bred divisions which many subsequent years sufficed not to heal. With the laudable desire of restoring union, Watts wrote on such mysteries enshadowing the Godhead as are wisely hidden from the ken of humanity. He incautiously advanced opinions which were readily misinterpreted by Bradbury, of New-court, Carey-street, the arch-champion of the Subscribing

party. The latter would, even in the pulpit, whether at his own chapel or at Pinners' Hall, descend to the use of defamatory language. "Jesus, the searcher of hearts, knows," replied Watts, to some reiterated charges of Socinianism, "with what daily labour and study, and with what constant addresses to the Throne of Grace, I seek to support the doctrine of His Deity as well as you, and to defend it in the best manner I am capable of." Bradbury and Watts had formerly preserved the closest friendship; but the former was now bitterly incensed against the poet, and even spoke contemptuously of his Hymns as "garblings, manglings, and transforming." He once startled a clerk, in the act of giving one out, by telling him, in stentorian tones, to "let us have none of Mr. Watts's Whims." It is painful, even at this distance of time, to mark the differences which could separate such excellent divines. Bradbury was well meaning, but excessively bold, and his conduct was not always tempered by prudence. He has earned our gratitude, however, by the intense zeal with which he promoted the establishment of the Hanoverian Succession, an action which ensured him the bitter hatred of contemporary Jacobites. The government of Queen Anne, it was reported, proffered him a bishopric by way of pacification, and, as may be supposed, the bribe was contemptuously declined. This old Independent was also a master at smart repartee. At a certain crisis of the debate on the Trinity at Salters' Hall, hisses were more than usually abundant, which prompted Bradbury defiantly to call out, "It is not wonderful that the seed of the serpent should hiss." The pamphlets which emanated from his pen are characteristic of an eager controvertist of the early Georgian

era. To Bradbury an opponent was "a saucy villain," "a blaspheming wretch," or "a sorry buffoon." The more amiable and timid Watts was quite outmatched by this determined disputant. Bradbury headed the Nonconformist deputation which congratulated George I. on his accession to the throne. "Pray, sir," asked a nobleman, alluding to the sombre-looking cloaks then worn by Dissenting ministers, "is this a funeral procession?" "Yes, my lord," was the response; "it is the funeral of the Schism Bill and the resurrection of Liberty." He was sometimes disagreeably sarcastic. Watts was one day addressing a company of ministers at Dr. Williams's Library, when his voice showed symptoms of weakness: "Brother Watts," cried Bradbury, "shall I speak *for* you?" "Brother Bradbury," returned the poet, "you have often spoken *against* me."

It will not be necessary to apologise for detailing here some stray impressions of the times of Watts, gathered from such scattered sources as the pamphlets and periodicals of the era. During the reign of Anne, the Established Church was notoriously Jacobitical, and proved an obstinate and serious obstacle to the Protestant Succession. The Jacobite faction, when favoured by opportunities, even transformed the parochial schools into political seminaries, in which the youth of England were corrupted by the instillation of traitorous sentiments. This dangerous and intolerant party was characterized by "a bigoted zeal for the word Church," and a hatred of Nonconformity. Historians have scarcely revealed to what extent our country is indebted to hearts so loyal to the House of Hanover as Watts, Bradbury, Shower, and a multitude more, whose names should not be forgotten; and,

but for whose united action against a treacherous conspiracy, the present Royal Line would probably never have inherited the throne.

In those days the extreme party in religion and politics endeavoured to make even the commotion of the elements redound to the prosperity of the cause uppermost in their affection. A contemporary writer tells us, that if it thundered, snowed or rained, it thundered, snowed and rained for the Church. So firmly persuaded were many, of heaven's vindicating their cause, that they imagined the regiments would be frozen to death while marching northward to suppress the Pretender's insurrection. Of what the teaching dealt out to the humbler classes too often consisted the following will aid us to form an estimate. In the autumn of 1710, a boy belonging to a rural parish was killed by lightning. His parents were Dissenters, and therefore when news of the catastrophe came to the vicarage, the pastor exclaimed, "It is what I always foretold, that that boy would come to a dismal end: he went constantly to a fanatical conventicle." Strangely enough during the same storm another person was visited by the like misfortune. This man had not only been an uncompromising Churchman; he had ever been the most active in erecting maypoles, and directing village pastimes. The vicar listened to the sad narration and then ejaculated, "It is appointed unto all men once to die." "What a pity it is," says a contemporary author, "that neither the clouds, nor the sun, nor the moon, nor the stars, nor anything above them, can be brought to favour the cause of the Church."

It is not easy to imagine the influence produced among the peasantry by unprincipled Jacobites. The whole strength of the party was exerted to create a prejudice against

the family of Brunswick; and no sin was committed, they taught, by killing an enemy to the House of Stuart. The Hanoverians were portrayed as literal cannibals. George the First was a miserable being who had eaten up his offspring, the Prince of Wales only excepted, and rural boors were circumstantially acquainted with the reasons of that exception. The clergy are depicted as being "blasphemously loyal," and preaching up the Queen to losing sight of Christ. After the Sacheverel riots it was by no means an uncommon occurrence for Anne to be surrounded during her progresses by crowds of the lower orders shouting, "God bless your Majesty and the Church: we hope your Majesty is for Dr. Sacheverel." Such popular enthusiasm has been pronounced "a salutary attachment." While we may admit, however, that it is better for the ignorant populace to be nominally attached to a religious establishment than to show no signs of religion at all, it is no favourable testimony to the utility of the State connexion that such blind attachment could only manifest itself in an era of gross darkness. The poor people were carefully tutored in politics, while not possessing the ability to read their Bibles. A gentleman who travelled into Somersetshire, during the reign of George the First, found the clergy there insulting the King by preaching against foreign intruders. In the Rebellion of 1715 these reverend traitors were constrained to draw some equivocal distinctions. A foreigner, it was then maintained, if he came to *save* the Church was worthy of succour. Brave accounts were propagated of the Pretender's noble mien and the gallant bearing of his splendid retinue, his high-spirited and handsome cavaliers. The western maidens even despaired of their charms ever

winning the notice of such pure-eyed and unselfish heroes. "Will such outlandish men," one Venus inquired, "marry with us poor English folk?" The clergy consigned Dissenters in general to the Gehenna of schism; but were not unreasonably reproached by the opposite party with going there first themselves to say who were coming.

It was pre-eminently an age of pluralities—of luxury among the clergy on the one hand, and of hard work allied to poverty on the other. In the days of George the First there lived a certain vicar, whose life-experience illustrated this proposition. Once a year he travelled down to his country cure, visited his curate, and paid him an annual dole. On such occasions the pastor was not averse from preaching a sermon, in the course of which he would humbly depict himself as the Lord's ambassador. Sleeping in church, on one of these occasions, were two boors, both possessed of some native wit, and each better competent to digest material than mental fare. Presently one awoke, and caught a sentence which prompted him to nudge his still unconscious friend with, "Tom, do it hear?" "Aye, what?" snored Tom. "He says as how he's the Lord's ambassador." "I think he's more likely the Lord's receiver-general," returned the now awakened Tom, "for he never comes but to take money."

The common people, during the first half of the century, were in a state of ignorance bordering on barbarism. The farmers at once imagined they scented witchcraft when their cattle or children were ailing. Old women, whose crimes against society were represented by their years and ugly features, if only suspected, would be suddenly arrested by indignant neighbours, to be weighed against a folio Bible, which

if they outweighed, well ; but aught otherwise was evidence of guilt. A whole hamlet would sometimes rise, assemble at the door of some decrepid dame, to drag her, perhaps, from her bed, and throw her into the nearest pond : if she sank, well : if she swam, she was a witch. Both men and women were thus summarily disciplined by being sometimes beaten, and sometimes branded.

Most elderly persons are strongly inclined to regard the times as having degenerated since the days of their youth. The explanation of such a delusion is not difficult. The subjects of it can no longer sympathize with the predilections of their youthful contemporaries ; and are, in consequence, disposed to regard as folly even such harmless pleasures and pursuits as they themselves were wont to appreciate. In George the Second's days a goodly number complained of the altered times, as they fondly called to remembrance an era when an Englishman's breakfast consisted of ale, ham, and sirloin ; and his dinner of plain joints, plainly dressed by gentlewomen, who were superior economists and housewives to the degenerate daughters of their tenants' descendants. As regards the moral condition of the Capital, a contemporary wrote :— " Riches are merit ; an estate learning ; and South Sea Stock wit. Want is the only folly, and poverty the only vice." The number of footpads about the city was inconveniently great ; and prudent persons considered it unsafe to travel the town after ten in the evening. Aristocratic journalists, who were possibly the ancestors of Saturday reviewers, were extending their patronage to the Bible—such patronage probably being a more subtle form of enmity. We find the Bible spoken of as a book embodying " A great deal of morality and good sense ;" and there-

fore worthy of respectful treatment from gentlemen and scholars. Indeed the religious and political state of the nation at this conjuncture was gloomy to a degree which cannot even now be contemplated without awakening the saddest emotions.

It is remarkable that during certain years of the reign of George the First, a strange number of suicides occurred, and were prompted, as was supposed, by the ruin attending the wild speculations of 1720. In one year—1725—a hundred and seventy-six persons were found dead in London alone, the majority of whom were self-murdered. Hence the origin of Watts's sermon against so detestable a crime, the salutary maxims of which were useful to many. The discourse on the death of George the First is not free from the blemish of overdrawn eulogy ; yet the elation engendered by the triumph of the Protestant Succession must excuse that Nonconformist failing. At the same time, by a graceful ode, the poet celebrated the accession of George the Second. In the year ensuing, Watts was created Doctor of Divinity, by the Universities of Edinburgh and Aberdeen. It was also about this date that the ministers of the Three Denominations first formed themselves into a body, to act in concert upon public questions. Their original rendezvous was the George Inn, Ironmonger-lane. Members of the Association necessarily lived within a ten miles radius of London.

Watts's literary fame was now extending throughout the civilized world. In America he early became a favourite, and, according to Neal, a volume of his Hymns was among the earliest printed at Harvard college press.

At the era of Sylvanus Urban's entrance upon the world of letters, Watts was enjoying one of the most

active and happy seasons of his life. In the summer of 1733, he was gladdened for a season by the company of Doddridge at Theobalds. In that year was likewise published the volume of the Bury Street Discourses, delivered and published at the expense of Mr. Coward, nine of which were by Dr. Watts. It does not, however, come within our present compass to detail the long list of our author's publications, nor to venture any critical opinion upon their merits.

In 1735, the *Gentleman's Magazine* was in the fifth year of its existence. Hitherto, Edward Cave, the projector and editor, had merely made his venture a faithful chronicle of contemporary events and opinion. He now sought to extend its influence by inserting original articles of a high standard of literary excellence, for which premiums as large as £50 were offered. With the utmost good humour Watts allowed himself to be pressed into the service of adjudication. It is both amusing and interesting to witness, even at this distance of time, the acute disappointment which such laudable endeavours brought home to Mr. Urban. The more eminent among the literati turned scornfully aside from the arena of competition. The liberal editor found he had completely misjudged the world; for the geniuses of that un-reading age so far rated their gifts above the golden allurements, that they vented their contempt by ridiculing those whose notions of literary decorum were less a source of trouble, *e.g.* :—

“The Psalmist to a cave for refuge fled,
And vagrants followed him for want of bread.
Ye highly gifted bards, would you with plenty dwell?
Fly to that best of Caves in Clerkenwell.”

Although the competitors bore names of no repute in the republic

of letters, the pieces sent in were of considerable merit. The impartiality with which Watts fulfilled the duties of his somewhat thankless office, afforded ample satisfaction to all concerned.* Indeed the critical acumen of Watts was held in high

* Concerning the *Gentleman's Magazine*, Cave, it would seem, for years previously, entertained an idea of one day commencing a periodical digest of the proceedings in Parliament, though the scheme had not been encouraged by any advisers to whom he had mentioned it. At this date Parliament was extremely zealous in protecting its privileges, and regarded the slightest intrusion upon its privacy as a gross affront. The publication of the wished-for intelligence, therefore, was beset both by difficulty and danger. During the term of an engagement in the Post Office, Cave had contrived to be a kind of editors' news-agent. From the coach-guards he procured copies of the provincial journals, and sold their fresh intelligence to the London offices; while by similar means he transmitted into the country the gossip of the town coffee-houses. This would chiefly consist of extracts from manuscript parliamentary reports, which were previously prepared for the public rooms, before the newspapers were allowed to publish the speeches. As early as 1728, Cave was arrested by the Sergeant-at-Arms for supplying the *Gloucester Journal* with this description of news, and suffered several days' imprisonment for the offence. When at length the *Gentleman's Magazine* was launched, the aim of its projector was merely to make the work a reflection of public opinion. The early volumes contain little besides articles culled from the *Craftsman*, *Fog's Journal*, *The Universal Spectator*, *The Free Briton*, *The Daily Advertiser*, and others. That such an undertaking should at once succeed and attract the attention of the learned world is perhaps a little remarkable. The circulation of 10,000 a month then attained, was a fact which of itself sufficed to render the old gate a most important institution. In 1736 the long-cherished design of publishing the debates was attempted. The narration of the difficulties which had to be overcome sounds incredible to modern ears. As a preliminary step, it was indispensable that the doorkeepers of the House should be handsomely bribed. On this being done, the editor and his party were admitted secretly, and took

eneration, and his judgment was relied upon by the most eminent persons. He perused Blair's poem, "The Grave," before the author would venture on publication. "I have a letter from the Doctor," wrote Blair to a friend, "signifying his approbation of the piece in a manner most obliging. A great deal less from him would have done me no small honour. But, at the same time, he mentions to me that he had offered it to two booksellers of his own acquaintance, who, he tells me, did not care to run the risk of publication." Such glimpses no less reveal the poet's amiable bearing, than the extreme depression of the literary market. Of the many critical or moral sayings which occurred in the course of Watts's social life, only a few have descended to us; and these scanty remnants only make us regret that such mental gold-dust was not preserved in larger quantities. Thus we find him evincing a correct taste in

hasty notes of what was spoken. After they retired, the report would be somewhat amended at a tavern. The materials thus obtained would be collectively handed over to a competent scribe, upon whom it devolved to manufacture, from such odds and ends, a debate more ingenious than ingenuous, which, on being distributed the country over, was gravely regarded as genuine by rural squires and London politicians. All proceeded smoothly for nearly two years, when, in the spring of 1738, an interruption occurred by a threatening resolution passing the Commons, which denounced as an indignity offered to themselves any publication of their august proceedings. Thus warned, Mr. Urban showed himself not devoid of the genius which eludes a danger and still pursues its object. From this date the speeches were given as emanating from the "Senate of Lilliput;" and the further precaution was observed of substituting the name of his nephew for his own upon the cover of the Magazine. Shortly after, Guthrie, who had hitherto prepared these papers, was dismissed to make way for the rising star, Samuel Johnson, by whom they were continued for two or three years longer.

art by dilating upon Raphael's cartoon of Paul Preaching at Athens. "I will tell you," one day cried Watts, when fascinated by the painter's genius, "what the Apostle is saying:—BEHOLD, HE COMES." At another time, he declared he would rather be the author of Baxter's Call to the Unconverted, than of Paradise Lost. Night Thoughts, he imagined, had "too much of the darkness of night in them." He ever showed a generous sympathy with young ministers and their early hardships. On behalf of such beginners, he advocated a procedure which would now only find but little favour. He thought young preachers should be allowed to repeat the sermon of another on one part of the Sabbath, and so reduce their labour to the composition of one weekly discourse.

Among the eminent persons who, in those days, were the *élite* of Non-conformity, and the associates of Watts, the name must be mentioned of John Shute, Viscount Barrington—a celebrated lay Dissenter of the century, who occupied a considerable position on account of the works he published, and the political influence he exercised. He was undergoing a preparation for the bar when the Whig ministry of Queen Anne invited him to use his authority with the Presbyterians in favour of the union with Scotland. That union was eventually effected about the date of the removal of Watts's congregation to the chapel in Bury-street. Shute was rewarded with the Commissionership of Customs, a post he surrendered on the Tories acceding to power in 1711. From a Berkshire gentleman, John Wildman, Mr. Shute inherited considerable wealth, bequeathed to him merely through personal esteem. He afterwards enjoyed the patrimony of a relative, Francis Barrington, when

he assumed the family name, and was created a Viscount by George I.

While strength and health permitted him, Watts unflaggingly pursued his industrious course, even in declining years. He was now, however, continually interrupted by the inroads of disease and nervous affection; and sometimes only half an hour's exertion in the pulpit would suffice to overpower him. In 1743 he was again confined to his chamber by his constitutional malady, which was aggravated by an oft recurring inability to sleep through several consecutive nights. To this period does the anecdote belong which Toplady communicated to the *Gospel Magazine* in 1776. The Countess of Huntingdon was one day visiting at Abney House, and on approaching Watts, the Doctor exclaimed, "Your ladyship is come to see me on a very remarkable day." "Why is this day so remarkable?" inquired the amiable visitor. "This very day thirty years," continued the poet, "I came to the house of my good friend, Sir Thomas Abney, intending to spend but a single week, and I have extended my visit to the length of thirty years." Lady Abney, who was standing near, with a rarely equalled readiness of generous wit, replied, "Sir, what you term a long thirty years' visit, I consider as the shortest my family ever received."

We now come to the closing years of this great man's life, which it is saddening to find were troubled by the unhandsome behaviour of certain relatives, whose offences are described as "most marvellous, infamous, enormous wickedness." The offenders were Richard Watts, and a person of the name of Brackstone. The shock sustained by his nervous system well-nigh reduced the poet to a state of stupefaction; and his life would actually have been endangered but for

the watchful solicitude of Lady Abney, who, with true feminine dexterity, kept the enemy at a becoming distance, and her chaplain in ignorance of his machinations. Dr. Doddridge travelled from Bath to see his venerable friend, and found him in a lamentable state of physical and mental prostration. The sight of the most loved or familiar face failed to arouse him, and, in reply to inquiries as to how he fared, he would say, "Waiting God's leave to die." Some malicious reports gained currency, that the poet had at last relapsed into insanity; and such rumours were aided by the relatives above referred to, although totally unfounded. The last two years of Watt's life were nevertheless years of quiet retirement and cessation from labour. Among his last visitors were Jabez Erle, Joseph Stennett, and Mr. Onslow, Speaker of the House of Commons. These one day rode in a party to Abney House, on a farewell visit to the poet and Christian philosopher. Then came life's closing days, in which the Doctor was constantly attended by his faithful amanuensis, Joseph Parker. With sleepless assiduity did Parker watch by his master's dying couch. While easing the posture, or moistening the lips of the sinking sage, he would exclaim, "You have taught us how to live, sir, and now you are teaching us how to die." Thus, after passing a life of eminent usefulness, died the amiable Isaac Watts, on Friday, November 25th, 1748.*

G. H. PIKE.

* The chief sources of information respecting Dr. Watts, are the *Memoirs of the Poet*, by Johnson, Southey, Gibbons, and Milner, and also the account prefixed to the quarto edition of his works. For most of the facts embodied in the above, I am indebted to various pamphlets and periodicals of the era—Robinson's *History of Stoke Newington*, *The Biographia Britannica*, &c.

THE METHOD OF CREATION.

(Continued from page 503.)

IN the previous paper I endeavoured to show that since new forms are created from the broken-up materials of older ones, the parts of matter must undergo change of place, the sum of the changes constituting the *process* by which the new form is created. Such processes once begun, would of themselves be continued, through the collisions among the parts of matter, without interference on the part of the Creator; but without control and guidance the result would only be chaos, and the argument that the Deity *is* Creator consists in the likeness of the actual results to other results where the processes have been induced or controlled by man's intelligence. We have now, in accordance with these principles, to consider the creation of worlds and systems, and of animal and vegetable life.

CREATION OF SYSTEMS AND CREATION OF WORLDS.

As a convenient representative of the entire class of celestial systems, let us look at that solar system of which our earth forms a part. It consists at this moment of a central sun and of so many planets, satellites, asteroids, comets, &c., in their respective positions, which they may be supposed to preserve without movement during the brief flash of our glance. Three things are conceivable—(1). That each body should for ever continue to occupy its present position. (2). That the central body should remain fixed, or move only on its own axis, and the others move round it in circles or

ellipses of unvarying or regularly varying extent; so that the system would go through a cycle of change, and then the cycle would be exactly repeated, and so on for ever. (3). That the changes should not, all of them, be always in cycles; but as time went on should, some of them, assume new forms—perhaps of increase in the number of the bodies, and of greater complication in their motions; perhaps of retrogression in these respects, but at any rate some *alteration*. Dismissing the first case—disproved by every circling moon—let us see which of the two others is actually realized in the solar system.

It is not known how many comets belong to the system, but it appears likely that the number is not always the same; and the orbits, we know, sometimes change considerably. The comet of 1770 was found by Lexell to move in a moderate ellipse of such extent that the return of the body was predicted to take place in about five years, a prediction which was disappointed through the comet getting entangled among the satellites of Jupiter, and completely thrown out of its orbit. One comet has split into two; another is so evidently drawing closer to the sun as to be apparently destined to fall into that luminary; and the existence of an ether diffused through space almost threatens the same fate for all. Tempel's comet has the same path with the November meteors, so that the meteors are considered to be part of its train; the path of the August meteors has been

identified with that of another comet; and some of these bodies are left behind with us every year. The solar system was once without the November meteors, which were dragged into it by the planet Uranus, in the early part of the Christian era; so that the actual amount of matter in the system appears to be greater than it was. It is now thought by some astronomers that the rings of Saturn consist of a multitude of moons, moving round the planet in their several orbits, but so frequently coming into collision with one another that the orbits change, the general result being that the rings are widening and new ones forming nearer to the planet. Add to this that the earth's rotation is diminishing through the friction of the tides, and the moon's motion being quickened through this slackening of the earth's speed, that the surface of the sun is in continual commotion, and his heat perhaps kept up by the falling in of meteorites; and we have a respectable list of changes taking place almost under our eyes.

These changes are not like the motion of the planets round the sun, to be repeated with regularity; for some of them can hardly be repeated at all, but must give rise to other phenomena previously unknown. The split comet is not likely to become joined again, the falling meteors will no more fly through space, nor the moons of Saturn undo their twisted motions. In the course of ages these changes will accumulate, as surely as ten times five are fifty, till at length the solar system will be transformed beyond all power of recognition. It is equally clear that the present aspect of the system is not that which it wore in the yesterday of ages, and that in the very remote past the unlikeness to the present was considerable. In

the brief lifetime of man summer and winter day and night shall not cease; but we are only ephemera, lasting through one April day of existence. "Suppose that an ephemeron, hovering over a pool, were capable of observing the fry of the frog in the water below. In its aged afternoon, having seen no change upon them for such a long time, it would be little qualified to conceive that the external branchiæ of these creatures were to decay, and be replaced by internal lungs, that feet were to be developed, the tail erased, and the animal then to become a denizen of the land." In the case of the solar system, as all the changes have been slight advances on those which preceded, and every advance has been in the way of natural result, the present contains the record of the past, and the problem of reading or unravelling it ought not to be impossible to mathematics. Mr. Grove says, "Saturn's ring may help us to a knowledge of how our solar system developed itself, for it as surely contains that history as the rock contains the record of its own formation."

Since the solar system remains apparently as vigorous as ever, we may infer that these changes are not yet in the direction of decay, but rather of healthy development. Perhaps we should not be wrong in calling the development a growth, though not unaware that growth implies a form of life.

When the operation of law has been traced so far, we need not shrink from seeking it in remoter periods still, and asking what was the *origin* of the solar system and the worlds which compose it; for when we bear in mind that the origin of the system was its evolution from the pre-existing condition of matter, we see that it did not differ in essence from the transfor-

mations to which it has been subject ever since. The planets all move nearly in one plane, the plane to which they approximate being that of the sun's equator; the motion of the sun on its axis, of the planets on theirs, of the planets round the sun, and the moons round the planets, are, with scarcely an exception, in one direction, namely, from West to East. These facts of uniformity, Laplace calculates, tell against the supposition of separate accidental causes by a probability of four millions of millions to one, and point to one general cause. Sir W. Herschel, Laplace, and others have offered an explanation in the nebular hypothesis, which has been epitomised as follows:—

“The nebulous matter collects around nuclei by virtue of the law of attraction. The agglomeration brings into operation another physical law, by force of which the separate masses of matter are either made to rotate singly, or, in addition to that single motion, are set into a coupled revolution in ellipses. Next centrifugal force comes into play, flinging off portions of the rotating masses, which become spheres by virtue of the same law of attraction, and are held in orbits of revolution round the central body by means of a composition between the centrifugal and gravitating forces.”

The existence of the nebulous matter which is thus supposed to constitute the raw material of worlds, has lately been confirmed, and, as a consequence, the nebular hypothesis may probably come more into favour. As it is still only an hypothesis, we are not obliged to accept it; but it is worth remarking that, should it ever prove true, it is only adding one more to those transformations of matter which we know to have taken place, and to be in process now.

To say that the solar system now exists is to say that Nature's laws admitted of its formation: to trace its protean changes backwards, each

into its predecessor, till you come to an aspect and arrangement of matter which you could not call a solar system, is simply to learn the method of creation. We have seen that creation must be by process; that is, by a more or less complicated re-arrangement of parts—of atoms or molecules in building up a flower, of worlds and moons in framing a solar system—and the Creator is known to be acting when results come to the surface which correspond essentially with results produced by man's intelligent, designing, and contriving mind. We believe with Newton, that “the admirable arrangement of the solar system cannot but be the work of an intelligent and most powerful Being;” and we do not believe with Laplace that in this statement Newton “departed from the method of true philosophy.”

Geology is a more familiar field, and we need not here go into the proofs of the Earth's long history, and the passing of one phase into another by slow gradation. Whether at the first it was knocked off the sun, as Buffon would have it, or thrown off by that orb as in the nebular hypothesis; or whether, with Lyell, we believe it had an origin, natural indeed, but too far back for us to hope to trace, makes little difference to our argument. The Earth is not to-day what it was in the oolitic period, either in its geography, climates, or forms of life; nor was it then what it had been in the far older silurian times; yet the great transformations have come about through one phase slowly dying into another, like pictures of a dissolving view; and the picture we gaze on to-day is changing also. No exceptional character attaches to those early stages of alteration which first brought this agglomeration of atoms into the form and category of a world. Before it was

in that category it was in some other, and *then*, as now, an attentive examination would have discovered proofs of a governing and guiding hand.

CREATION OF THE HIGHER FORMS OF LIFE.

The author of the "Vestiges" considers that if countless worlds are built up, not by immediate or personal exertion on the part of the Deity, but through the operation of natural laws which are the expression of His will, much less will He interfere personally and specially on every occasion when a new shell-fish or reptile is to be ushered into existence on *one* of these worlds. Mr. Grove points to the fact that when the now fossil saurians roamed over earth and water, elephants had not as yet appeared on earth, and, paraphrasing Lucretius, asks us to consider whence the first elephant came? "Did he fall from the sky (*i.e.*, from interplanetary space)? did he rise moulded out of amorphous earth or rock? did he appear out of the cleft of a tree? If he had no antecedent progenitors, some such beginning must be assigned to him." Has each species been independently created? Mr. Darwin bids us remember that *Natura non facit saltum*, and considers it to accord better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. With these writers agrees the Duke of Argyll, who says, that if asked whether he believes that every separate species has been a separate creation—not born, but separately made—he must answer that he does not believe it. He thinks that the facts suggest to the mind the idea of

the working of some creative law; though he believes we are ignorant of the nature of that law and of the conditions under which it does its glorious work. Of the authors under review it is only Dr. McCosh who believes that existing plants and animals have had no progenitors but those of the same species, and that forms like those now existing were originally created by immediate fiat, without instrumentality.

One objection to this last view is, that it involves the multiplication of miracles or special interventions by hundreds of thousands, which is not in accordance with what we see of the uniform and gradual progress of nature elsewhere. Another objection is, that there are species which so merge into one another that naturalists cannot agree as to where the separating line should be drawn. But we may dismiss the view, for creation, as we have seen, is always by process, and the question before us is, whether each species was instrumentally created from the inorganic world or from previous forms of life? In America, where there is every range of climate, there are particular species of humming-birds adapted to every region where a flowering vegetation can subsist. The birds, being separate species, of course differ; yet, as they are all humming-birds, they of course resemble one another; and the Duke of Argyll allows that community of aspect in created things suggests the idea of some common process in the creative work. In making this allowance he could hardly be forgetting what Darwin points out, namely, that *all* animals and all plants throughout all time and space are related to each other in group subordinate to group, so that a community of origin is suggested for the whole.

Take the animal world as it exists

to-day, and compare parents and offspring. The commonest fact is, that the latter resemble the former—like produces like. Yet this statement needs qualification, for the next most obvious fact is, that no individual *exactly* resembles his father or his brother. In Germany, shepherds have won wagers by recognizing each sheep in a flock of a hundred, which they had never seen until the previous fortnight. The molecules of which the animals' bodies are made up must be in some respects differently placed in each. Why may they not become still more differently placed? If A, B, and C are parent, child, and grandchild, B differing from A by a certain amount, and C from B by an equal amount, then if the change in C's case is backward, C has become like A; if forward, it is twice as far from A as B was. We must deny that two and two are four to deny that by such a process descendants may come to differ very widely from their ancestors. As a matter of fact, pigeon fanciers and breeders of animals, by careful selection of the same peculiarities, generation after generation, have at length obtained animals which differ as much from their progenitors as one species does from another. Youatt, than whom there could be no better authority, speaks of the principle of selection as that which enables the agriculturist not only to modify the character of his flock, but to change it altogether. "It is the magician's wand, by means of which he may summon into life whatever form and mould he pleases." Mr. Darwin shows that there is a corresponding influence at work in nature—the ratio of increase in animals and plants being so high as to lead to a struggle for life and a survival of the fittest, whose offspring, if they be still more fitted to the new

conditions, will be still more likely to survive, until, by a process which may be called natural selection, the world will come to be peopled by new forms.

Writing the future by the light of science, we prophesy that the new forms will bear some evidence of their parentage, though less and less as ages roll on. Reading backwards from present dates, we pass through extinct museums of the world's former inhabitants, unlike the present more and more as they are more ancient.

How the Duke of Argyll, who believes that the introduction of new species may have been brought about through the instrumentality of some natural process, can accept the smaller variations (as he does) and yet reject the argument that the small variations may accumulate till they amount to a width of difference equal to the space between two species, is not easy to understand. He argues that the theory is not a theory on the origin of species at all, but only a theory on the relative success or failure of such new forms as may be born into the world. This is a double misapprehension; for, first, we do not call the slightly varying lambs of the same dam different species—there must be a much wider difference between the animals before they are so designated; and Mr. Darwin aims to show that wide differences result from the accumulation of small ones. Secondly, Darwin does attempt to account—though chiefly in his later volumes, which had not appeared when the Duke wrote—for the *variations*, which it is perfectly true must first occur before they are "selected." The rose called the Village Maid, when grown in different soils, varies so much in colour that it has been thought to form several distinct

kinds. A tall kind of American maize was brought to Germany and planted, when it so varied year by year that in the third generation nearly all resemblance to the original was lost, and in the sixth generation it perfectly resembled a European variety. European dogs taken to India rapidly deteriorate, changing in their instincts and structure. The Thibet mastiff and goat, when brought down from the Himalaya to Kashmir, lose their fine wool. Here we see the influence of surrounding conditions; and it is argued that every first variation is caused, directly or indirectly, by some change in the conditions, the cause most powerfully operating being richness of soil in the case of plants and excess of food in the case of animals.

What, then, will the Christian advocate be able to say should Darwin's theory prove to be true or included in the true view? Variations of structure, when once they appear, are "selected" till at length new species are formed. But natural selection, says the Duke of Argyll, cannot enter the secret chambers of the womb—where the variations first occur—and there shape the new form in harmony with modified conditions of external life: here we have creative will giving to organic forces a foreseen direction. Mr. Darwin will reply that all variations are the result of changed external conditions, which act especially on the reproductive system of the parents and tend to be inherited; and as this view is only fully set forth in Darwin's later volumes we cannot say what the Duke would reply. But he would only need to shift his view from the changing form to the conditions of climate, soil, food, &c., which produce the change, and ask by what or by whom *they* were so varied as to bring about new and beautiful living structures. On the

view set forth in these papers there is no difficulty here which we have not met before; for we have seen that the Divine mind may so act on matter as to make it eventually take what form He pleases—may so act, therefore, as to produce those changes of physical geography, climate, &c., which, according to Darwin, result in the variation of living structures. We have seen, I say, that the Divine mind *can* so act, and whether He *does* or not is to be judged by the result. Do the million wondrous organisms of earth, and especially the newer forms that spring out of the old, exhibit those marks which indicate design and contrivance? We believe they do, and that without control and guidance variation and natural selection would only tend to monstrous confusion.

It is in this sense, perhaps, we are to understand Professor Asa Gray when he says that "variation has been led along certain beneficial lines" like a stream "along definite and useful lines of irrigation." Mr. Darwin feels unable to accept the conclusion; but as he only justifies his position by a faulty analogy there may be some use in pointing out its incompleteness. Mr. Darwin says, "If an architect were to rear a noble and commodious edifice, without the use of cut stone, by selecting from the fragments at the base of a precipice wedge-formed stones for his arches, elongated stones for his lintels, and flat stones for his roof, we should admire his skill and regard him as the paramount power. Now, the fragments of stone, though indispensable to the architect, bear to the edifice built by him the same relation which the fluctuating variations of each organic being bear to the varied and admirable structures ultimately acquired by its modified descendants." It would have been supposed that in this analogy the

Creator is the great Architect ; but Mr. Darwin assigns this part to those general laws which are exemplified in natural selection, while he makes the fragments (*i.e.*, the *variations*) selected to be the result of accident. Accepting the analogy, we shall be rather disposed to say that the edifice reared is *so* noble, commodious, and beautiful that the "selection" of the stones must have been conducted intelligently ; and moreover, that the natural agencies which gave them their shape were wielded as tools by the Divine artificer, though, as in human operations, many chippings and fragments were formed and rejected during the process.

CREATION OF MAN.

Mr. Darwin's views (which, by the way, have in substance been held by at least thirty other authors during the present century) would never have met with the opposition they have encountered had it not been seen that they affected the question of the origin of man. It is worth pointing out that Darwin does not give us, as is often supposed, the monkey for our nearest cousin, but refers to the similar framework of a man's hand, a bat's wing, the fin of the porpoise, and the leg of the horse, as indications of a common descent, while the forms that came nearest to us are supposed to be extinct. We must confess with the Duke of Argyll that the closeness of these affinities is a fact ; that the frame of man, in its plan and structure, is homologically or ideally the same as the frame of the brutes—organ answering to organ and bone to bone. Our feeling is against the doctrine, but so it is against the somewhat analogous truths and facts of embryology. It is more to the purpose when the Duke urges a

reason against it, namely, that degrees and kinds of likeness may, for anything that has been proved, result from other causes besides inheritance.

Man is the most stupendous marvel that has yet appeared on earth, and we feel with Hitchcock, that if any change whatever demands a Deity for its accomplishment it must be the creation of the human family. This creation, according to McCosh (and the creation of all new species), was by the fiat of the Creator—the only known cause capable of producing it ; but we may remind him of his words in another place—where he says, "We see no advantage to be gained to religion by insisting that the ordinary events in the common providence of God can have no second cause"—and ask him why he need be afraid to say *extraordinary* instead of "ordinary" ?

CREATION OF FIRST GERMS.

Mr. Darwin believes that animals have descended from at most only four or five progenitors, and plants from an equal or lesser number. As to the first origin of these, he considers the question to be at present quite beyond the scope of science, which does not countenance the belief that living creatures are now ever produced from inorganic matter. But others are not willing to stop here. Some would have it that a part of matter possesses inherent life, and that like leaven it communicates it to dead matter, arranged in a certain order. It seems sufficient to say to this, that to possess life, matter must be organized, and that organized matter would run the risk of becoming disorganized in some or other of the numerous collisions to which it would be subject. The "Vestiges" writer favours

“spontaneous generation” and suggests electricity as the cause. The French savans, MM. Pasteur and Pouchet, are experimenting and disputing for and against spontaneous generation, with alternate success. The search belongs, as Mr. Grove says, to the field of the microscope, and it may be some time before demonstration is obtained on one side or the other.

Arguing without experiment, it would seem likely that Mr. Darwin will have to ascend from his half-dozen progenitors up to one; as he half confesses, when he tells us “analogy would lead him one step farther, namely, to the belief that all animals and plants have descended from some one prototype; but analogy may be a deceitful guide.” It is probable that the philosophy which allows such wide dominion to second causes may at last have to accept the inorganic elements as the parents of the organic world. If so, Darwin’s theory must be modified in one particular—life may as well have originated in many places as one, and then man may have no genealogical connexion with existing brutes.

Huxley shows that plants transmute the lifeless substance of carbonic acid, water, and ammonia into living “protoplasm;” and, as animals feed on vegetables, this protoplasm keeps the animal world a-going. Withdraw plants from the earth, and the animal tribes must die out; or, at a lower point, withdraw carbonic acid or the simpler elements which form it, and both plants and animals must cease to exist. Animal bodies are only carbon, oxygen, &c., built into threefold complexity. When once you have plants and animals upon the scene they may live and grow by these processes; but this is no theory of the first original of life. Yet clearly the first

plants and animal bodies were composed of inorganic elements thrown into a special form of complexity; and if the Creator employed secondary agents to guide the elements into place—if creation in this case also was by process—it would only be of a piece with what we see elsewhere. We can accept this view—which Dr. McCosh would not accept—and yet agree with the Doctor in the following, and appropriate the spirit of the passage to the subject immediately under discussion:—

“— it should be remembered that these general facts—the forms and developments of organic bodies, and their general resemblance whereby they are classified—all originate in particular properties of matter, organized and unorganized, and in the skilful arrangements that have been made by the Creator. While the mere student of natural history does not feel that it is his province to inquire into such causes, others will not be prevented from pursuing the investigation this length, and from endeavouring to determine the mechanical, chemical, and organic properties by which life is sustained; and the disclosures, we are persuaded, if not so grand, will in many respects be more wonderful than those which have been revealed in the study of the planetary system.”

CONCLUSION.

We should be slow to reject the well-supported conclusions of scientific men as being of dangerous tendency. Mr. Darwin reminds us that the attraction of gravity, which preserves among the worlds of space that grand order which we have learnt to admire, was attacked by Leibnitz, “as subversive of natural, and, inferentially, of revealed religion.” None of the authors under review appear to wish to shut out God from the universe. Their facts and arguments certainly do not legitimately shut out the Creator; they only bring into view more links of the chain which must at last, as

Bacon says, be fastened to Jupiter's chair. The whole question is, not whether there is a Creator, but what has been the method of creation? To say there has been no method, no process and means, is to deny that there has been room for that *wisdom* and understanding which the Scriptures attribute to Him who founded the earth and established the heavens. To say that creation has been by evolution, development,

process, growth, is indeed to proclaim the reign of law, but this, as the Duke of Argyll says, is nothing but the reign of Creative force directed by Creative knowledge, worked under the control of Creative power, and in fulfilment of Creative purpose.

GEORGE ST. CLAIR.

Banbury.

A SERMON FOR LITTLE FOLKS, ON A GRANDFATHER'S PRAYER.

“Bless the lads.”—GEN. xlviii. 16.

“I LIKE short texts,” said a little boy the other day; and when asked why, he replied, “Because they are more easily repeated than long ones.” If you are like him you will be pleased with this text, for you may learn it in less than a minute, and you can remember it without any trouble.

“The lads” spoken of here were Ephraim and Manasseh. You know that they were brothers; and, as you may suppose, one was a little bigger than the other. They had a good grandfather. Some of you could tell me his name. A little boy asks, “Was it Joseph?” No. That was the name of their father. Again, he asks, “Was it Isaac?” No. That was their great-grandfather's name. I can almost hear one of you saying, “I know what it was. It was Jacob.” You are right; their grandfather's name was Jacob.

But he had another name. He

was called ISRAEL. Do you know who gave him that name? I will tell you. It was God. What is the meaning of it? Perhaps you do not know. Well, it means “Prince with God.” If asked why this beautiful name was given to Jacob, a little child who has read about it in the Bible may say, “Because he trusted in God, and prayed and prayed until God blessed him.” Yes, this good old man obtained the Divine blessing; nobody knew better than he how to ask for it. Hence he prayed for his grandchildren. You know what he said. He asked God to “bless the lads.”

Ephraim and Manasseh were standing by his bedside at the time. They had come with their father to see the aged patriarch, for they had heard that he was very ill and likely to die. They found him in bed, very feeble, and almost blind, for he was a good deal more than a hundred

years old. But when he was told that his son Joseph had come to see him, it seemed to make him better, all at once, and he sat up in bed to talk to him. The old man's memory, I dare say, was nearly gone. Perhaps he couldn't have told you who it was that had just said to him, "Behold, thy son Joseph cometh unto thee;" but he remembered a great many things that had happened a long while before. He talked about the blessing which God Almighty had given him when he was a young man; the promise which he had received of the land of Canaan; and his beloved Rachel, Joseph's mother, who had been dead and buried for many years. He talked too about his grandsons, before he knew that they were there; and he said to Joseph, "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee, are mine." What a deal the old man thought of them! Perhaps they began to think more than ever of him, and, wishing to hear all that he had to say, it is very likely that they went a little closer to him; and the dear old man finding that two somebodies were standing by his bed, asked, "Who are these?" "And Joseph said unto his father, They are my sons, whom God hath given me in this place." Why, there they were, the very young people, whom he had been talking about! How delighted he was! He kissed them, and put his arms round them! And, speaking to Joseph, he said, "I had not thought to see thy face, and lo, God hath showed me also thy seed."

I wish that I had a picture of this to show you; but then, I dare say you can fancy it all, and that will do just as well. You can almost see the good old man, trembling with age; his wrinkled face, his hoary head, his

long white beard, his withered hands resting upon the heads of Ephraim and Manasseh. Ah! but listen to his prayer. Think of what he says, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, *bless the lads.*"

I wonder whether "the lads" had ever prayed for themselves. If not, perhaps they would begin to do so now. A good grandfather may pray for you, but then you must pray for yourselves or you cannot expect God to bless you. If you wish to pray, but do not know what to ask for, listen to Jesus. He tells you to say, "Give us this day our daily bread." And again, "Deliver us from evil." If you children pray thus, God is sure to hear you. He who fed Israel all his life long—He who redeemed him from all evil—will bless you.

Well, you are now thinking of a grandfather's prayer, and I should like you to feel that it is worth remembering: "Bless the lads." I shouldn't wonder if a dear old friend has not often prayed this prayer for you, and that is one thing why I want to talk to you about it. It is:

I. A loving prayer.

You have seen a little lark fly up into the bright blue sky, haven't you? and you know that it couldn't do that without wings. Nor can what we say in prayer ascend to God without faith and love. A prayer without love would be like a little bird that had lost one of its wings. Such a prayer could not fly up to heaven. But Jacob's prayer for his grandchildren could, for it was not only believing, but loving. Do you know why his prayer was so loving? Let me tell you:

He loved prayer. Some children

pray as they would say their lessons. Prayer is a task to them. And some grown-up people pray because they feel that they ought to do so, and not because they take any pleasure in it. It wasn't so with the old man of whom we are speaking. No; he was fond of prayer. It was his delight. This made what he said pleasant and loving. Then :

He loved God to whom he prayed. God had been so kind to him. He had given him so many good things, and He had saved him from so many evil things that, I dare say, there was enough love to God in Jacob's heart to fill this and every one of his prayers. When you ask your father or mother for something, you do so lovingly. It would be very unbecoming of their child, to whom they have given so much, to address them in any other way. Well, as you speak to your parents, so Jacob talked to God. Then, too :

He loved the lads for whom he prayed. The aged, as you know, are often very fond of their grandchildren. They seem to love them more than their own sons and daughters. It was thus with Jacob. How dearly he loved Ephraim and Manasseh ! Your best friends are those who pray for you as he prayed for them. What a loving prayer ! "*Bless the lads.*" It is :

II. An earnest prayer.

If you had been with the lads when their grandfather was asking God to bless them you would have felt that he was praying with his whole heart. Some of you are trying to fancy that you can see and hear the dear old man, and I should like you all to do so, for I want you to learn one or two lessons about earnest prayer.

He knew what he wanted. Some people do not know what they need. If they try to pray they say something, anything, but nothing in ear-

nest. It wasn't thus with the patriarch. No; he knew what to ask for; he wanted God to "bless the lads." Hence his prayer is earnest. I should like you to think of this. A little child may understand it. If you know what you want, so as to ask God for it when you kneel down to pray, you have already found out one of the secrets of earnest prayer. Then :

He felt as though he must have what he asked for. He very likely said to himself, "My grandsons must be blessed. What will they do in life or in death if God does not bless them?" He couldn't think of such a thing. This led him to pray all the more earnestly, "Bless the lads."

When children, too, begin to feel that they must have the Saviour's blessing, that they cannot live, that they cannot die without it, they are sure to pray; and they soon learn to be as earnest as Jacob was. Again :

He was sure that what he wanted for "the lads" could only be obtained in answer to prayer. There was no other way. All he could do was to ask God for His blessing. When an old man or a little child feels this he cannot but pray in earnest.

I must not, however, forget to tell you of something else which led Jacob to pray as he did ?

He believed that God Almighty could and would give him what he asked for. He was certain that He who had blessed him was able and willing to bless the lads. Hence his earnest prayer for them. Perhaps a little boy is ready to ask, "But may I be sure that God will bless me?" Yes. Listen to what Jesus says, "Whatsoever ye shall ask the Father in my name He will give it you." There now, should not that encourage men and women and children to pray with their whole heart ? When young Jacob prayed earnestly, and this is a part of what he said,

"I will not let thee go except thou bless me." And now that he is old and greyheaded he prays for his son's children, and this is his earnest prayer, "Bless the lads." It is:

III. A short prayer.

Earnest prayers are often short. When people feel a good deal they begin to talk less, but they say more. You will see what I mean if I repeat to you one or two of the short but earnest prayers which are to be found in the Bible. Here is one: "O Lord, I beseech thee, deliver my soul" (Psalm cxvi. 4). This is another: "Jesus, thou son of David, have mercy on me" (Mark x. 47). Listen again: "Lord, save us, we perish" (Matthew viii. 25). But this is shorter than any of them: "Lord, help me" (Matthew xv. 25). When people pray in this way they don't talk a long while, but they say a great deal. It was so with Jacob. You wouldn't have been tired of listening to all that he said. He prayed to God who had fed him all his life long, and had redeemed him from all evil, and he asked Him to "bless the lads." But how much is asked for in these few words! If the lads are blessed, then all will be well with them. No two young princes ever had more beautiful dresses to wear, or more attentive servants to wait upon them, or a more splendid chariot to ride in than Ephraim and Manasseh. But these things wouldn't have made them happy if God hadn't blessed them. With the blessing of God, the poorest boy in Egypt would have been better off than they could have been without it.

A little child may be poor, but when God blesses the poor He makes them happier than a great many rich people. Some children may be afflicted, but when God blesses poor sick folks He makes them more contented than some

people who have health and strength. Although, then, this is a short prayer, it means, you see, a great deal. "Bless the lads." It is:

IV. A dying prayer.

As I have said, Jacob often prayed, but this is his last prayer. What a comfort it must have been to him, as he lay a-dying, to be able to ask that great Redeemer in whom he had trusted, to "bless the lads."

I know of more than one grandfather whose last thoughts, last words, and last prayer have been for their grandchildren. It may have been so with your grandfather. Perhaps he died when you were very young, and before you could pray even the shortest prayer for yourselves; but he thought of you, and very likely prayed for you, as Jacob prayed for Ephraim and Manasseh. Should you not think more of that God and Saviour in whom your grandfather trusted? He gives you the food you eat, and the clothes you wear, and He is able and willing to redeem you from all evil. Will you not ask Him to do so? He is ready to bless you. While living, Jacob prayed to Him for a blessing, and he was blessed; and when dying, this is his prayer: "Bless the lads." It is:

V. An answered prayer.

God did bless these young people, and in such a manner as for it to be often said by parents, when wishing their children or their grandchildren to be blessed, "The Lord make thee as Ephraim and Manasseh." That is, bless thee as He blessed them. Well, and this is a prayer which has often been answered. It may be that you now enjoy much in answer to a grandfather's dying prayer. Perhaps you didn't think much of that dear old friend, or may have been too young to know him, but he loved you and prayed for you. And you have been blessed.

We know that God has often answered prayer for the young; and that He is as ready to do so as ever. Hence we pray, "bless the lads." Yes, bless them, O Lord, with a knowledge of Thy truth, bless them with faith in Thy *dear Son*, bless them with the forgiveness of all their sins, bless and save them for ever.

Your grandfather may be dead, or, if not, he may soon die. But there is a friend who ever liveth—the God of Jacob. He is the Redeemer of all who trust in him. His name is JESUS. His heart is full of love; and His hands are full of the richest blessings for children who pray to Him.

I hope you will often think of the aged patriarch blessing his grandsons, and remember that when a good man goes out of the world he leaves a blessing behind him. But let me tell you of a greater than Jacob—

JESUS; when He departed out of this world, He left salvation not for one or two lads, but for all who love His name.

Jacob, although an old man, speaks of his grandfather, Abraham. "God," he says, "before whom my fathers Abraham and Isaac did walk." These lads, too, Ephraim and Manasseh, would not forget their grandfather, but they would often think of him, and of his dying prayer. Boys who have had a good grandfather, whom they have known, should never forget his example, his kindness, and his prayers; but they should thank God for having such a dear old friend. But how much more should we thank God for a Saviour! O think of Jesus, His holy example, His last prayer, His dying love! O that every child may now trust in that love! Amen.
D.

THE URIM AND THUMMIM.

THE following remarks are intended to convey, in a condensed form, the opinions which have been put forth in explanation of the above remarkable words. The term *Urim* is a Hebrew word, in the plural number, and literally means *Lights*. The root of the word appears in such proper names as *Uriel*, which means "The light" or "fire of God," and *Urijah*, "The light of Jehovah;" probably it is also to be seen in such words as *Aurora* and *orient*—the rising light of day. Be this as it may, it is certain that *Urim* is one

of the Hebrew words for fire or light.

The word *Thummim* is also a plural noun, and means completeness; also, in a moral sense, integrity and truth. The two words taken together mean, therefore, "Lights and Perfections." This would be their strictly literal meaning; but as, in the Hebrew language, words are sometimes put side by side (in apposition, as grammarians term it), which are meant to be more closely connected, perhaps the two words "*Urim and Thummim*" may cor-

rectly be translated "*Perfect Lights.*" The ancient version, called the Septuagint, renders the words "*δήλωσις καὶ ἀλήθεια*" "revelation and truth." The Vulgate translation is, "Doctrina et veritas," "Teaching and truth;" in Martin Luther's translation we have "Licht und recht," "Light and truth." We come now to the use of the word in the sacred Scriptures. In Exodus, xxviii. 30, we thus read:—"And thou shalt put in the breast-plate of judgment the *Urim* and *Thummim*; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." From this passage it is evident that the *Urim* and *Thummim* were something closely connected with the well-known breast-plate of the Jewish High-Priest, and that this something was never to be absent from the breast-plate when it was worn by him in the discharge of his sacred duties. By referring to Leviticus viii. 8, we find that this command was obeyed:—"And he (Moses) put the breast-plate upon him (Aaron), also he put in the breast-plate the *Urim* and the *Thummim*." At Aaron's death they, with the other portions of the sacred vestments, came into the possession of Eleazar, his son, as we gather from Numbers xx. 28:—"And Moses stripped Aaron of his garments, and put them upon Eleazar his son: and Aaron died there in the top of the mount." In this same book, chap. xxvii. 21, we catch the first glimpse of the use to which the *Urim* and the *Thummim* were put:—"And he (Joshua) shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of *Urim* before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with

him, even all the congregation." The words occur again in those grand poetical utterances which fell from the lips of Moses just previous to his death:—"And of Levi he said, Let thy *Thummim* and thy *Urim* be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." During a thousand years after the death of Moses the words occur only once in Jewish history. When Saul was in the midst of his dark spiritual declension, we are told concerning him, "When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by *Urim*, nor by prophets."—1 Samuel, xxviii. 6. When we reach the time of the Babylonian captivity, about 500 years before Christ, the use and advantages of the *Urim* and *Thummim*, whatever they were, had become historical reminiscences, blended with some hope of their future recurrence; for in Nehemiah, vii. 65, we are told, "And the Tirshatha said unto them that they should not eat of the most holy things, till there stood up a priest with *Urim* and *Thummim*." Having laid before our readers the passages of Scripture in which the words occur, we may now proceed to do the best we can towards an explanation of their meaning. Among the many conjectures upon the subject, more or less probable, we select four, which we think are most deserving of consideration.

1. Some suppose that the *Urim* and *Thummim* were some kind of small carved images, composed of precious stones, and that at certain times when the priest "sought counsel of the Lord," an audible voice was given to them, and from the breast-plate of the High Priest they uttered the oracles of Jehovah for the guidance of the people. As no mention is made of the construction of the *Urim*

and Thummim, some commentators have imagined that they were of divine origin, like the two tables of stone containing the Decalogue, which were given to Moses amidst the solemnities of Mount Sinai. 2. Another theory is, that in the middle of the Priest's ephod, or within its folds, there was a stone, or plate of gold, on which was engraved the name of Jehovah; "and that by virtue of his fixing his gaze upon it, or reading an invocation which was also engraved with the name; or standing in his ephod before the mercy-seat, or at least before the veil of the sanctuary, he became capable of prophesying, hearing the divine voice within, or listening to it as it proceeded in articulate sounds from the glory of the Shechinah." 3. The opinion, however, which has probably obtained most favour with learned men, is that which considers the Urim and Thummim to be another name for the twelve stones which were set in the breast-plate of the High Priest, and upon which were engraven the names of the tribes of Israel—that breast-plate which was so strikingly symbolical of the correct knowledge which Jesus Christ possesses of all his believing people, of his constant recollection of them also, and of that tender sympathy which he incessantly cherishes toward them.

"The names of all his saints He bears.
Deep graven on his heart;
Nor shall the meanest Christian say
That he hath lost his part."

Those who identify the Urim and Thummim with the lettered gems of the breast-plate, consider that, in some miraculous mode, those letters were made to shine out with unusual brightness, which composed the oracular words which Jehovah wished to reveal to the people. 4. We

close these conjectures by mentioning that some think that the Urim and Thummim were one very brilliant gem, sending forth many rays of light, set in the breast-plate of the High Priest, and from the midst of which issued the words which the Lord saw fit to utter for the benefit of those who sought the guidance of his wisdom and the protection of his power. The present learned and pious Archbishop of Dublin, Dr. Trench, has adopted this view of the subject, and with it tries to explain the "white stone" mentioned in Revelation ii. 17. Under the Jewish Economy the high priest alone was privileged to bear the Urim and Thummim, but every Christian has that honour. There are no priests now in the Jewish sense; yet the Christian Church is a "universal priesthood. What had been the peculiar treasure of the house of Aaron is bestowed freely on all believers." We have still a High Priest at our head, "The great High Priest of our profession, Christ Jesus the Righteous;" and on his breast the Urim and the Thummim will ever grandly shine.

"Priests, priests,—there's no such name!
God's own, except.

Ye talk most vainly. Through Heaven's
lifted gate

The priestly ephod in sole glory swept;
When Christ ascended, entered in, and
sate

(With victor face sublimely overwrought)
At Deity's right hand, to mediate,
He alone, He for ever. On His breast
The Urim and the Thummim, fed with
fire

From the full Godhead, flicker with the
unrest

Of human pitiful heartbeats. Come up
higher,

All Christians! Levi's tribe is dispossess'd.
That solitary alb ye shall admire,
But not cast lots for. The last chrism,
poured right,

Was on that Head, and poured for burial,
And not for domination in men's sight.

THE BRAHMOS, OR THEISTS OF BENGAL.

As your readers, doubtless, watch with interest the movements of this sect of religionists, you may like to have the following items regarding that branch of them, of which Baboo Keshab Chundra Sen is the leader. The facts are attested by a respectable Brahmo, who gives his name, and publishes them in a Bengali newspaper, with a challenge to the Baboo's party to gainsay or explain them. They are adduced in proof of an assertion by the opposite party (who will have no mediator between God and man), that Keshab had now begun to be recognized by his party in that capacity. They are so circumstantial as to appear fully worthy of credit, and are not explainable by the plea that they are only such deferential acts as one man might pay to another, for whom he had a very high regard. If they do not indicate worship, then the followers of Vishnu, and the whole set of false deities down to the time of Baboo Keshab Chundra Sen, have been falsely accused of *worshipping* those who were no gods.

On occasion of the Baboo's second visit to Monghyr, last year, the following hymn (in Bengali) was sung by the Brahmists in his honour, on the way from the railway station :—

“Awake, and behold, ye dwellers of Monghyr !

There has come hither a very great devotee,

And while he beholds the sinner's condition he cannot be happy.

He prays from door to door, saying, ‘Take the name of Brahmo !’

He weeps for the sinner, and says, ‘Father, show thyself to these lost ones !’

‘These all have fallen at thy door ; save them, says this needy one.’

Thus he ever teaches :—‘Of those who stay at the Lord's feet, ‘The sickness, mourning, grief, sin, and fear, will all depart.’”

Two of the party are said to have been offended at the singing of this hymn, and to have left the others for the time ; but they have since returned, and are now at one with their offending brethren.

On reaching his lodging they had some religious meditations, and afterwards the following hymn was sung by a few of the Baboo's admirers, with devoutness and energy :—

“Awake, all ye people of our hamlet !

Here has come a Brahmo devotee, full of piety and love.

Looking towards him devotion springs up in the soul—

For that he has denied himself for the sake of the sinner.

His throat is ever celebrating the praises of Brahmo ;

His eyes also behold his feet,” &c.

This prayer was also offered to the Baboo at Cawnpore by one of his followers, after their usual worship, one day in July last :—

“O merciful Lord ! thou wilt not leave me. Thou must save me. O divine teacher ! if thou depart, then let this unworthy disciple be remembered of thee, and make a way of salvation for me. O ye disciples who accompany the teacher ! from time to time remind him of me,” &c.

There may have been, though it does not appear, something of irony in the following prayer, offered on the 4th September last, by another Brahmist to Keshab, for the author of it afterwards prayed to God directly himself. He addressed Keshab thus :—

“O Lord, I am exceeding sinful; how shall I go to the Father? When I think of my sins, my hope departs. Do thou take me near to Him! I cannot myself pray to Him; do thou pray to Him for me.”

At Simla, almost daily, after prayer, some of the brethren threw themselves at the Baboo's feet, and thus continued a long while praying to him.

On his return journey, at Allahabad there was a long deliberation upon this kind of conduct, and, at last, some of the Brahminist preachers, “with much apparent enmity in their eyes, and peremptory language,” said to others of the brethren, “Those who will not so do are unbelievers, sapless sagelings, devoid of piety.” Afterwards, at this festival, one of their number said, “O brethren of Prayág (Allahabad), in the festival you have held from morning to night, have you been able to obtain any instruction? Place him (Keshab) whom God hath sent on your behalf before you, and learn truth, love, and holiness; at his feet take refuge, and do not proudly forsake it. Apart from his feet there is no salvation.”

Next day he received two letters protesting against the worship of man, which are said to have grieved him much, and at daily worship he mentioned this. At the close of his prayer, Protap Chundra Mozumdar spoke thus:—

“O God, thou knowest through whose instrumentality I have come to know thee, who produced in my heart the desire of salvation, who brought me to thy feet, who saved me from awful transgression. Shall I fear to call him *Lord*? Let men call me an idolator, or what they will, I cannot refrain from calling such a benefactor, *Lord*. His blood flows with mine; his flesh and bones are united with mine; how can I forget him? Beholding his sorrow I have learnt to be sorrowful; beholding his humility I have learnt to be humble; beholding his holiness I have learned holiness. While I move about in the world this will be my declaration, ‘All

the poor and needy who take refuge at his feet shall obtain salvation.’”

The day previous to the Baboo's arriving at Monghyr on his way from Simla, the Brahmos collected conches, tomtoms, cymbals, and other musical instruments, that they might meet him at the railway station. While he was standing on the steps outside the station, some of the Brahmos began to prostrate themselves before him, and thus nearly all the way to his lodging there were those who were prostrating themselves.

Were it not that the Theists of Monghyr seem to be idolatrously inclined, we might have hailed the following hymns as a sign that they were at last coming to their right mind. As it is, I fear they must only be regarded as special hymns for “saints' days.” You will observe, they were used in commemoration of the birth and death of Christ, that they are not altogether truthful, and that they contain some mythical allusions. Still they indicate a measure of devoutness—characteristic of the native mind—which one loves to see directed into the only proper channel. The translation is necessarily free, but the thoughts have been carefully preserved:—

No. 1. Sung in the Brahmno Somaj, Monghyr, 25th December, 1868.

“Poor that I am, I'm borne on life's dark sea:
Other than thou no help is there for me.
In this frail birth no man can righteous rise;
My heart's corroded by mine own iniquities.
Thou Moon of Righteousness! forgive, I pray—
Nor friendless leave me on the world's highway.
O centi-petal'd lotus! on my breast once place thy foot:
Thy touch, Lord, from my soul can sin's disease uproot.

In sinner's sorrow thou hast sorrow too,
 And from my sorrow peace to find, to thee
 I sue :
 Thee man to save, thy life to give, 'twas
 mercy drew.
 A hundred wounds thy sinless members
 tore ;
 For sinful man flowed forth thy sinless
 gore :
 And yet, at signal from thy Father, down
 had come
 Legions of angels, at thy high behest to
 run !"

No. 2. Sung in the Brahmō Somaj,
 Monghyr, Good Friday, 26th March,
 1869.

"O Moon of Righteousness! humbly to
 thee I call,
 In thy immediate presence let me pros-
 trate fall !
 Lord, burns my heart within me for my
 sin ;
 Let me but clasp, O Lord, those gentle
 feet of thine !
 Lest this my earnest wish thou shouldst
 deny—
 Lest, sinner above many, from the pain
 of sin I die—
 My heart looks up to thee, fearful and
 tremblingly.
 O Jesus, 'Friend of Sinners,' all thee
 name.
 And I, a sinner, own thee still the same !
 A sinner great, O Sinner's Friend, am I—
 If not to thee, then whither shall I fly ?

My soul burns hot within me, Lord, I
 crave—
 Bring, bring on me forgiveness' cooling
 wave !
 Son of the Father! loose these bonds of
 mine,
 And take them hence (that I may now
 be thine)."

The Brahmōs generally are inclined condescendingly to throw us a word of encouragement, saying, that no doubt ours is a very good religion; that Jesus Christ was a very good and holy man, that they honour him very much, &c. At times, however, they show a different spirit—as the other evening, when several of them declared that Christ was very sinful. They were pressed for proof, but delayed giving it till the next evening, when they said, "Christ called himself *God*, and for this God caused Him to die as a malefactor on the Cross." The reply was easy enough; but I have rarely witnessed such enmity and hatred as the Brahmists displayed towards the Gospel that evening.

R. J. ELLIS.

JESSORE, 27th June, 1869.

PUBLIC BAPTISM A DUTY.

BEING THE SUBSTANCE OF AN ADDRESS DELIVERED BEFORE THE
 ADMINISTRATION OF THE ORDINANCE.

BY A VILLAGE PASTOR.

"For none of us liveth to himself."—ROMANS xiv. 7.

It might be anticipated by many now present that on an occasion like this we should apply ourselves to the more direct consideration of Baptism itself. There are, however, two or three reasons why it may be advisable now and then to deviate from the more ordinary course. Every duty devolving upon indi-

viduals has its differing phases, one or more of which operates on his mind in view thereof. When it is a duty to which numbers are called, in succeeding generations there is a tendency to surround it with some one stereotyped phase, which in every presentation of it to the mind is made prominent. Now, in

such a tendency there is danger of a twofold kind. First, there is danger that this one phase will be so modified by the intervention of human frailty that it will bear but little resemblance to its original form. Then there is danger that this view of the duty will become so conspicuous as to put into the background, and in many instances entirely to absorb, all others. If an illustration is needed it may be found in the general view held in regard to that command of our Lord that we should take up our cross and follow Him. Now, it is evident that Christ intends in this expression to include our whole life-consecration to His service. Is it not a fact that very many Christians refer this command to the one duty of confessing the Saviour in Baptism, and moreover, consider the whole of the duty which can be expressed by the "cross" to be contained in the mere ordinance? To guard against this danger in reference to the duty of Baptism, by considering a too often neglected phase of it, is the intention of our subsequent remarks. It is not necessary that we should inquire particularly into the primary purpose for which this ordinance was instituted, for there is a distinction between it and the one under consideration, sufficiently clear to allow of separate investigation. Without doubt, Baptism is first of all intended to set forth some relationship between the individual baptized and the Saviour in whose service he submits to it. Our inquiry is whether a further purpose should not be served by the ordinance? Some duties are evidently originated in the peculiar circumstances in which a person may be placed, and are of necessity confined, both in their performance and in their effect, to that one person—*i.e.*,

he may be peculiarly constituted, he only may be appealed to, he may be removed from society at the time when the obligation offers itself, or he alone may possess the requisite capacities. In such instances personal conviction must to a large extent be the rule of action, and in such obligations the persons on whom they devolve have no right to exonerate themselves, nor have others the right of participation. Baptism is a duty possessing in some degree this restricted personal obligation; its influence also is first of all a personal influence. If this is its only claim upon us then there might be no special plea for one mode of observance over another—no reason for contending either for its public or its private performance in any special manner. But is this the case? Is not Baptism intimately related to that confession of Christ enforced and commended by our Lord himself? And the promise is to those who confess the Saviour "before men." It may be inquired what is the special purpose and what the special responsibility of such an open confession? It is not difficult to conceive of a duty in which the very essence of its usefulness depends on its public performance, and that to the performer thereof. But no one, I suppose, would contend for such benefit from publicity in the ordinance of Baptism as long as he judges of it only in relation to the candidate for it. Indeed there are some objections, and these not without weight, against such an observance of it. So that if personal benefit and personal feelings were to become the criterion, it is to be presumed that the public administration would soon fall into disuse. But the teaching of the text, combined with a right understanding of the full intention of the ordinance, forbids us to appeal to this source

for guidance—"none of us liveth to himself." We shall proceed to enforce this teaching in relation to this subject by considering *Baptism as a doctrine intended for promulgation*. And that our responsibility to observe it openly, arises partly from our relationship to each other, and partly from our relationship to Christ.

I.

Baptism is intended for promulgation. For surely from the great command of Christ to his disciples we are bound to consider it as co-extensive with the teaching which was to precede it. And there is no reason to suppose that in apostolic times either teaching or baptism was confined to privacy. Rather should we say that both were brought into a publicity such as it is difficult to account for on any other hypothesis than that which we are considering. There have been several periods in the world's history when, to the worldly-wise, it has seemed specially desirable to make confession of Christ a matter of the greatest secrecy; but no period presents more cogent arguments for the doing of this than the first in the Church's history. Then to be a Christian was to be a Nazarene, despised of the Romans—despised, hated, and persecuted of the Jews. And yet, notwithstanding, the name of Christ was proclaimed fearlessly, and Baptism was administered apparently without any intention or effort of seclusion. Those disciples of John who were re-baptized afford a striking proof of the importance then attached to the command and Baptism of Christ. They had already submitted to the Baptism of John, and therefore possessed an excuse which might have been used when the command of Christ was presented to them, and probably would have been but for

the imperative sense of duty accompanying that command. It is evident that "they conferred not with flesh and blood," but preferred the obloquy to which such an open confession would expose them, to the holding aloof from that which their Saviour had put it into their hearts to promote. The methods adopted by the servants of God for the promotion of the truth entrusted to them have been various. But none have been so common, none have been so thoroughly tested, none have been so signally blessed, as the proclamation of it by the voice and in the life, by words and deeds. It is, indeed, difficult to prefer either of these before the other. Undoubtedly very many have been led to feel the duty of Baptism from the preaching of it; and it is equally undoubted that many more have been impressed with a sense thereof by witnessing the administration of it; so that all the arguments that can be applied in favour of the former, arising from its success, may be applied with equal force on the same ground to the latter. May we not assuredly gather from such experience as this that God intends to continue such means for the extension of the knowledge of His will? And we may also, without any considerable difficulty, see the reason of such an arrangement. The blessing of God would insure success no doubt to means not in themselves naturally powerful to affect the feelings and the will; but all we know of His dealings with men leads us to the conclusion that it is rather by the most natural means that He effects His purposes. Now, it is so obvious that it need scarcely be mentioned, that it is most natural that human beings should be more lastingly impressed with that on which their own eyes have looked. The Church of Rome, which has attained, and for

so many ages has retained, her ascendancy, owes no insignificant portion of her pre-eminence to the skill she displays in adapting her formularies to this principle in man; and that portion of the Episcopal Church in our own land, which is so nearly allied to her, owes its popularity and its influence to its imitation of her in this respect. And we could not do other than say God speed to both these if the observances they are making so prominent, and which are proving so attractive, were those which the Saviour commends in His teaching and in His example. It will be well for the true Church, when, discarding the heresies which are so glaring in these two professing sections of it, she shall emulate their zeal by setting forth with equal clearness and constancy, both in her practice as well as her profession, those truths which she holds dear. And our principles on the subject of Baptism will be approaching their ultimate ascendancy when all those who believe in them shall practically avow their belief in a manner consistent with the Saviour's design, and with the easiest promotion of their convictions.

II.

In the second place we are responsible for its open observance.

1. *From our relationship to those around us.* "None of us liveth to himself." The tie is to some extent a mysterious one by which man is bound to man. Its existence, however, is probably as much the result of necessity as of anything besides. Constituted as we are, surrounded by such conditions of being as those we become acquainted with, we cannot but feel ourselves essential to the security, comfort, and in some sense even to the life of others, whilst they in their turn are as fully shown to be requisite for our

sustenance. Life, indeed, may easily be imagined to be insupportable if we were bereft of all those advantages which accrue to us from the various portions of society at large—advantages of a social, political, and intellectual kind; for in all these respects it needs no argument to show we are indebted to others. In the sense, then, in which it is evident that we are dependent on our fellow creatures, we do not live to ourselves. How obvious is it, moreover, that possessing such a tendency as we do to appreciate and receive to ourselves the various influences exerted on us by our fellow creatures, we are liable to be drawn towards the bad as well as towards the good; and it is equally obvious on the other hand that we possess the same kind of power over others which they exercise over us. Hence our responsibility. True, it may be that I am not able to coerce the conscientious belief of any single human being: I do, nevertheless, mould that belief after my own pattern, in proportion as I may be regarded by any one as a pattern or as a guide. Even if it should be contended that many of us are not able to influence more than a very limited circle, still it is quite as obviously our duty to determine that over that portion of the human family, comparatively small though it may be, our control in every way shall tend to its enlightenment and elevation, and that in regard to any principles we may hold, whether considered as of the utmost moment or looked upon as of less importance. Every man's belief is made up of separate elements, the whole becoming unique in proportion as the various parts approach perfection. If, therefore, we lead any one astray in one particular, to that extent we influence the whole of their belief; and consequently, on the other hand,

in so far as by our example and teaching we lead another to be established in any one principle, we do to that extent establish his whole belief. If, then, we admit the relationship, the power to influence, and the result of that power, we bind ourselves to use our best endeavours, in the highest possible degree, to promote the truest forms of the principles we hold. Let me urge upon those then who, admitting that immersion is Scriptural Baptism, are yet standing aloof from the practical expression of their belief, carefully to betake themselves to the above considerations. Allow neither personal feelings, public regard, nor increasing indifference to interfere between your conviction and your practice. Remember the indebtedness under which you rest to those around you—an indebtedness as obvious in regard to this subject as to others of seemingly greater importance. Observation has convinced me that there are very many occupying this position connected with many sections of the Christian Church; some neglecting this mode of the ordinance as the result of sectarian prejudice, some in consequence of opposing education. Let it be our ardent wish and prayer that the time may not be far distant when conscience in this and in all other matters of belief will reign supreme—when every one holding immersion to be right will make their public profession of faith in Christ by this means. Then will they have fulfilled their obligation in this respect to their fellow men; and through this, as an influence, this ordinance will advance with rapid strides towards that extensive hold on mankind for which it appears to us so eminently designed.

2. We are responsible for its open observance, *from our relationship to Christ*. For when we become spiri-

tually qualified for this ordinance we have already entered into this relationship. Then it is truly said of us, "we are not our own." For, us longer to allow our fancies or the judgment of others to regulate our conduct, is to ignore the all-absorbing claims the Saviour has upon us. The imperative duty of every such an one is to inquire, "What saith my Lord?" And no sooner do we arrive at an enlightened judgment on the matter than we feel it quite as imperatively devolving upon us to carry out that judgment into practice. If we find that He demands a confession of our attachment to Him, that confession should at once be made. If we find that He has appointed that confession to be made by immersion into His name, then to immersion we should betake ourselves. And if we find that He is pleased to require this, that confession should be made publicly "before men," then to a public profession ought we to give a practical assent—"My Saviour demands it." What a power in this answer to re-establish our confidence, so often beset on this point as well as others by various misgivings. How it ought to put to silence the objection of every quibbler as to the importance or the propriety of it. Holding this view, obedience to the command, instead of being an irksome duty, will be a delightful privilege. For shall we not feel that our Lord is honouring us in a most remarkable manner, since He is permitting us not only to become one with Him, but also to reveal to others the glorious fact? In such a view as this Baptism is elevated from the low and sometimes even despised level which to so large an extent it occupies in human estimation, whilst the observance of it will be considered as important as the observance of any other command.

QUAKER ANNALS.

(Continued from page 505.)

How far was Oliver Cromwell's Government implicated in the persecutions which befel the Quakers during his reign? This is the inquiry which we propose to investigate in the present paper.

It is fully granted at the outset that, under the Protectorate both of Oliver and Richard, magisterial oppression, no less than lawless violence, had its full swing against the unresisting Friends. This state of things even dates earlier than Oliver's accession to power, and had its real commencement when George Fox made his first invasion on the authorized decorum of a parish church. The simple explanation of which is found in the fact that the functions of the baronial and borough magistracy of that period were all but irresponsible. In their separate petty domains, and especially during the winter months, when the roads were impassable, it is not too much to say that these local magnates exercised a jurisdiction of life and limb, rivaling the despotism of an Eastern nabob; and if we would rightly understand the defenceless condition of such as fell within their grasp, we must first of all utterly divest ourselves of the modern notions of police which rest on railway and newspaper communication, and on the ubiquitous influence of centralization. Any tithe-owner of those days, whether lay or clerical, found little difficulty in despoiling his defaulting victim to his heart's content, and shutting him up in a darksome

dungeon for months, nay, even for years. Under the Commonwealth, bishops, it is true, were dethroned, but the financial economy of parochial life went on much the same as before; and as it was principally against compulsory levies in the name of religion that the early Friends proclaimed war, the result was, that the entire body of the clergy turned instinctively against them—the list of their oppressors including such honoured names as those of Richard Baxter and John Owen. Punished thus as simply disturbers of the peace, the Quakers had little chance of being heard beyond the territory where the offence was committed; and such appeals in arrest of local tyranny as actually reached London were at first, it must be confessed, but sparingly responded to. Admitting this, still it was a very different case from that of a government promulgating laws for the express purpose of crushing out religious life, as became the policy of the two succeeding reigns. When Cromwell by degrees came to know them better, he indirectly took measures for their relief; and had he lived long enough, and been enabled to follow the bent of his own magnanimity, we all know that he would eventually have descended on the Moloch of religious persecution with the hammer of Thor. His brief hour of dominion, however, was far too complicated with difficulties to allow of his attempting, through the length and breadth of England,

the disruption of so ramified a system as that of Church revenues. The Quakers, consequently, gave him the credit of countenancing all the outrages and abominations which that system engendered; and they believed that his doing so was a scheme to consolidate his own power. We in this day have come to know our hero better than the Quakers could possibly know him. If unable to add at the same time that we know the Quakers better than Oliver knew them, we are at least quite sure that our estimate of them is vastly higher than that which his advisers and courtiers entertained. The following scene will illustrate more than one of the above remarks.

In the winter of 1655-6, George Fox was committed to the horrible dungeon called Doomsdale, in Launceston, a place so foul, that to lie down in it was impossible. One of the Friends, repairing to London, begged of the Protector permission to lie in prison, body for body, in George Fox's behalf. "No," said Cromwell, "that I cannot grant; it would be contrary to law. But," added he, turning to some of his Council standing around him, "I would fain know which of you would do the like for me, were I in the same condition." Hugh Peters, one of the Court chaplains, remarked that the Protector could not give George Fox a better opportunity of spreading his principles in Cornwall than by imprisoning him there. Whatever may have been the light in which Cromwell chose to read this piece of advice, we know how he acted. Major-general Disbrowe, acting under his order to visit the governor of Pendennis Castle, and inquire into the circumstances of the case, concluded his mission by liberating all the prisoners found in Doomsdale; nor is the sequel to the story, as relating to the cruel gaoler himself, without

its moral. Turned out of office, he was in the next year himself loaded with irons, and cast into Doomsdale, where his successor admonished him to remember "how he had abused those good men in that nasty dungeon"; and where, in short, he miserably perished.

The personal interviews between Cromwell and Fox are so well known that they need not be again recited. The abrupt manner in which, on one occasion, Margaret Fell (Fox's subsequent wife) was removed from the presence-chamber, is to be wholly attributed to the Protector's official attendants, who were not unreasonably annoyed that, after the delivery of a long and very exhausting address, he should be harassed by the prophetic warnings of an intruder. On the other hand, the county annals of Quakerism furnish instances of sympathy with the sufferers manifested by himself, his family, or his friends, which deserve to be brought again into light.

One of the first presenting itself in order of time is the case of Richard Hitchcock, who, in 1653, for speaking in church, was committed by the Mayor of Chester to "the dead-man's room," a place which appears to have rivalled Doomsdale. Here, laid in irons, and grovelling in filth and darkness, the confessor languished for thirteen weeks; "when Richard Minshall, a servant of the Protector, commiserating his case, by a Habeas Corpus, brought him before a judge at the general sessions, who declared his imprisonment to be illegal, and set him at liberty."—*Besse's Sufferings*, vol. I., p. 99.

The Quakers had a friend in Mrs. Mary Saunders, described as a gentlewoman in the Protector's family. One would like to know more about her. We may rest assured that she enjoys, and it is no mean inheritance, the blessing of those that were ready

to perish. Her name occurs in 1656, in connection with the Suffolk and Essex persecutions.

"In this year," says our chronicler, "the prisoners at Edmundsbury and Ipswich found means of representing their barbarous usage to some of their friends at London, who applied to Oliver Cromwell and his deputy, Fleetwood, in their behalf, who issued orders to the justices to inquire into their case; upon which inquiry into the cruel and illegal treatment of the prisoners from the gaoler, his servants and others, was so fully made to appear, that they reproved him for it, and charged him to suffer no such abuses for the future. This awed them into a degree of better behaviour, and the condition of the prisoners became more tolerable. An application was also made to Judge Atkins at the Bury assizes in the behalf of George Whitehead, in an unusual manner, as appears by the following letter."

Then we have an energetic appeal made to the judge from Margaret Sutton, a Westmoreland Quakeress, who had travelled all the way from her native county in order to succour her friend, by offering herself as his substitute in prison. Judge Atkins, there can be little doubt, reported the whole affair on his return to Court. It is certain that Oliver and his council were plied with repeated applications, in which it is stated that the afore-mentioned Mary Saunders was "very serviceable," and which eventually issued in the utterance of the following Order:—

"Thursday, 16th October, at the Council at Whitehall.—Ordered by his Highness the Lord Protector and his Council, that the Quakers imprisoned in Colchester, in the county of Essex, and Edmundsbury and Ipswich, in the county of Suffolk, be forthwith released and set at liberty. And it is referred to Sir Francis Russell to take care that the same be done accordingly; as also to consider how the fines set upon them, or any of them, may with most conveniency be taken off and discharged. And likewise to take order that upon their being set at liberty, as aforesaid, they be forthwith sent to their respective homes.

"W. JESSOP,
"Clerk of the Council."

"This order was carefully executed by Sir Francis Russell, a conscientious and compassionate man, and averse to persecution." Such is Joseph Besse's testimony, vol. i. p. 663. Sir Francis Russell was, in all probability, a member of the Suffolk Russells, with whom the Protector's youngest daughter, Frances, intermarried. Among the Essex sufferers, though of a later date than the above, occurs the name of Spurgeon; the present pastor of the Metropolitan Tabernacle has good reason to believe that these were his ancestors.

We next turn to Evesham, in Worcestershire, where, in 1655, the magistrates were setting all order and humanity at defiance. When the Protector's proclamation against swearers, drunkards, and profane persons arrived, the mayor and council just looked at it, but refused to have it posted up in a conspicuous place; till one of the Quakers getting hold of a copy, presumed to post it up at his own responsibility, but it was speedily taken down again. This was only one of many offences. Several imprisonments of Friends had already taken place, and the rabble of the town were encouraged to practise upon them every species of indignity; till, despairing of justice at home, about sixty of the sufferers signed and despatched to London a paper entitled, "A Representation of the government of the borough of Evesham, in the county of Worcester, from many of the inhabitants thereof, directed unto the Protector of England and Scotland, &c., Oliver Cromwell. Anno. 1655."

Great was the wrath of the rulers of Evesham when it became known that their evil doings had been laid bare before the central seat of government; but strong in the sense of security which borough-life then enjoyed, they lost no time in arraigning before them the principal framers

of the above instrument, and opened their proceedings with the following colloquy:—

“ Mayor (addressing Humphrey Smith, Thomas Cartwright, and others)—Do you own this paper?

“ Answer—Yea, we do own it, and shall prove it to be all truth. We desire it may be read. (The paper was then read.) Let us all that subscribed it be brought together, and we shall prove everything therein to be true.

“ Mayor—Seeing it is of so high concernment, and that you have appealed to the Protector, you shall every one of you give security to answer it before the Protector.

“ Answer—We have not appealed to the Protector for any redress, but we have discharged our consciences in making manifest the corruptions of those called magistrates in this town, both to the Protector and the whole nation.

“ Mayor—Are you willing to answer it before him?

“ Answer—If we be by you compelled, we refuse not to go; for we are more free to answer it before the Protector than here; for there we expect some justice, but here none.

“ Mayor—I shall engage you to appear at the next sessions, and then you shall give security to answer personally before the Protector, or else lie in prison.”

At the next sessions, accordingly, sundry of them appeared before Robert Atkins, the borough Recorder, when the usual scenes took place, of brow-beating on the part of the bench and defiant repartee from the prisoners, not without some manifestation of cordiality from the spectators; for at one of the answers given by the prisoners, the people, we are told, “clapped their hands, and some of them said to the Recorder, Let shame cover thy face; must not men speak the truth?” Nevertheless, for the present they were in Mr. Recorder’s power, who proceeded to fine them all in various sums ranging from two to twenty

pounds; after which it was the Protector’s turn to act. How, or in what manner he was made acquainted with the proceedings we are not told; but a letter is preserved from Major-General Berry, abundantly proving that he was resolved not to be out-manceuvred by so contemptible an enemy:—

“ To the Mayor of Evesham.

“ Whereas, Humphrey Smith, Thomas Cartwright, James Wall, William Walker, Edward Pitway, John Woodward, Richard Weaver, John Clements, Joshua Frensham, John Knight, Richard Bennet, and Robert Smith, were by the Mayor and magistrates of Evesham fined in certain sums of money, and their names returned to the Exchequer;—These are to certify any officers whom it may concern, that it is his Highness’s promise and express pleasure that the said fines shall be remitted and taken off. And if it is not so, it is by the forgetfulness of Mr. Secretary who undertook to do it; and therefore to desire that no officers trouble the said persons for the said fines, but return a copy hereof, which I hope will give satisfaction to his Highness.

“ Dated at Worcester, 1st of September, 1656.

“ BERRY.”

“ But notwithstanding this letter,” friend Besse goes on to say, “the sheriff afterwards took away goods from several of them above the value of their fines. But upon application to the Protector, he caused them to be restored to the right owners.”—*Besse’s Sufferings*, II. 56.

Our defence of “the glorious, pious, and immortal memory” of Oliver, Lord Protector, is by no means complete. He challenges a larger and more triumphant acquittal than we have room to render in this brief sheet. Will our readers, therefore, courteously accord us a month’s furlough before re-opening the campaign?

(To be continued).

SHORT NOTES.

THE NUN AT CRACOW.—During the last month, Europe has been filled with astonishment and indignation, at the report of the torments inflicted on a nun in the Carmelite Convent at Cracow. The facts were accidentally revealed by the Confessor of the nunnery, when on a visit to a parish priest, and in a state of intoxication. The priest communicated the secret to his cousin, who sent an anonymous letter to the Minister of Justice, stating that in the convent at Cracow, a nun of the name of Barbara, had been immured for years in a dark walled-up cell. The Minister requested permission of the Bishop to proceed thither, and investigate the truth of the assertion. He replied that he was confident it would turn out to be an invention, but he allowed the civil officer to visit the nunnery. On arriving at the gate he was, at first, refused admission, but the authority with which he was invested was irresistible; and he was shown through a long corridor to the room of Sister Barbara. It was a cell eight feet by six, next the sink; the window had been walled up, and a narrow chink furnished the only aperture through which, now and then, a ray of light fell upon the gloomy chamber. The appearance of the nun is thus given in the journals of Vienna:

“In a dark stinking hole, on a heap of straw, sat, or rather cowered, a naked, wild grown, half-witted woman, who, at the unusual appearance of light and human beings, dropped her hands, and implored piteously, ‘I am hungry; pity me; give me meat; I will be obedient.’ This dun-

geon, with its little straw and much filth and a dish of mouldy potatoes, without fire, bed, table, or even chair, which no sunstreak ever cheered, or fire-blaze ever warmed, had the inhuman sisters chosen as the dwelling-place for their should-be companion; there had they imprisoned her, year after year, since 1848. For twenty-one years did those dreadful sisters pass that cell, and to none of them had it ever entered to take compassion on their poor victim. And now, half human, half beast, with her body covered with dirt, with her legs shrunk and withered, with her head squalid, diseased, year after year unwashed, a terrible being revealed herself, such as Dante himself, with all his powers, could not have depicted or imagined. So kneeled there that woeful victim in the Convent of the Carmelites.”

The officer immediately ordered a chemise to be given to the wretched creature, and went himself to fetch the Bishop. At sight of the sufferer he was greatly moved, called the nuns together, and violently reproached them with their inhumanity—“Is this your sisterly love? Is this the way you think to come to heaven? Furies, not women.” And when they would have excused themselves, exclaimed: “Silence, miserable ones; you who disgrace your religion; away out of my sight.” They were immediately suspended, and Barbara was taken to be clothed and fed. While they were conveying her away, she anxiously asked whether they would not take her back to her grave. When interrogated as to the cause of her confinement, she replied, “I broke my vows; but these”—glaring wildly and furiously at the sisters—“are no angels.” Then springing on the Confessor, she shrieked, “You beast.”

On examining the Superior, she said, that she had shut up Barbara, on the doctor's recommendation, in 1848, but the present medical attendant, who had held the position seven years, had never even seen her once. In the evening the poor creature became wilder, and it was resolved to convey her the next day to an asylum. At the first sight of the sunlight and the green grass of the Convent garden, she was convulsed with joy. The fresh air was too much for her and she fainted. Every attention was paid to her comfort in her new home, but she frequently arose from her couch to lie on the floor, as she had been accustomed to do. There is every reason, however, to hope that, under the generous treatment she now enjoys, she will be completely restored to reason.

The Austrian Government is making vigorous inquiries into the case; but the Confessor, who revealed the secret when intoxicated, has since died, it is suspected, of poison. The Superior of the Carmelites, who saw the nun in her cell, never remonstrated; and on searching the convent, instruments of torture, heavy crosses, crowns of thorns composed of sharp nails, and girdles of the same description, have been discovered.

The only security against the recurrence of such atrocities is to be found in granting the civil authorities the right of a periodical inspection of all nunneries and monasteries. They are now under the exclusive jurisdiction of the Bishop, and no officer of the law can enter them without his permission. They form an *imperium in imperio*. This system of ecclesiastical immunities belongs to the dark ages, when the right of sanctuary was granted to refugees, and the civil power had no right to enter a privileged edifice.

In one sense this might have been advantageous in an age of barbarism, lawlessness, and inhumanity, but there can be no reason for perpetuating these exemptions in an age of humanity and civilization. Every establishment surrounded by high walls, and intended to maintain a secret discipline, totally secluded from public observation, ought to be open to the periodical visitation of the civil authorities.

PROGRESS OF LIBERALISM. TRINITY COLLEGE, DUBLIN.—This magnificent educational establishment, the noblest in the United Kingdom, is endowed with an income estimated at £90,000 a-year. Its estates extend over seventeen counties, and comprise 200,000 acres. It has, moreover, the advowsons of rich livings scattered over the country, the commutation for which will add largely to its resources. It was not, like many of the colleges at Oxford and Cambridge, originally a Roman Catholic foundation, but was erected by Queen Elizabeth as a Protestant institution, and was created especially as a nursery for the Protestant establishment; but it has manifested in times past a more liberal spirit than either of the English Universities. Long before liberal principles had penetrated them, both Roman Catholics and Dissenters were admitted to academic honours in Trinity College. They were allowed to take degrees, and, latterly, all the professorships, that of Divinity excepted, and a certain number of studentships and exhibitions, tenable by undergraduates, have been thrown open to competition, without distinction of creed. But the government of the college, which was vested in a Provost and fellows, was strictly confined to members of the Established Church, and the golden fellowships were the exclusive patrimony of Protestant episcopalians.

On the 4th of August, Mr. Fawcett, the member for Brighton, again brought forward his motion on the subject of these fellowships, which he proposed to throw open to the whole country, without reference to sectarian distinctions. To the astonishment and delight of the liberal party, Dr. Ball, the representative of Dublin University, the Attorney-General for Ireland of the late Government, and one of the ablest and most distinguished defenders of the Irish Church in the recent debates, rose to state, on behalf of his leading constituents, that the governing body of Trinity College no longer offered any opposition to Mr. Fawcett's proposal. The triumph of liberalism in Ireland is thus consummated in a single night, and there can be little doubt that this voluntary surrender of the exclusive privileges of the University of Dublin will contribute materially to the passing of Sir John Coleridge's Bill relative to the English Universities, when it is presented next year to the House of Lords.

THE JEWISH ABDUCTION CASE.—At the commencement of last month the Court of Cardiff was engaged for a week in the investigation of a charge brought against the Rev. Nathaniel Thomas, and Mrs. Thomas, Mrs. Keep, and Mrs. Hollyer, of having abducted a young Jewess, Esther Lyons, from her father's house, and deprived him of her services. Such was the technical phraseology of the indictment, but the *gravamen* of the charge was that Miss Lyons had forsaken the Jewish "persuasion," as it is usually termed, and embraced Christianity; and the object of the suit was to procure the condemnation and amercement of the defendants for having been instrumental in proselytizing her. Lyons was a pawn-

broker at Cardiff, and it was established in evidence that Miss Lyons was induced to forsake her father's house in consequence of the outrageous treatment she was constantly receiving from her mother. She was persuaded by her friend and companion to seek shelter at the house of Mrs. Thomas, the wife of the Baptist minister of Cardiff, where she was lodged for a single night, and then removed to a house in the neighbourhood, in which she resided some weeks. She was subsequently taken to a Mrs. Keep, in London, and visited by Dr. Schwartz, a Presbyterian minister, and a Jewish missionary. She was then placed in a religious establishment, and, at her own desire, was baptized, and ultimately removed to Germany. It was manifest, from the evidence, that all the defendants were deeply interested in the conversion of the Jews, but it was Mrs. Keep and Mrs. Hollyer who superintended all the arrangements for preventing Mr. Lyons from ascertaining the residence of his daughter while she received instruction in the truths of Christianity; and Mrs. Keep was the only one of the party acquainted with her dwelling in Germany. At this stage of the affair, there was unquestionably a series of practices to baffle the researches of the father which admit of no extenuation. Miss Lyons' friend and companion was induced to change her name to destroy all traces of Miss Lyons' movements. Letters were written to the parent in London, which were posted in Switzerland to deceive him, and, to keep up the delusion, they contained a description of that country. We may mention, by the bye, that the same artifice was practised, in his younger days, by the Rev. Dr. Claudius Buchanan, to mislead his parents. But Miss Lyons declared on oath that Mr. and Mrs. Thomas

were in no way privy to her leaving her father's house, or to any of her subsequent movements, or to the change of her religious views. Mr. Thomas stated that he was absent at the Monmouthshire assizes, and knew nothing of the matter till he returned home late at night, and found Miss Lyons in the house. Mrs. Thomas affirmed in her examination—and no attempt was made to impugn her testimony—that she had never seen Miss Lyons till the night she sought shelter at her house, where she was allowed to remain a single night only, and that she had made no effort to proselytize her, but had recommended her to become reconciled to her family. Baron Channel summed up the case in a manner which was considered to preclude the possibility of an adverse verdict. The charge of criminal abduction had, in fact, absolutely broken down; but the jury, after four hours' consultation, found that "Esther Lyons had been enticed away from her father's house by Mr. and Mrs. Thomas," and condemned them to pay £50 damages to Mr. Lyons, while they entered a verdict for the two other defendants. Whatever moral or legal delinquency was involved in these transactions lay at the door of the defendants who were acquitted, and those who were condemned and fined, and branded with the stigma of perjury, were, upon irrefragable evidence, innocent of any transgression. The verdict was received with an expression of astonishment by the court, the counsel, and the audience. Any decision more wantonly inconsistent with the evidence, or more flagrantly opposed to justice and equity, it would not be easy to discover in the annals of jury judgments. The counsel for the defendants announced their determination to lodge an appeal, and applied for a case to be submitted

to a higher jurisdiction, which was at once granted. The whole affair has been commented on by a considerable portion of the press, with a strong anti-religious and sectarian bias. The *Saturday Review*, which aspires to the office of guiding the public mind on all questions, civil, political, and ecclesiastical, has taken upon itself the responsibility of affirming, after having, as we naturally conclude, read the whole of the evidence, that "The preacher Thomas is a very shabby and pinchbeck sort of Xavier and Benedict." "The Thomas's and all the abettors and accomplices have acted infamously and scandalously." If Mr. Thomas had not been a Baptist minister, would he have been treated with such injustice and contumely?

RITUALISM IN INDIA.—One of the most influential journals in India writes thus on the subject:—

"The Calcutta ritualists have allowed themselves to be surpassed. A correspondent of the *Indian Church News*, the Madras ultra High Church organ, thus describes a choral wedding at Christ Church, Byculla, on occasion of the marriage of the precentor of Trinity Church:— 'The incumbent of Trinity (the Rev. Chas. Gelder) was the officiating priest, and I was glad to see that he wore a stole of the proper colour, instead of the usual funeral black; the surpliced choir was very full. It is, of course, to be regretted that the mass was not celebrated at the time, but we cannot expect everything all at once.'"

Three hundred soldiers have seceded from the Church of England to Presbyterianism, because there are so many "facings and wheelings, and genuflexions and gestures, as to put all idea of worship out of the head of any serious man." "What," remarks the journalist, "to do with the chaplains is the chief difficulty. All the malarious and unhealthy stations in the Madras Presidency are filled with ritualistic priestlings,

doing penal servitude for their errors, and every new outbreak puts poor Bishop Gell in a fresh difficulty. If ritualist chaplains go on increasing in number the Nicobar islands and the Laccadives will have to be formed into pastoral charges." The Duke of Argyll, who is no ritualist, but a good, sound Presbyterian, ought to take the appointment of chaplaincies into his own hands, instead of allowing them to be given away, as heretofore, on the principle that anything is good enough for the colonies.

THE WELSH CHURCH.—At the close of the session, Mr. Watkin Williams, the new member for Denbigh, announced that next year he intended to move that the Episcopal Church in Wales be disestablished and disendowed, and that the funds be applied to the object of national education. It is not to be expected that the motion will be immediately successful, although it is easy to perceive that Wales, which presents the largest disproportion between Churchmen and Nonconformists, is the next field for ecclesiastical re-

form. But the ventilation of the subject will furnish us with the most accurate religious statistics of the Principality, and prepare the national mind for the eventual consummation of the measure. The celebrated motto of Count Cavour, "a free Church in a free State," is now echoed through Europe, and the most strenuous efforts are made by influential and distinguished men in Roman Catholic countries to procure the separation of Church and State. The age of religious establishments—a relict of the feudal past—is rapidly drawing to a close, and it behoves Christians of all denominations to contemplate the momentous change, with a single eye to the interests of Christian truth. Lord Shaftesbury's startling remark during the Irish Church debates is receiving rapid demonstration from the progress of events:—"My lords, what is growing in the country is not a feeling in favour of concurrent endowment, but one in favour of concurrent disendowment throughout the whole of the United Kingdom" (cheers).

Reviews.

The Words of the Apostles Expounded.

By RUDOLF STIER, D.D., Author of "Expositions of the Words of the Lord Jesus." Translated from the second German edition, by G. H. VENABLES. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton and Co. Dublin: John Robertson and Co. 1869. Pp. 517.

It was to be expected and also much to

be wished that Dr. Stier would supplement his noble work upon "The Words of the Lord Jesus" by a Commentary upon the Apostolic utterances contained in the Acts of the Apostles. Those who are familiar with the former work will know what to expect, and will not be disappointed in the latter. The same extensive learning, critical skill, spiritual insight and devotional feeling abound in both productions. "The

Words of the Apostles" certainly lack the ingenious theories, and a certain dramatic treatment of the materials which we meet with in Baumgarten's valuable book upon the same subject; but it would be unjust to speak of it as other than a very valuable work. The following quotation is a fair specimen of the combined acuteness and calm strength observable in almost every part:—

"The healing of a lame man, chap. iii., v. 1—8. Verse 1. The community who had been called out of the 'untoward generation' into the temple of the Spirit, nevertheless frequented continually the actual and typical temple, the judgment on which had not yet come. Peter and John, the chief Apostles (each in a peculiar way distinguished by Jesus), repaired thither at the usual hour of prayer in Israel, in order, among the hypocritical crowd, to add their intercessions for the still unknowing ones to the separate prayers of the community; also to join in the divine and human ordinances, of which the abrogation time was not yet come.

"Verses 2—8. And a certain lame man, who had his begging-place at the gate of the Temple which is called Beautiful, addressed, in his usual way, the two Apostles as they were entering the Temple. There is a contrast here, showing that the poor of Israel were not treated with due kindness. At the 'beautiful' gate of the Temple, full of costly splendour, lies a beggar! And Peter with John (whose close association is, in the beginning of the chapter denoted by the *ἐπὶ τὸ αὐτό*, which can hardly be a definition of time, on account of chapter ii. 44, but means together, as II. Sam. ii. 13, lxx.), looked upon him closely or sharply, and said to him, 'Look on us!' Perhaps we have no right to say that the Apostles 'wished to read from his glance whether he was worthy of the benefit;' but more accurately they desired to stir up and find out his impersibility. The cripple, wondering at the unusual character of this address, of course looked on them intently and expectantly, although only under the idea that, as he desired, something in the way of alms should be given him by them. But Peter, who—also with John, as well as before the multitude—continued to be the speaker, because his specially powerful testimony was to be the foundation-stone of the community, spoke the unexpected words: 'Silver and gold (of which there was plenty

in the pillars and porch of the Temple) have I none, but such as I have give I thee.' It is related that Thomas Aquinas came to the Pope at a time when a great deal of money was being counted. 'The Church can no longer say, Silver and gold have I none,' exclaimed the Pope. 'Neither can it now say, Rise up and walk,' added Thomas. *In the name of Jesus Christ of Nazareth, rise up and walk.* In the distribution mentioned (chap. ii. 45), silver and gold were not considered necessary for the Apostles' honour. *In the name of Jesus Christ.* Thus spake the servant and Apostle of Him who, in a similar case, had said, 'I will, be thou opened.' But the servant can do nothing of his own power, and it is the Lord who confirms the word by the signs which accompany it. In *His* name then had He promised them 'should they cast out devils, speak with new tongues, and do greater works' than Jesus Himself had ever done. (Mark xvi. 17, 20; compared with Luke x. 17; John xiv. 12.) In *His* name: this expression can be rendered by no equivalent logical paraphrase; but it is a name shedding power, the veritable essence of the matter, as is subsequently testified in verse 16. *Of Jesus Christ.* Since the first enunciation of the great proposition (chap. ii. 36, 38) 'Jesus is Christ,' this is now become the comprehensive holy name of the Lord and God whom they confess, and in whose name they do all they do, and freely give to every one all that they have. *Of Nazareth.* This is added after the name of Christ, in order to bind closely together the name of Christ with the name of Jesus, in order to glorify the entire lowliness of His birth in the name of the exalted One; and also to make it intelligible to the cripple, who had not, perhaps, heard of the things related in chapter ii., but who must certainly have known Jesus of Nazareth, as going in and out of the Temple. *Stand up and walk.* These words, spoken to the lame man, with miraculous power, are followed by an action as kind as it was impressive, leaving no interval for doubt to enter his heart, no time to turn away his earnestly-fixed gaze. *He took him, with a firm, friendly grasp, Peter-like, by the right hand,* and almost constrained him to obey the word 'Stand up!' This direction given to the cripple, seemed little else than as if our Lord said to any person walking on the ground, 'Fly!' Scarcely, however, had the poor man (now made rich by the poor Peter) stood up, ere he felt that his feet which had never trod, and his ankle-bones which had never borne him up, had received an unusual accession of power.

This was the moment when the spark of faith was kindled. *He, leaping up, stood and walked!* Whither? Naturally with the two Apostles into the Temple. Feeling more and more exultant in his *walking*—his fresh, new-learned acquirement—he could in no way either stand still or sit down, but began to jump and leap ‘like a hart’ (Isaiah, xxxv. 6), loudly and heartily praising God for giving him this soundness in the name of one Jesus of Nazareth.”

We may add that, though the volume will be chiefly used by ministers, yet a slight knowledge of Greek will enable all sensible laymen to avail themselves of this truly excellent work.

The Prophecies of the Prophet Ezekiel Elucidated. By E. W. HENGSTENBERG, D.D., Professor of Theology, Berlin. Translated by A. C. MURPHY, A.M., and J. G. MURPHY, LL.D. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton and Co. Dublin: John Robertson and Co. 1869. Pp. 538.

THE honoured Hengstenberg has lately been numbered with the dead. His contributions to the increase of Biblical knowledge were neither “few nor small;” and in reference to this last labour of his pen we quite agree with his translator in saying, “The theologian may not agree with every opinion advanced in this volume; but he will find it one of the freshest and most edifying productions of the esteemed author.”

The writings of Ezekiel are “hard to be understood.” Some of the ancient Jews considered them inexplicable; and, according to Calmet, the Council of the Sanhedrim consulted long on the propriety of excluding them from the canon. “To prevent this exclusion Rabbi Ananias undertook to explain completely the vision of Jehovah’s chariot, contained in chapters i. and x. His proposal was accepted by the Council, and in order to enable him to accomplish his task without interruption, they furnished him with 300 barrels of oil to supply his lamp during the course of his studies.” Dr. Adam Clarke relates this marvellous anecdote in his “Commentary on the Bible;” and in repeating it,

in his “Succession of Sacred Literature,” he says, “the quantity of oil was 300 tons.”

But, apart from such rabbinical gossip, there can be no doubt that the interpretation of the writings of this prophet involves one of the most difficult tasks which commentators have to perform. Hence it is that such a variety of opinion exists concerning his style of writing and its subject matter. St. Jerome considers Ezekiel’s visions and expressions very difficult to be understood; and says that no one under the age of thirty was permitted to read them. Grotius speaks of the style of the prophet with the highest admiration, and considers it quite Homeric. Michaelis “admits its bold and striking originality, but denies that sublimity is any part of its character, though the passion of terror is highly excited.” Bishop Louth regards Ezekiel as “bold, vehement, tragical; wholly intent on exaggeration; in sentiment fervid, bitter, indignant; in imagery magnificent, harsh, and almost deformed; in diction grand, austere, rough, rude, uncultivated; abounding in repetitions from indignation and violence.” This eminent judge of Hebrew literature assigns to the poetry of Ezekiel the same rank among the Jewish writers as that of Æschylus among the Greeks; and in speaking of the great obscurity of his visions, he believes it “to consist not so much in the language as in the conception.” Ewald does not accede such high praise to the prophet, but admits that, “simply as a writer, he shows great excellencies, particularly in this dismal period.” Havernick, on the other hand, says that “the plan of the divine indignation, the mighty rushing of the Spirit of the Lord, the holy majesty of Jehovah, as the seer beheld it; are remarkably reflected in his writings The lofty action, the torrent of his eloquence rest on this combination of power and consistency, the one as unwearied as the other is imposing.” Considering this variety of opinion we may safely say that, as a literary problem, the writings of Ezekiel are well worth an earnest study, apart from the far higher claim which they

have upon us as an important link in ancient Jewish history, and as an indubitable portion of the inspired Scriptures. As a great help in this earnest study of Ezekiel we can conscientiously and cordially commend the commentary of the now sainted Hengstenberg.

Memoirs of Sir William Hamilton, Bart., Professor of Logic and Metaphysics in the University of Edinburgh. By JOHN VEITCH, M.A., Professor of Logic and Rhetoric in the University of Glasgow. Edinburgh: W. Blackwood and Sons. 1869. Pp. 458.

THIS Memoir has, we are informed in the preface, been undertaken at the request of Sir W. Hamilton's family, and a wiser choice of a biographer it would not have been easy to make. In the life of an abstract thinker, removed by the very nature of his pursuits "above the smoke and stir of this dim spot, which men call earth," there is not generally much striking incident, but it may nevertheless be full of deep and subtle interest. This is assuredly the case with the life of Sir W. Hamilton, which this volume portrays most vividly, both in its intellectual development and in its domestic and social relations. Professor Veitch has been furnished with ample materials for his task, in the way of private letters and documents, and has used them with equal prudence and candour. With his estimate of the man and the philosopher we almost invariably agree. He has so written that every reader may see wherein Hamilton's power and greatness lay, and we shall be surprised if a new interest in his writings is not created among those who can appreciate the noble and invigorating studies to which they are devoted. We regard Sir W. Hamilton as unquestionably the foremost metaphysical thinker of Britain which this century has produced. The intensity of his influence in quickening the higher speculative philosophy has rarely been equalled; and by his writings, incomplete as in many respects they are, he will obtain no mean place among the mighty names of the past,—

"the great of old :
The dead but sceptred sovran, who still
rule
Our spirits from their urn."

Equally with his intellectual greatness do we admire the majestic simplicity of his character, his pure and lofty ideal of duty, his heroic devotion to truth. By those who most intimately knew him he was passionately revered and loved. "We see in him a combination of gifts which is certainly rare, an intellect delighting in the loftiest abstraction of philosophy and 'voyaging through strange seas of thought, alone,'" and an affectionateness which endeared him to the hearts of all his friends—the geniality and frankness, we may almost say the playfulness, of a child. Nothing can be more beautiful than the picture of his home life, in all its stages. It has also a most healthy influence on the mind, and few can read it without conscious advantage. It is throughout, but especially towards the close, rich in lessons of practical wisdom, and acts as a powerful incentive to a fuller and grander life.

It is impossible here to enter into the details of Hamilton's career. We merely state the impression which, as depicted by Professor Veitch, it has made upon us, and advise those of our readers who can, to study the volume, and thus make themselves acquainted with the life of the most learned and scientific metaphysician of the age. At the same time we transcribe the following remarks, on the spirit and tendency of his philosophy, which are, in our opinion, strikingly just, and also will give an idea of the style in which the volume is written :—

"We might reasonably expect that a prolonged meditation of the great metaphysical questions about the universe, of which we are a part, would have a tendency, as a sense of their vastness and ultimate insolubility grew in the mind, to touch the moral and spiritual soul within, to quicken awe, and thus to take from the keenness of the intellectual questioning, by teaching the hopelessness of an adequate speculative comprehension of them. The imperfection of theory would thus remain as the last result, as at once the sign of

personal reverence, and the moral tribute of a great intellect to the ultimate reach of a theme, which is felt to surpass the bounds alike of individual intelligence, and of the experience of the race as far as that has yet been unfolded. Those who were familiar with the daily life of Hamilton through the greater part of its course, observed towards the close, and while his intellect was as vigorous as ever, that there appeared in him an increasing feeling of that mysterious side of things, the recognition of which it was the purport of his philosophy to show to be rationally unavoidable, on any view of human experience that may be taken. In the questionings of his prime, he reached what seemed to him the insuperable limitations of thought regarding transcendent being; gathering withal gleams of faith and hope from the very barrier that arrested speculative advance. If at that time he seemed to dwell mainly on the limitation of knowledge, and merely to indicate the suggestions of our natural faith regarding what is beyond all that we definitely know, in the subsequent period of his life he felt more strongly the force of the latter, and what had appeared the lesser light at noon, grew gradually greater and brighter as the shadows fell. In the one hour of consciousness that preceded the close, he found expression for his feelings in these words, "Thy rod and Thy staff, they comfort me."

The London Friends' Meetings. Showing the rise of the Society of Friends in London; its progress, and the development of its discipline, with accounts of the various meeting-houses and burial-grounds, their history and general associations. Compiled from original records and other sources. By WILLIAM BECK and T. FREDERICK BALL. London: F. Bowyer Kitto. Pp. 396.

THE Quakers—no longer so-called in

scorn—have been likened to a bell made of sterling metal, but wanting a clapper. If the illustration may be happily applied to Friends of the present day, there was a time when, at their "Threshing-floors," at the Bull and Mouth, and at Westminster, the testimony of Friends rung out in clear and unmistakable tones—far too loud and perseveringly uttered to suit the temper of their worldly opponents. Baxter said Quakers were "Ranters reversed;" yet, while a spirit of fanaticism may have characterized divers of its early members, the moral bravery of the Society in resisting the iniquitous opposition of Anglican persecution under the Stuarts, was not surpassed, if indeed it was equalled by any other denomination; so that, if Quakers are an outgrowth from the Baptists, the latter have no reason to be ashamed of their offspring. Enthusiastic regard for their religious ancestors has sustained Messrs. Beck and Ball during the execution of a very laborious task; and their volume, which contains much original and curious information, is a welcome contribution to ecclesiastical history. We shall be glad to learn that the manuscript treasures of Devonshire House, to which the editors have been so largely indebted, are accessible to historical students.

The Life of Pizarro. By ARTHUR PHELPS. London: Bell & Daldy, York Street, Covent Garden.

AN extract from Mr. Helps's "Spanish Conquest of America." Mr. Watkins has carefully edited the volume, and has vindicated the propriety of presenting "The Life of Pizarro," as a separate and independent work.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. T. Rosevear, of Abingdon, has accepted the unanimous invitation of the church at Blackfriars Street, Glasgow,

the pulpit of which was vacated by Mr. Glover's removal to Clifton.

The Rev. T. McLean has resigned the pastorate of the church at Harborne, near Birmingham.

The Rev. T. Crabtree, late of Rawdon College, has accepted the pastorate of the Baptist church, Branch Road, Blackburn.

The Rev. William Leng, who has for upwards of forty-six years been the pastor of the Baptist church at Stockton-on-Tees, has placed his resignation in the hands of the church over which he has so long and faithfully presided. The rev. gentleman, though upwards of seventy years of age, is still hale and hearty, and has been influenced to resign by the conviction that the time has arrived when a younger man should take his place. The following resolution has been unanimously adopted by the church:—"That in accepting the resignation of the Rev. William Leng, as our pastor, we hereby express our cordial respect for his Christian character; we cherish gratitude to God for preserving his health and enabling him to attend to his official duties amongst us for upwards of forty-six years; and we pray that the evening of his life may be crowned with peace, and be greatly cheered by seeing the church over which he has so long and disinterestedly presided, advancing in piety, influence, and numbers." It was intimated that Mr. Leng had kindly offered to give every assistance until the appointment of his successor. Mr. Leng has for many years been the oldest minister in the Northern Baptist Association, and his name is well-known in the denomination as that of a thoroughly consistent, upright man, always ready to every good word and work.

The Rev. J. Makepeace has resigned the pastorate of the church at Hallfield Chapel, Bradford, in consequence of ill health.

The Rev. J. H. Atkinson, late of Halifax, has accepted the pastorate of a new church at Hitchin.

MISCELLANEOUS.

WORSTEAD, NORFOLK.—On the anniversary services in connection with the Day and Sunday-school, the Rev. W. H. Payne, on behalf of the teachers and friends, presented Mr. Wm. Neave with an elegant tea service, as a mark of their appreciation of his labours for thirty-six years as teacher, and twenty-six years joint-superintendent of the Baptist Sunday-school.

BATH.—The foundation-stone of a new Baptist chapel was laid on July 7th by the Rev. Dr. Leechman. The Revs. T. Davis, J. Box, J. Cheesewright, and Messrs. R. King and E. G. Smith took part in the

proceedings. About one-half the money required for the building has been contributed by friends in Bath. The locality chosen is very eligible, and the prospects of usefulness are good. An open communion Baptist church has long been wanted in Bath. We sincerely hope that our friend Dr. Leechman will be aided by his numerous friends in this important undertaking.

AUTUMNAL MEETINGS OF THE BAPTIST UNION, AT LEICESTER, OCT. 4—7.

Rev. W. Brock, D.D., Chairman.

On Monday, Oct. 4, a sermon to the young will be preached in the evening, at Victoria Road Chapel, by Rev. J. P. Chown.

On Tuesday, 5th, the quarterly meeting of the committee of the Missionary Society, at Belvoir Street; and in the evening a public meeting for the Missionary Society.

On Wednesday, 6th, an early devotional service, at Dover Street, with address by Rev. H. E. Von Sturmer; the delegates' meeting, at Belvoir Street (the introductory devotions conducted by Rev. F. Trestall)—chairman's address, message of committee, and paper on "The Policy of Non-conformists in view of Ecclesiastical Dis-establishment." Sermons at night by Revs. Dr. Landels, H. S. Brown, and H. Dowson.

On Thursday, 7th, early service, with sermon by Rev. C. H. Spurgeon; the delegates' meeting, at Belvoir Street—the introductory devotions conducted by Rev. S. Green: papers on "The best means of overtaking the Spiritual Destitution of large towns," by Rev. C. Short, M.S.; "The Sunday School in relation to the Congregation and Church," by S. R. Pattison, Esq.; "Precision in Doctrine," by Rev. D. Gracey. In the evening two public meetings, with addresses by Revs. C. Williams, C. Kirtland, W. G. Lewis, R. Glover, W. T. Rosevear, E. G. Gange, W. Walters, and others.

SUSTENTATION FUND.—We are glad to find that the numerous discussions which have been held on this subject have at length matured into a practical result. The following letter has been issued to the churches: we hope it will meet with a hearty response:—

DEAR BRETHREN,—The following deacons of our churches have expressed their willingness to serve on the committee of the proposed Sustentation Fund:—Messrs. G. W. Anstie, Devizes; J. Benham, London; A. Brown, Liverpool; J. Cook, Bradford (York.); A. B. Goodall, London; R. Harris, Leicester; W. Middlemore, Bir-

ningham; S. R. Pattison, London; A. Pegler, Southampton; J. Sands, London; S. Viccars, Leicester; W. Vickers, Nottingham.

We have also received promises of support from several ministers, who have authorized us to place their names on our first year's subscription list for the under-mentioned sums:—Revs. J. Aldis, Reading, £10; Dr. Angus, London, £10; C. M. Birrell, Liverpool, £5; W. Brock, London, £5; J. P. Chown, Bradford, £10; E. Edwards, Torquay, £5; G. Gould, Norwich, £5; Dr. Landels, London, £5; A. Mursell, London, £5; J. P. Mursell, Leicester, £5; T. G. Rooke, Frome, £5; C. H. Spurgeon, London, £10; J. Watson, Edinburgh, £5; C. Williams, Southampton, £5.

Our object is to induce and assist churches of the Baptist denomination to provide an honourable maintenance for their ministers. We propose to submit to the first meeting of subscribers the following rules:—

(1.)—All churches contributing not less than £10 *per annum* (such contribution to include the subscriptions of individuals) shall be members of the Society.

(2.)—That the fund shall be administered by a committee consisting of not fewer than twenty, who shall be elected at the annual meeting.

(3.)—The committee shall be empowered to decline or to return the contribution of any church; but shall, in every such case, submit its decision for confirmation or reversal to the annual meeting.

(4.)—The income of the Society, after deducting working expenses, shall be distributed in equal sums among the ministers of contributing churches, whose stipends shall not be less than £75 or more than £150 a year.

(5.)—A meeting of the ministers and deacons of contributing churches shall be held annually (preferably, when convenient, during the autumnal session of the Baptist Union), for the purpose of receiving report and accounts, and electing the committee.

In furtherance of the work we have taken in hand, we intend to call together, during the approaching autumnal session of the Baptist Union, which will be held at Leicester, the ministers and deacons favourable to the plan, who shall have signified their adhesion before September 25th, and to invite all subscribers of one guinea and upwards to take part in the deliberations of the meeting. To this meeting the rules will be submitted.

We shall be obliged if you will bring the subject of this circular before your church, with the request that it will unite with us in this labour of love.

At all events, please favour us with a reply at your earliest convenience, but not later than September 25th, addressed to Southampton; and should it be in the affirmative, we will send you a note of the time, place, and particulars of the Leicester meeting.

With respect and affection, we are, dear brethren, very truly yours,

JAMES BENHAM, *London.*

S. R. PATTISON, *London.*

CHARLES WILLIAMS, 1, *Cranbury Place, Southampton.*

July 24th, 1869.

RECENT DEATHS.

MR. D. ABERCROMBIE.

Mr. Daniel Abercrombie, late of Lightcliffe, Halifax, was born in Perth, but between thirty and forty years ago, he became an inhabitant of Bradford, Yorkshire. There, he soon attended the ministry of the late venerable Dr. Steadman, and joined the Church in Westgate, under his pastoral care. The influence of "the truth as it is in Jesus" Mr. Abercrombie evinced with impressive beauty in the family, the social circle, and the business-world. Unlike some young men of the present day, who, recoiling from self-application, seem determined to become wealthy at one bound, he was content to toil on amid many discouragements, and to look difficulties calmly in the face, assured that He who had promised, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," meant what He said. "Not slothful in business," but "fervent in spirit, serving the Lord," Mr. Abercrombie lived to realize the truth of this Divine promise. God prospered him, and he was soon generally known and respected as "an upright merchant in the Bradford market." The welfare of the Church, missionary enterprise at home and abroad, educational aids for young men anticipating the ministry, and the cause of philanthropy at large, found in him an attached and lasting friend. Modest—amiable—retiring, he "did good by stealth, and blushed to find it fame." Now that he is gone, many will miss his kindly look, his genial tone, his benevolent aid. When, several years ago, he talked of "giving up business," general surprise was expressed; and when he informed a friend that he had absolutely concluded arrangements for doing so, that friend rejoined, "You have! but why,

since you have been so successful?" His reply was, "*I have enough.*" A quiet testimony this to the spirituality of the man, and a striking lesson to some who, either not knowing when they have enough, or unwilling to acknowledge the fact, continue in full pursuit of wealth until they "pierce themselves through with many sorrows." For the last two or three years, Mr. Abercrombie's health had been evidently declining. He was much affected by the departure to a better world of some of his loved friends with whom he had often "taken sweet counsel, and walked to the house of God in company." He was greatly attached to the late beloved and venerable Miles Illingworth, Esq., of Bradford. They had been "lovely and pleasant in their lives, and in their deaths" can scarcely be said to have been "divided." On the 26th of last June, in the sixty-ninth year of his age, after much suffering, patiently and devoutly borne, Mr. Abercrombie "fell asleep in Jesus," and was interred in the Bradford Cemetery, on the 30th of the same month. His former pastor, the Rev. H. Dowson, delivered a touching oration, and appropriate Scripture was read, and prayer offered by the Rev. J. Bloomfield, of Bradford, and by the brother who, in this short notice of the departed, lovingly seeks to testify that "the memory of the just is blessed."

A. M. S.

Southport.

MR. JOHN WHITEHORN, OF ACTON.

It is precious for any Christian to be able to trace his earthly lineage from honoured parents, who have passed into the skies, and whose record is on high. Such a joy was that of our beloved friend.

He was the son of godly parents, and those of no common order. The family resided at Wantage, and the parents were members of the Baptist church there. From the earliest days of his life it was their anxious desire to train him in the nurture and admonition of the Lord. The benefit of this course was early and clearly traced in the young life of our friend; for when a child, having on one occasion been tempted to an untruth, and yielding to it, he was sent apart into his own room for reflection and prayer, on being visited by his parents, his mother expressed her gratitude to God that he was preserved from the severest punishment of a holy God and still alive. Her solemn words made so deep an impression on his mind and heart as never to be forgotten.

During his youth he sat under the ministry of the Rev. Mr. Jackson, who, in his

country services for preaching, was often accompanied by our friend. It was on one of those occasions—when the subject was on the large and loving provision of a gracious God for sinners, from those words, "And yet there is room"—that he was thoroughly aroused to seek, and happily led to find, a Saviour in Jesus, and a good part of that provision.

On his removal to London, and when about 19, he attended the ministry of the late Rev. J. Ivimey, at Eagle Street, and it was there that, yielding to the claims of the Saviour, he was baptized and united with the Church.

He continued there for some few years, when, in consequence of the separation of many of the members, of whom he was one, he united with the church at Henrietta Street, where, for nearly forty years, he adorned the doctrine of Christ, until he removed to live at Acton. It was at Henrietta Street he was called to the honourable office of deacon, which, for more than a quarter of a century, he diligently and lovingly filled. It was there, too, he formed an acquaintance with the Baptists and ministers of the early part of this century, for whom he cherished a high esteem, and of whom he would often delight to speak in terms of strong affection.

His interest in the Church of God, whilst it tenaciously held in preference our Baptist denomination, embraced benevolently "all who love our Lord Jesus Christ in sincerity." After a highly honourable career in business, he relinquished its heavier responsibilities in 1841, and then filled up his time in other secular duties, in which his probity, promptitude, and perseverance were alike eminent.

He came to reside at Acton in 1856, and soon became an attendant at the little Independent chapel on the hill, when he was one of its most regular and devout worshippers. In 1864-5 he rejoiced in the prospect of a wider opening for the cause of Christ, and those who were then allied with him well remember his loving interest in the erection and opening of our new chapel, and the establishment of the cause. And when, in the providence of God, it was formed into a church, and the election of its first pastor, and a full Christian organization was effected, his joy was great, and his name stands as the first on the roll of the significant eight who constituted the germ of the present church. He was one of the first deacons chosen in our midst, and right well he purchased to himself a good degree, dying in harness.

Eulogy is unsuitable to our character and calling as Christian ministers, or it

might be indulged with sacred freedom, for few men deserved to be spoken of more highly, than he for all that was noble, truthful, sincere, and amiable. Known best at home, his excellence of character, and devoted, unselfish love as husband, father, and friend, were daily witnessed; and now make us painfully conscious of our great loss by his removal from us.

He took an active part in the formation of the Sacred Harmonic Society at Exeter Hall, of which he was one of the leading bass singers, until declining health rendered it imperative for him to retire, on which occasion a handsome testimonial was presented to him; and great was the regret of its present members that they were unable to show their high respect to his memory by attending as a choir at the funeral obsequies.

One leading feature of his Christian character shone beautifully—that of humility and self-diffidence, both before God and man. He was a lover of peace to the last degree, and anything that violated its presence and power in our midst was to him “a great grief;” and yet withal, he was ever firm in the maintenance of Christian principle and action.

For a long life he was blessed with good health; yet, constitutionally, he had suffered from chronic asthma from early life, and this was latterly greatly affected by atmospheric influences, to his discomfort and distress.

His removal was sudden and unexpected, and nothing could be known of his closing moments, rendered still less needful by the abiding testimony of a long and consistent life. One of his last earthly acts

was that of social prayer; and on Saturday morning, July 24, 1869, at three o'clock, his happy spirit winged its flight to glory, in his 67th year, where he has now joined in that “heavenly hallelujah chorus” far, far better than he was ever able to take part even in its frequent celebration on earth.

No particular written statements of his experience as a Christian are in the possession of his family, which we regret, though we are assured they would have borne clear testimony to his consciousness that he was “a sinner saved by Divine grace,” and a witness for many years of the faithfulness of the covenant-keeping Lord.

My own knowledge of our beloved friend extends over little more than three years and a half, but it was most precious, pleasant, and profitable; and I can recall many hallowed seasons in the hours of our unrestricted and confidential fellowship which I enjoyed with him.

Religion was ever the joy of his heart, and Christ was all in all to our now glorified brother. As the pastor of the church, I feel I sustain in his decease an all but irreparable loss.

We all unite in the desire for grace and support to be continued to our beloved sister, his widow. May his offspring, all of them, share in the heavenly treasures that enriched their beloved father; and may they all be found an accepted family above, to participate in that glorious fellowship with the ever adorable Trinity in the mansions of light around the Throne!

J. KEED, *Acton.*

August, 1869.

Correspondence.

LONDON BAPTIST CHAPELS.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

MY DEAR SIR,—I have noticed in your last number, and elsewhere, a letter on London Baptist Chapels, which the writer seems to deem worthy of a world-wide circulation. That yourself, and also my friends, the editors of the *Freeman*, should have inserted such a letter at all, surprises me, and testifies that the editorial cautiousness which pre-eminently characterizes your procedure, in this instance was wanting.

As to the effusion in question, I think its writer needs rebuking for so grossly misrepresenting facts, and for the narrow sectarianism which his letter breathes.

By your kind permission, I will ask “J. L. M.” if, when he penned his letter, he did so in ignorance of the fact, with which City Baptists are not usually unfamiliar, that, for two hundred and thirty years past, there has existed at Devonshire Square, a Baptist Church,

some of the members of which have played no mean part in English history, while its roll-list of pastors includes the names of Kiffen, Thomas Price, and Howard Hinton. Of those men, "J. L. M." may never have heard; but if the ignorance of his letter be only assumed, he will excuse my asking what extraordinary motive prompted the putting forth of an inquiry so calculated to engender false impressions, "How is it there is not one in the City?"

As regards the Church in Liverpool Buildings, the people there have my heartiest good wishes. They have done much, and will yet do more. They are

worthy of all encouragement; and "J. L. M." will not fail to learn wisdom by going thither.

Being a member at Devonshire Square, probably makes me jealous of the Society's honour, and therefore when "J. L. M." has anything further to tell the public, which he is not ashamed to own, I recommend, that he shall add to it what weight may attach to his name.

Yours, very faithfully,

G. H. PIKE.

Winchmore Hill, N.,

August 6.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

MR. EDITOR,—I am glad that your correspondent, J. L. M., has taken up the question of destitute neighbourhoods, which are greatly in want of a Denominational Chapel. I have several friends in the City who are obliged to walk several miles on the Sabbath to a Baptist Chapel, or else go to a Congregational one. The City, I am sorry to say, is not the only neglected neighbourhood where we have no Denominational place of worship.

The neighbourhood of Barnsbury, whose inhabitants for the last five years have been gradually increasing, has not a single Baptist Chapel, while from Barnsbury Road to St. James's Road, Holloway, there are no less than six Congregational Chapels, and six Churches; several of these only erected within the last few years, owing to the growing population—and all of them are well attended. Among those who worship at the Congregational Chapels, a large proportion are Baptists, who are obliged to worship there because of their families, or else walk with them a long distance (which makes worship a toil, rather than a pleasure). The only Baptist Chapels within any reach at all are those of the Revs. C. Bailhache, Cross Street, Islington; F. Tucker, Camden Road; and S. H. Booth, Upper Holloway.

Surely, Mr. Editor, these things ought not to exist, seeing how greatly our Denomination has increased within the last few years.

At one of the Sunday-schools in the neighbourhood, several of the young members of the Chapel inquiring about Baptism by immersion, "whether it was really necessary, upon giving themselves to the Lord, to be baptized;" were told that it was not essential, but it was a question for each one to settle within themselves, and NOT a strict command of Scripture. And so, Mr. Editor, young converts joining Congregational Chapels are told that the Lord's table is a recognized ordinance of the New Testament, while Baptism by immersion is ignored altogether; perfect silence upon the subject being maintained. I will not trespass longer upon your valuable space, but commend these few remarks to the earnest consideration of the London Baptist Association, who are doing a good work by providing the suburbs with large chapels, and good and earnest men of God; yet, while these are being so ably cared for, do not let our old and long standing ones be forgotten, especially in such crowded places as the "City" and "Barnsbury."

A Twelve Years' Reader of the "BAPTIST MAGAZINE."

19th August, 1869.

THE MISSIONARY HERALD.

MISSION WORK IN INDIA.

THE proceedings of the Committee to which the attention of our readers was called in previous numbers of the HERALD—and more particularly the speech of Dr. Landels, delivered in Exeter Hall—and the discussion which has since gone on in various periodicals, have naturally awakened much concern in the minds of our brethren in India, and they have given expression to it in their correspondence. It seems but just to them that their views should be made known, and in giving some extracts from their letters, we shall certainly help the friends of the Society in coming to sound conclusions on the various questions which have been raised.

Our valued and indefatigable friend, the Rev. C. B. Lewis, has put his thoughts into a brief pamphlet, and sent a copy, we hope, to each member of the Committee. He expresses great surprise that the questions before the Committee, “in which every friend of the Mission is interested—but I should have thought none could be so much so as your missionaries themselves— . . . should be debated and carried forward to the present advanced stage of resolution, without any attempt to engage the assistance of these brethren in the investigation.” He also thinks that, in the paper presented by the Officers to the Quarterly Meeting held last Autumn in Bristol, it is assumed that the causes of past failure “are all to be found in India, and in the agency there employed;” and very significantly suggests “that reasons for our non-success may exist elsewhere.”

It is but right to observe that the views set forth in the document to which our esteemed brother refers, are mainly derived from the correspondence of the missionaries themselves; and the Officers and Committee are deeply indebted to him for the masterly paper on Native Agency, prepared by him when in England, in which very great changes were strongly urged. And we beg to say that it has never been stated here

that Missions in India are a failure, nor do we believe they have been. Their success may not have been equal to our expectations, but when the peculiar difficulties which had to be encountered and overcome, such as did not meet the Apostles and preachers in primitive times, are duly considered, and the small amount of the agency employed also taken into the account; there is more cause for wonder and gratitude, than for lamentation and complaint. We heartily agree with our beloved friend that, if there be fault, it is certainly not all in India, but as much here in our churches as anywhere else; and we believe with him, that the average of missionary zeal and power abroad cannot be expected to rise above the level of Christian life and devotedness at home.

We trust, however, that when the *resolutions* which the Committee have passed are seen by the brethren in India, much of the misapprehension which has arisen will pass away. No unkind reflections on them were ever, for one moment, intended, and the agency proposed to be employed is, after all, *supplemental* to that which exists, and is not proposed, in any way, to interfere with, or set aside, that now in operation. And surely, considering the growing expense of living in India, for which our missionaries are in no way responsible, and which they cannot help, it is the duty of the Committee to see whether an agency less costly, and yet efficient to carry on the work, albeit in a somewhat different form, may not be found. This duty becomes all the more imperative since, as Mr. Lewis states, the present incomes of the brethren, though lately increased, are "really very much inferior in value to the smaller amount received by them twenty years ago."

Much difference of opinion has arisen on the question of the marriage of missionaries prior to their going out. It is impossible to enter fully into that question here, or to state at length the reasons which have induced the Committee to pass a resolution on the subject. Enough to say that the rule now passed only contemplates a limited time, and that the *necessity* which existed in former days for a missionary to take his wife from England, does not now exist. Brethren in India, who went out unmarried, and others who have had to lament the loss of their wives, have found *there*, ladies who are among the most useful of their class. Born in the country acquainted with the languages, and accustomed to the people from their youth up, they have advantages which a lady going from this country can hardly ever, to the same extent, possess.

The proposed employment of a more "mobile agency,"—one freed, for a time at least, "from all those ties which a family and a permanent habitation involve, who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail," has called forth a great diversity of opinion. It has been supposed by some that the Committee intend to

institute an order of *missionary celibates*. They intend nothing of the kind. They wish to try an experiment, and to see if men cannot be found, full of the needed ardour and enterprise, to venture upon it. They do not say for how long. This must be left to experience. If they fail, they will have this comfort, that they have tried to do what seemed to them right and good. If, by God's blessing, they succeed, they will rejoice in adding another force, not different in kind, but simpler in its mode of action, to the agencies now in operation. Mr. Lewis asks whether, "when God gives to His Church, and to the world, such men as these, your function as Committee-men and officers will not be *effete*, and at an end? Such labourers as you foresee will never be the *employés* of Societies. When God raises them up, the day of Societies will be passed and gone." Be it so. To that, we are not careful to offer any reply. But it will be something to have tried to call forth such men. They may not come in vast numbers. If only slowly, it will be a cause for gratitude; and if the result be a gradual change in our present organizations and modes of working, which will adapt them to the changes which are taking place in the field, it will be far better to effect such changes quietly without giving any great shock to the machine now at work, and which has done its work so well.

Mr. Lewis frankly recognizes the kindness of much of Dr. Landel's speech; yet, he adds, "if the *Freeman* rightly reports it, parts of it were most unfair to your present missionaries. . . . Paid by public contribution, they lie, I suppose, fairly open to public rebuke and contempt, if the result of their efforts disappoint public expectation. Such things make one feel that the position of a missionary is by no means so honourable as we used to think it. I would not have any devoted young Christian, in whom I was specially interested, accept such a service. Let him serve Christ with every pulse and nerve of life, and at any cost of self-sacrifice; but, in the light of modern experience, he who values Christian manhood has small encouragement to become the paid agent of a Missionary Society."

These reflections are very severe; and they indicate the existence of wounded feeling. We have read them with sincere sorrow, because we do not think them just. Dr. Landel's is not the Committee or the Society. We need not, however, defend his statements and opinions. It would be unbecoming in us to attempt it. But where and when have our missionaries ever been treated with "contempt?" That they are open to "rebuke" as well as other public men, no one can fairly question. *They* do not hesitate, when they think it needful, to criticise the acts of the Committee, and sometimes to rebuke the Officers. We heartily recognize their right to do so, and, as far as we know, have never either questioned it, or attempted to repress its exercise. But

the right is equal, and, provided it be exercised with courtesy and respect, no one has any reason to complain. This, in fact, is only doing what our honoured brother has himself done. The reception of missionaries into his country is affectionate and warm. They are received with kindness wherever they go, and listened to with interest and attention. Their position is as honourable now as it ever was; and, in the same proportion as the duties of that position are discharged with ability, zeal, devotedness, and self-sacrifice, will be the esteem, confidence, and honour, which their friends at home will award to them, and with no niggard hand, but with justice and generosity.

Mr. Wenger, whose sphere of observation has been very extended, and whose acquaintance with missionaries of various societies has been intimate and enlarged, writes also to the Secretaries very freely on all these questions on which the Committee have been deliberating. He has discussed the advantages and disadvantages of the proposed modes of action very fully, and in a frank and temperate spirit, furnishing at the same time most valuable information, and many important facts.

On the question of living and dressing like a Native—and this practice has been urged by some, though certainly not enjoined, in any sense, in the Resolutions of the Committee—he says, of one who tried it: “The result was that he was looked upon as a spy, or as a scamp who was ashamed of his nationality. European missionaries who should now attempt the mode of procedure you recommend, would be regarded as tramps, runaway sailors, discharged soldiers, or navvies. Well, if thereby the glory of Christ would be promoted, one would submit to that; but it is not so. The cause would be brought into disrepute.”

And our honoured brother, like Mr. Lewis, does not fail to point out the practical difficulties which lie in the way of extended tours of evangelical labour which are distant from the stations where Europeans live. Assuredly his representations on this topic will not be disregarded. He observes:—“I suppose you will allow that a European missionary ought to have drinkable water; if he has not, he will soon get a typhoid fever. But the only water at all safe to drink, in many places, is boiled water which has been allowed to cool. You will admit that a loaf of bread is no extraordinary luxury; but let a missionary go away from a station inhabited by Europeans, and he will find it impossible to get a loaf otherwise than by sending to that station. Most Native Christians even, look upon beef just as you would look upon the flesh of a brewer’s horse. None but Mahommedans keep fowls. Bring a fowl into a Hindoo’s family, and he will sue you for causing a nuisance. If you want mutton you must buy a whole sheep, if you can find one. Potatoes, away from European stations, are not to be found. Salt,

you fancy ought to be white, and you cannot make up your mind to believe that the ash-coloured stuff which you get can contain much salt, though it bears that name. If you want rice, you may perhaps get it, even cooked, if you have your own dish; for no Native will lend you a dish, unless he is prepared to break it to shivers as soon as you have done. . . . Natives will give you cold milk, fruit, dry rice, and such things, which may do as extras, but will not do to depend upon. . . . Native hospitality, though not wanting, would be a most unreliable source of supply. You don't know what caste is, or you would not imagine that Europeans would count upon Native hospitality. The Apostles did not go to a climate different from that of their native land, nor among a people cursed with caste."

In a subsequent letter to that from which we have taken the foregoing extracts, Mr. Wenger recurs to this subject, and enters into further details. As they strongly illustrate missionary life in some of its more trying aspects and show that itineracy in India is a trying, and oftentimes a hazardous work, demanding no small degree of courage and self-denial, we select a few, though our space is so fully occupied. The importance of the subject, and the respect we cherish for our brethren, alike justify the length to which this paper has gone.

"Some of the difficulties are much less felt in the north-western provinces than in Bengal. There, in most villages, there is either a travellers' bungalow, or a caravanseray, where shelter may be readily obtained. Not so in Bengal. Here, a missionary who does not carry his night quarters with him, in the shape of a boat, or a tent, or the top of a bullock cart, must expect to be accommodated in a cowshed, or in a much more exposed open verandah or shop. If he should find accommodation in a house—a very improbable contingency—he will have to sleep on a mud floor, which if it be at all damp, as the floors generally are, will give him a fever. If it be dry, and has been recently washed, or smeared with water in which cow-dung has been diluted—the orthodox weekly process adopted in every well-regulated hut—he will not suffer much from bugs, or even ants. But if it have not been so cleaned, he may have hundreds of visitors of the former sort, and myriads of the latter, whose bite is painful and inflammatory, altogether out of proportion to the size of the creature inflicting it. Again, he will have no privacy, which is a sore trial. You know that, except in the three months of cold weather, Europeans, in this country, cannot do without changing their linen every day. Linen worn three successive nights, is unbearable from the combination of perspiration with starch, which has become sour; and linen worn on the second day, in the hot weather, is absolutely sickening. I have often come home on a Sunday morning at half-past eight, from preaching at Intally, with my linen and clothing full as wet as a washerwoman's clothes are at the moment when she hangs them on the

line. You will see that bathing, and changing one's linen are not luxuries here, but every-day necessities. Now an itinerant preacher who depends upon Native hospitality for his accommodation, will not have the privacy required for these necessities. This misery may be borne occasionally, but if protracted, would inevitably lead to dangerous illness. Even in the cold weather, the heat in the middle of the day is such that no one could bear the same linen beyond the third day. All these observations may appear very cynical, but they are of very great practical importance."

There are a few weighty sentences at the close of this letter which we cannot omit. We invite the most serious attention to them. We trust none will forget the advice they contain. "Let me entreat you to see to it that you send out men sound in the faith, and thoroughly devoted to the Lord that bought them. If you carefully select such men—and, in my opinion, the two qualifications are not only inseparable, but both equally important—I say, if you carefully select such men, you may safely leave it to the grace of God in them, working through their conscience, to decide upon their own mode of action. To regulate the latter, without first securing the two great requisites named, is to put the cart before the horse."

Such a picture of the toils and privations of missionary life devoted to itineracy is not very attractive to any one who regards the work as one of ease and comfort. But men, such as Mr. Wenger describes, full of heroism and zeal, fired with a passion to save souls, and who feel what is expressed in the words of the Apostle, "*Woe is me, if I preach not the Gospel,*" will be stimulated rather than deterred by the prospect. But where shall we find them? They will be found only in churches whose spiritual life is high and fervent, where prayer and faith and liberality abound. Let all lay this to heart; and if God gives us such men, we feel, with Mr. Wenger, that the Committee need not give them many instructions, but leave them to do the work in their own way. They will do it in a far better way than we at home can prescribe for them.

ANGLO-INDIAN THRIFT AND LIBERALITY.

THE following extracts from an article in a recent issue of the *Friend of India*, are peculiarly interesting just now, and they supply instructive subjects for thought in regard to Missions, in Bengal especially. It is important that our friends should be kept informed of the changes which are going on among all classes in that country; and those which affect the European residents, who have hitherto maintained a well-deserved reputation for hospitality and liberal giving to religious institutions, have a singular significance just now:—

“It has been generally believed that the great advantage of an Indian, as compared with an English career, is freedom from pecuniary care, and the certainty of a competency ‘dead or alive’ after so many years of hard work. The ‘services’ have fixed rules of pay, promotion, and pension. If merchants, planters, and tradesmen do not make the fortunes which they used to do of old, there is a much larger number of them who secure a comfortable income.

“But every year it is more difficult for the majority of Englishmen to live and save in India. It is true that Anglo-Indian is becoming like English middle-class life, full of pecuniary worry, and marked by increasing thrift. Great as the rise in prices has been at home, no one in England, whether Council of India, or sleeping Indian partner, or Missionary Society, has realized how much greater the rise has been in India. While in the last fifteen years the cost of the necessaries of life has doubled and the wages of servants have risen one-third without any reduction in their number being possible, the rents of houses have gone up in a proportion far above both. In the great cities men are driven to clubs and families to boarding-houses, the latter in a way which breaks the great charm of married life in India as it does in America. To the influence of the rise of prices is added that competition, which in a natural state of society is at once the stimulus and the bane of civilization. In the Civil Service it takes the form of slow promotion, which will henceforth become slower than ever in the junior grades. In the old army, once the pride of India, but now a chaotic something which cannot be thought of or described as a united quantity, few are in the right place, all are becoming old and yet are waiting on and hustling each other. From the heterogeneous service called ‘uncovenanted,’ the English gentleman is being pushed out by the crowd of needy ones, to whom the State has given an almost gratuitous education with the money of the people who are kept in ignorance. The planters who took over, extended and improved the silk and indigo manufactures of the Company when it ceased to trade, have been improved out of Lower Bengal and must one day disappear from Behar. In their place we have the new cultivation of the tea-plant, which competition of the most immoral character threatened to strangle in its vigorous infancy. So the virtual monopolies of the old mercantile houses have passed away, and we find a dozen men struggling for the living which one enjoyed in the olden days. And in the course of these fifteen years a new class has come altogether into the country, the army of skilled labourers whom we welcome as the designers and managers of our railways and factories, but who compete for those necessaries of life, those servants, and those houses which for the Englishman in India exist in limited quantities. There is very little to set against these two irresistible powers—of rising prices and competition. What is cheaper now than it was a dozen years ago? New offices have been created, but has there been any appreciable increase of salaries? On the contrary, we have now direct taxation, and though that is both just and low, it has been so muddled by incompetent financiers since Mr. Laing’s time, that its weight has seemed intolerable.

“The natural result of all this is a slow revolution in Anglo-Indian society. It is a good thing that there should be thrift where there used to be needless profusion or silly display. But it is a bad thing that hospitality should be dying out, or be assuming the cold and formal English type. It is a worse thing that men should be learning to spend their whole income on themselves, and should leave the support of charitable and benevolent societies to a few. If the growing thrift could cut down a number of servants, instead of sacrificing the old supply of literature, and above all the generous subscriptions to help others, it would be a good thing. But until there is combination, and perhaps legislation, the servants will be the masters, and will continue to keep up that middleman system which adds a hundred per cent. to all the purchases that are made through them. In India, as in England, fashion comes from above, and unfortunately the change which is giving us the English for the Anglo-Indian type of

hospitality, has this origin. Simla has to answer for a good deal, and for this among other things. If there is a class who are little affected by the pressure which pinches others so severely, it is the governing class whose allowances were fixed with a view to the demands of hospitality. If these allowances are too small, let them be increased. But it is a public misfortune—and an unfortunate public example—that so many of that class should shirk their social duties, while upwards of fifty thousand a-year is spent on extra allowances for Simla. We find some of those who should be the leaders of society, living when they are in the capital, as the Duke of Cambridge would, if he occupied the public rooms at the Horse Guards, or as Mr. Gladstone would do if he received in a room in the Albany, or as Mr. Lowe would if he lived in his office. Rather than have a repetition of past scandals of this character, and see high officials sent from England, whose only object is to save a fortune in as short a time as possible, we would give the Members of Council official residences in Calcutta.

“This, however, is a small evil compared with the starving of the charitable societies. If the money saved from social duties were spent on benevolence, there might be some atonement for what is not thrift but something else. This, however, is not the case. Anglo-Indian liberality still continues to be proverbial, only because the few who give from principle and habit, give more largely to make up for the shortcomings of richer men. Next to the governing class, there is no section of the community so well able to give as that which lives by the law—from the judge to the attorney. Yet it is the complaint of the charitable societies that none give so little. The cause may be—we hope, is—that their private and secret generosity is profuse; that their right hand doth not know what their left hand doeth. But the story is told, and it is a true one, that when the manager of one of the leading unsectarian charities experimented on the lawyers of Calcutta, he received just forty rupees from all of them. This is no more thrift than the parsimony produced by the annual flight to Simla. It is a striking testimony to Anglo-Indian liberality that, in spite of such facts, there are so many who still act as if they believed that pure selfishness is sooner or later suicidal—that it is the liberal soul who shall be made rich.”

SIGNS OF THE COMING CHANGE IN SOCIAL LIFE IN INDIA.

WE are indebted to the *Friend of India* and the *Morning Star* for the following account of an event which has attracted unusual attention among all classes in Bombay. It is one of the signs of that vast change which is coming slowly, but surely, over the people of India in regard to their social customs and religious rites:—

“The marriage of a Hindoo widow of the Brahmin caste has not yet ceased to be a novelty in India. It is therefore not surprising that the union of Mr. Pandurang Venayek Karmarkar, an assistant in the Anglo-Vernacular School at Sowda, in Khandeish, with the widowed Venu Bai, should have awakened the deepest interest; and it is greatly to the credit of the Native reformers that they took special means to exhibit their sympathy with the courageous bride and bridegroom. When the Sutte was abolished the widow was doomed to perpetual celibacy. To marry again was not only to forfeit every earthly privilege, but to ensure a passport to the regions of eternal woe. Venu Bai was married when nine years old; her husband died eight months afterwards; and now, at the age

of seventeen, she has ventured to break through the iron bonds of caste. All the Hindoo ceremonies were performed on the occasion, and although the family idols were installed in the respective residences of the spouses, not a head among them wagg'd in displeasure. That a large number of Brahmins attended at the celebration is a proof that new and better ideas are penetrating into the inner social life of perhaps the most exclusive people in the world."

The incident described in the following lines is, in its way, not less remarkable. They indicate the power which the growing prevalence of Christian doctrine is silently exerting on the Hindoo mind of every class. European civilization, literature, commerce, and enterprise have all lent their aid. But it is to Christianity, as *the* great power there, that these changes are mainly to be traced:—

"The Brahmins are prohibited, under pain of the forfeiture of every social privilege which they hold dear, from crossing the sea, which they therefore, not without reason, designate *kala pawnee*, or "black water." According to the *Times of India*, only six Brahmins of the highest caste have ventured upon this experiment, and they have paid the penalty of the Hindoo law. Time, however, works wonders, and the Brahmins are beginning to discover that there is a good deal of absurdity in their superstitious horror of the melancholy ocean. Mr. Moljee Thackersey visited England several years ago, and on his return to India he soon learnt, to his cost, that he had been expelled from his caste. But Mr. Thackersey did not fling himself under the wheels of Juggernaut, or even retire into solitude. He simply exercised faith in his own rectitude, and in the ultimate common sense of his countrymen. The result is that he has revisited this country, accompanied by six or eight of his brethren of the strictest sect of Brahmins. But this is not all. When Mr. Thackersey and his companions went on board the steamer they were cheered by hundreds of "castemen," who have learnt the folly of superstition, and its incompatibility with the superior claims of modern civilization. Another fact which is, in its way, equally significant is, that two Native ladies have applied for admission into the entrance examination of the University of Calcutta. We hope that they may succeed in their laudable attempt to distinguish themselves in a field of intellectual labour quite new to the inmates of the zenana. It is clear, from many facts which are now transpiring, that Hindooism is passing into that stage in which reformers, if they are courageous and enlightened enough, will find their work comparatively easy."

DELHI.

BY THE REV. JAMES SMITH.

You will be anxious to hear how we are getting on in Delhi, and, as I have more time here than I shall have on my return home on Friday next, I sit down to write at once. The congregations have never been larger on the average than during the last three months, and the Native Christians are as a whole doing well. You will easily understand that our work has not been carried on with so much regularity as formerly, because our brethren have been obliged to move about in order to sustain their families during this very dear season. Although there is not a famine, yet grain is three times the usual price, and hence getting a livelihood is no easy matter among labouring people. So far the Lord has provided not only for our personal wants, but also, for the whole expenses of the Mission, and I am not without hope that we may get through the year without drawing on the Society's funds at all. However, this I cannot promise, but will do all that I can to secure so desirable a result.

My report has caused a considerable stir. My views are spreading, and must commend themselves to every experienced missionary. I have had several letters from the Episcopal and Presbyterian missionaries, English and American, highly approving of them, and speaking against the system of paying Native agents, and my own opinion obtains strength almost daily. It is an impossibility to form any just opinion of a Native's sincerity, so long as pay and material advantage are in the way. He puts on a cloak of piety and godliness through which we cannot penetrate, but which his countrymen easily penetrate, because he cares not to be thought more than a hireling by them, and leaves them to suppose he has by no means changed his religion except as his service requires him to put on appearances. Thus the power of truth is neutralized by hypocrites who believe in nothing but pay.

A DIRE CALAMITY.

We have just had one of the most terrible illustrations of this truth the mind can conceive of. Kurreen Buksh, who has for ten years maintained a Christian character as consistent, or more so, than any man I have known in the country, stands committed for trial for the murder of his former Mussulman wife and child, and I cannot see how conviction is to be escaped. True, he denies the crime, but circumstantial evidence is so strong that I quite believe him guilty. This man has appeared mild and self-controlling, diligent, merciful and patient, as the most rigid disciplinarian could desire. During visitations of cholera and small pox he visited with me from house to house and exposed himself to danger from infection. He has brought to notice poor brethren in want and been as liberal in helping others as any I remember; and yet he must have deliberately sent for his wife from Lahore last June, and prepared before-hand to murder her. I much feared that our Churches would have been scattered; but instead of that they appear more closely drawn together, and, so far, no evil effects have been realized, much as we have all been distressed and cast down about the matter. At first no one believed the charge, and consternation sat on every face when it became known; but the thing has gradually passed away, like all other sudden events. Kurreen Buksh was baptized by Mr. Broadway, with the full approval of us all, some ten years since. Brother Parsons can tell you all about him, as he served most with him. Evans, Errington, myself, and all of us formed the highest opinion of him.*

FAILING HEALTH.

And now about ourselves. I send some private notes of Dr. Penny's. Remember they are not sick certificates, but written to me privately. They will enlighten you more than I can as to what should be done. My wife has had a narrow escape, and is very weak and debilitated. I am going down on Friday as a matter of sheer necessity, but am totally unfit to grapple with the heat of Delhi, and although, by running away occasionally to the hills, I may get over this hot season, yet to try another in Delhi would be at least nonsense. I care little for myself. I will do what the Committee thinks right, either remain in Delhi, or go to Australia or England. I most conscientiously believe the time for some change has come, and that I must leave for a time the trying climate of Delhi. I was much pressed last year to escape, but felt so unwilling to leave my post that I would not listen to it. Now, again, I have been scarcely able to leave my couch without intense misery, for most of a month. I feel that to persist in remaining in Delhi would be probably to shorten life, and by so doing but serve the Mission poorly, as in hot weather I cannot do my duty.

Next March I think we ought to leave, and Mrs. Smith must remain in Mussoorie until October. To face the plains earlier with enlarged spleen and liver, and fever, would be almost certain death.

* From subsequent letters we learn that this unhappy man had been committed for trial. There could be no doubt of his guilt, and to avoid a public execution, he poisoned himself, or was poisoned, in prison.

FUTURE ARRANGEMENTS.

Now what must be done for Delhi? This is the reason why I write so soon and I think the Society should give the subject their best attention. I think the place will not require any extraordinary exertion or talent. The Native Churches will do best by themselves, with occasional advice and encouragement. There is more to be feared from unwise interference than anything else. I hope matters will be still more mature before next March, if we are spared. If Brother Parsons would come and engage to remain nine or ten months in the year in Delhi, I know no arrangement so good. Whoever comes should be able to take up a good position in the city. Puseyism and Ritualism are becoming rampant in many of the Churches. The present Bishop has given a sad spur to all the vagaries of the class, and in such places as Delhi we should have a man, if possible, who can preach a good English sermon, and otherwise maintain a good position among the people, both Native and European. The Society for the Propagation of the Gospel Mission is making itself as prominent as possible, and carries on extensive educational operations. It gets from Government as a grant-in-aid some £600 per annum. They have lately increased their few able agents, and no doubt are preparing for an extensive sisterhood. Still they make little way, and last year for months they had not a single missionary in the field—all were sick at Simla. This is another very trying season, and it is very uncertain as to who may be able to stand their ground. I am thankful God has enabled me to stand the climate and work so long. Delhi is peculiar, and whilst there is seldom epidemic disease, yet Government finds change absolutely necessary, and hence the English soldiers are removed annually, and the civil officers have been changed repeatedly since I came. This is independent of the annual two month's change taken by nearly every officer and civilian.

 THE MISSION AT CHEFOO.

THE following extracts from a letter, addressed to us by the Rev. F. Laughton, will be read with peculiar interest at this time, when the subject of the independence of Native churches is so much discussed. Our excellent brother has taken up the subject most heartily; and it will be now seen that his efforts have not been in vain. Some progress has been made in the right direction. He knows how fully the Committee sympathize with him, and we shall wait for further tidings in the hope that he has succeeded to the full extent of his wishes:—

THE NATIVE CHURCH.

“You will remember that I have on several occasions expressed myself strongly with regard to the importance of Native churches being placed under the care of Native pastors as soon as circumstances permit. In my letter to Dr. Underhill, dated January 21, 1867, I gave an account of a meeting of the Native church here, for the purpose of considering the propriety or possibility of electing one of the Chinese brethren to the pastoral office. At that time the number of church members was small, and they were too poor to undertake the support of a Native pastor. For this reason, principally, Ching-Lien-Seng, whom they unanimously approved, was unwilling to be elected. He told them that the Church ought not only to be self-governing, but also self-supporting, and that the object would only be half attained by the election of a Native pastor, if they

left him in any way dependent for his support on foreign funds. The matter, after some further consideration, was postponed, but has not been lost sight of. I continued to press on the Church that they must select a pastor as soon as possible. As the first month in the Chinese year is a general holiday, I availed myself of the opportunity to invite the Native brethren from the country to spend the 17th, 18th and 19th days in Chefoo, so that we might meet daily for prayer, preaching, and consultation. I am so well satisfied with the result, that I propose a similar gathering each year. Some of the brethren, who live at a distance, met each other for the first time. In our gatherings we enjoyed much of the Divine presence and blessing.

“Foremost in importance amongst our subjects for consultation was the Native pastorate.

“I prepared the way for this by delivering three addresses. The first on the nature and constitution of a Christian church; the second on the office, qualifications and duties of pastor; and the third on the office, qualifications, and duties of deacons. Ching-Lien-Seng, perceiving that he was likely to be chosen again, repeated the objection which he made two years before, that a Native pastor must not be left dependent on foreign funds.

“I had previously pointed out to them that it was not absolutely necessary for the pastor of a Christian Church to be separated from all secular engagements, providing they were of such a kind as to be consistent with his position, and left him sufficient leisure for the performance of his pastoral duties. Under these circumstances, some of the brethren spoke of Ching-Pi-Teng, a nephew of Ching-Lien-Seng, as a suitable person, who had the additional recommendation of being in a good situation and able to act as pastor, and still support himself. His piety, ability, and zeal were unquestionable, but on further inquiry, it appeared that his duties in the Custom-house would not leave him sufficient leisure to devote to the interests of the Church, especially as the out-stations are connected with Chefoo, and will necessarily be so for some time to come. He very generously offered to give up his situation (though in the receipt of a good salary, and daily expecting promotion) and devote himself to the interests of the Church if elected, provided the brethren would undertake his support. This brought them back again to the money question. I could have anticipated it for them, but I thought it best that they should plod over the whole ground, and shut themselves up to the necessity of straining every nerve to raise enough for the support of whoever they might elect. Having brought them to this point, I suggested that we should at once commence a pastoral support fund, that giving would be sure to bring its attendant blessings, and they would soon be in a position both to support the ministry of the Gospel among them, and to make direct efforts for the evangelization of their heathen countrymen. For example's sake, I commenced by promising to contribute monthly such a sum as I thought would stimulate their liberality, without touching their independence, or lessening their sense of responsibility.

THE PROPOSAL AND ITS RESULTS.

“All present agreed with my suggestion, and at once followed my example by putting down their names for what they felt able to subscribe. Some promised a sum monthly, some half-yearly; others a measure (nearly half a bushel) of corn, after harvest; and one brother, who owns about three acres and a half of land, but has a large family, contributes a tenth of the produce of his ground.

“My own contribution included, I think the Church will raise this year, for this purpose, independent of the collection for the poor at the celebration of the Lord's Supper, about £10. Considering that there are only thirty-five members in the

Church, and that some of them are so poor as to be unable to contribute more than a mite, and that some others are living at a distance, and have not yet informed us of what they intend to do, I think that if the brethren have not done all in their power, yet they have done as much as I could reasonably expect. Still I do not wish to be too sanguine. The anxieties and disappointments of a missionary life lead one to be cautious in speaking about the future.

“ Still I shall never rest till I see the Native Church self-governing, self-supporting, and set free from every kind of foreign influence which tends to hinder its free, native, natural development and extension.”

JAMAICA.

We are glad to notice in nearly all the letters received from our brethren, a tone of greater cheerfulness than has pervaded their correspondence for some time past. They speak of a great improvement in the attendance on public worship, of increasing numbers of inquirers, and large accessions to the churches by baptism. It would seem, too, as if the temporal condition of the people was improving and the trade of the island becoming more prosperous.

All parties are anxiously looking for some development of the Governor's policy in regard to the Established Church, as the Act expires this year. He is however, silent. But the subject was mooted in the House of Commons just before the close of the session, and it may not be amiss just to say that no opportunity has been lost by us of putting before the Secretary for the Colonies such information as we could supply. In the report of the brief conversation on it we observed the following :—

“ THE JAMAICA CLERGY.

“ In answer to Mr. M'ARTHUR, Mr. MONSELL said that the Jamaica census of 1861 fixed the number of persons of the Anglican communion in the island at 40,000; Methodists, 42,000; Baptists 51,530; all other denominations, 30,000. Of the £20,000 contributed annually for the maintenance of religious worship, the whole, except £370, went to the Church of England. Under those circumstances, and Government being determined to establish perfect religious equality in the colony, instructions had been sent to the Governor to the effect that the moral and religious instruction of the whole population shall be the paramount consideration, and requesting him to prepare a scheme. That scheme had not been as yet submitted to the Government, but it was expected shortly to arrive.”

HOME PROCEEDINGS.

THE REV. F. Trestrail has preached, and attended meetings on behalf of the Society in Stroud, Shortwood, Kingstanley, and Wotton-under-Edge; Rev. C. Bailhache, Jersey and Guernsey; Rev. J. Parsons, Cosely, Princes' End, and the neighbourhood; and Rev. A. Saker, with the Rev. W. Best, of Leeds, Plymouth, Stonehouse, Devonport, Saltash, Kingsbridge, and Modbury.

For the information of Secretaries of Auxiliaries we may repeat what we have said before, that *all* our Missionary brethren now at home are fully en-

gaged for September and October, and Mr. Hobbs for a good part of November. From this it will be seen how unable we are to meet the requests of our friends who apply for a *Missionary* as one of a deputation.

On the 5th ult., an interesting service, which was well attended, was held at Walworth Road Chapel, to commend the friends about to sail for India to the protecting care of Providence. The Treasurer presided, and the devotions of those present were led by the Revs. W. K. Rowe of Camberwell, John Clark of Jamaica, A. Hobbs of India, and W. Howieson, the pastor. Addresses were delivered by the Chairman, and the Rev. F. Trestrail, on the spheres of labour assigned to Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan. Mrs. Kerry, it is hoped, will be able, if not at Intally, which Mrs. Robinson superintends, yet elsewhere, to resume her important school-work for the benefit of the children of Native Christians, which had been attended with such gratifying results prior to her departure from India. Mr. J. E. Tressider, in a few kind and earnest words on behalf of his Bible-class, presented a copy of the Sacred Scriptures to Mr. Jordan, as an expression of affection for an old friend and former associate. We believe that all who were present felt it to be a great privilege to have been there. It certainly was a deeply interesting and profitable service. Our friends sailed in the *Shannon* on the 11th. The day was bright and pleasant.

Since then we have received a note from Mr. Kerry, dated August 14, in which he says, "We are slowly beating down channel, and settling down to our places; all well. Thursday was a brilliant day, but yesterday was dirty, with wind and rain. This morning it is brighter, and every one is proportionably more cheerful. I had a chat with the Captain this morning, respecting what should be done in the matter of services. He spoke very fairly, and desired me to speak to the Rev. Mr. Proby, a good man, a clergyman of the Episcopal Church, that we might, if possible, make an amicable arrangement among ourselves . . . I hope we shall be able to witness faithfully and lovingly for our good Master on the voyage, and be the means of influencing for good all on board. We have among the passengers, Major White, a member of the Circular Road Church, Calcutta, and Mrs. Don, wife of the minister of the Free Church, also in that city."

Very sad accounts have been received of the almost starving condition of our poor people in Jacmel. The Officers, relying on the kindness of the Committee, whom they have not been able first to consult for want of time, have sent £20 worth of provisions by the last steamer. The Directors of the Royal Mail Company, on the application of the Secretary, kindly reduced the freight by *one-half*.

At last tidings have been received of Mrs. Baumann, the widow of our late Missionary, who died from trouble and anxiety chiefly caused by his separation from her, at Port-au-Prince. She is still at La Grande Riviere. She has been very ill, for some time delirious, and is now anxious to get away. Earl Clarendon, Her Majesty's Secretary of State for Foreign Affairs, has most courteously permitted letters to be forwarded to her, under cover of despatches to the British Consul at St. Marc's, who has been requested to render her what assistance she needs. We hope ere long to hear something satisfactory respecting her.

Mrs. Webley and her daughter have arrived from Kingston, visiting Jacmel on her way home. She was ill all the way, and when we saw her at Wotton-under-Edge, was only just able, for the first time, to leave her room. She is slowly getting better. The account she gives of the state of the people is most distressing. Some have died from actual want. Others are dispersed through the country. The cost of provisions may be inferred from one fact, that meat was two shillings per pound. We are glad to learn that the few who remain are

faithful and steadfast, and bear their trials with Christian fortitude. The supply now sent, though only small, will cheer and gladden them; for they will see they are not forgotten in their time of trouble and sorrow.

We are glad to state that the financial condition of the Society is highly encouraging. Remittances have reached us beyond the amounts usually received at this time of the year. We hope this will stimulate our friends to renewed activity and effort. The new Mission House is progressing fast, and we think our friends will not be disappointed when it is ready for occupation. It is fully expected that it will be finished very early in the coming year.

The next quarterly meeting of the Committee will be held at Leicester, on Tuesday, October 5th, the day preceding the meetings of the Baptist Union.

We are requested by the Secretary of the Young Men's Missionary Association to state that a lecture on "Missionary Heroes, their Lives and Labours," with illustrations, will be ready for delivery in October, at a charge of twenty-five shillings, if within four miles of the General Post Office. The lecture will embrace notices of Elliott, Schwartz, Carey, Judson, Morrison, Burns, Moffatt, Williams, Daniel, Knibb, Gardiner, Ellis, Webley, Saker, and others. We trust this new effort will be crowned with all the success which our zealous young friends so ardently desire.

CONTRIBUTIONS

From July 1st to August 18th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		LONDON AND MIDDLESEX.		BUCKINGHAMSHIRE.	
£ s d.		£ s d		£ s d.	
B. B.....	2 0 0	Alfred Place Sunday-school, by Y. M. M. A.	5 13 9	Colnbrook	2 12 6
Bacon, Mr. J. P.....	20 0 0	Arthur Street, Camberwell Gate.....	4 12 9	CAMBRIDGESHIRE.	
Batson, Mr. R., Lilford Hall, near Oundle.....	1 0 0	Bloomsbury.....	17 14 11	Cambridge, St. Andrews Street	62 2 11
Smith, Mr. A., Gurney....	1 1 0	Camberwell, Denmark Place, for N. P. Netumba	20 0 0	Ditto, Zion Chapel	28 11 6
DONATIONS.		Ditto, for Child under Mrs. Pigott, Ceylon	6 0 0	Histon	4 0 0
A Friend, for N. P.	20 0 0	Ditto, for Child under Rev. R. Smith, West Africa	5 0 0	Willingham.....	5 18 0
A Friend, B. B.	100 0 0	Camberwell, Cottage Green	2 4 10	CORNWALL.	
Donation per "Editor of Christian World".....	5 0 0	Camden Road, Sunday School	9 9 6	Truro	0 10 0
J. W. A.	5 5 0	Clapham Common.....	12 0 3	DEVONSHIRE.	
Kelsall, Mr. H., Rochdale	2000 0 0	Hackney Road, Shalom Chapel Sunday School, by Y. M. M. A.	3 11 4	Devonport, Morice Sq. and Pembroke Street	2 19 10
Lee, Mr. J., Llandinabo, near Ross, by Mr. C. Blackshaw	1 1 0	Harrow	2 11 0	DORSETSHIRE.	
Smith, Mr. Elliot, Cambridge	10 0 0	Maze Pond	2 19 0	Bourton	2 0 0
Students at Regent's Park College	10 0 0	Regent's Street, Lambeth, by Y. M. M. A.	0 13 8	Weymouth	2 0 0
Thomas, Mrs., Bristol, collected by, for Rev. F. T. Reed, Seary	5 0 0	Spencer Place Juvenile Society	2 0 0	DURHAM.	
X. L., Torquay	4 0 0	Stookwell	1 19 7	Sunderland	20 0 0
LEGACIES.		Trinity Chapel, John St., Edgware Road	4 12 7	ESSEX.	
Box, the late Mr. John, share of residue, by Messrs. Pattison, Wigg, & Co.	1399 8 3	Upper Holloway, Sunday School	7 7 3	Great Leighs	9 5 7
Morton, the late Mr. W. J. T., one-sixth share of residue, by Messrs. Terrall and Fetherick	348 2 11	Walworth Road	44 14 10	Halstead, Providence Ch.	0 10 0
Toft, the late Mary, by Messrs. Lee & Thorney	100 0 0	BEDFORDSHIRE.		Do., do., for N. P.	0 12 7
		Biggleswade	5 5 0	Loughton	6 5 8
				GLOUCESTERSHIRE.	
				Avening	2 11 6
				Chalford	3 0 0
				Eastington, Nupend Chapel	6 6 9
				Stroud	15 0 6
				Tewkesbury	16 6 0
				Woodchester	1 3 0

HAMPSHIRE.		£ s d.				£ s d.		
Southampton, for <i>Ram Canto, Dacca</i>	4	10	0	Roads	7	16	10	
KENT.				Rushden	16	4	0	
Greenwich, Lecture Hall	6	2	6	Spratton	2	18	9	
Do., Lewisham Road...	10	0	0	Walgrave	2	4	8	
Woolwich, Queen Street	4	10	0	West Haddon	2	17	6	
Do., for <i>Morant Bay</i> ...	3	0	0	Weston-by-Weedon	11	16	2	
LANCASHIRE.				Woodford	1	7	0	
Liverpool, Myrtle Street	7	10	0	NORTHUMBERLAND.				
Tottlebank	5	0	0	Newcastle, Bewick Street	0	3	10	
Do., for <i>China</i>	1	0	0	Do., for <i>W. & O.</i>	7	0	0	
NORFOLK.				OXFORDSHIRE.				
Norfolk, on account, by				Caversham	5	5	0	
Mr. J. J. Colman,				Coate	1	14	0	
Treasurer	141	16	9	SOMERSETSHIRE.				
NORTHAMPTONSHIRE.				Burton-Stogursey	2	3	6	
Blisworth	20	19	0	Castle Carey	1	2	0	
Do., for <i>China</i>	0	10	0	SURREY.				
Braunston	2	6	6	Upper Norwood	3	3	0	
Brington	4	9	10	SUSSEX.				
Culworth	1	12	7	Hastings & St. Leonards	1	7	6	
Hackleton	16	11	11	WILTSHIRE.				
Harpole	7	8	0	Kings Corner	0	3	0	
Hartwell	10	0	0	Trowbridge	15	0	0	
Helmdon	0	11	6	Do., Sunday-school for				
Kettering	74	8	1	Boy under Rev. J. J.				
Kingsthorpe	2	7	0	Fuller, <i>W. Africa</i> ...	5	0	0	
Kislingbury	6	1	0	YORKSHIRE.				
Do., for <i>W. & O.</i>	0	10	0	Borough Bridge	2	0	0	
Milton	26	12	0	Bradford, Westgate,				
Northampton, College				omitted in July Herald	40	17	6	
Street	24	6	0					
Pattishall	13	0	0					
				Halifax, Pelloa Lane, for		£ s d.		
				Rev. W. A. Hobbs, <i>N.P.</i>		8	6	0
				Scarborough, Albemarle				
				Chapel		5	5	0
				SOUTH WALES.				
				MONMOUTHSHIRE.				
				Llanwenarth		7	2	6
				SCOTLAND.				
				Aberdeen, John Street...		1	1	0
				Edinburgh, Dublin St.		2	0	0
				Kemnay		2	10	0
				Tullymet		2	11	6
				FOREIGN.				
				CHANNEL ISLANDS.				
				Jersey, St. Heliers, Grove				
				St. Sunday School, by				
				Mr. J. T. Humby		1	5	0
				NEW ZEALAND.				
				Dunedin, Otago, by Mr.				
				Henry F. Morse		10	13	6
				NORTH AMERICA.				
				Dr. Cramp, Acadia Col-				
				lege, by Rev. J. Angus,				
				D.D., Regent's Park				
				College		1	1	0

JAMAICA EDUCATION FUND.

Charleton, Mr. Robert 3 3 0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Friends at Hull, for a parcel of Clothing for Rev. J. J. Fuller, Cameroons.

Mrs. Cox, Hackney, for a box of Clothing for Rev. C. B. Lewis, Calcutta.

Mrs. Trestrail, Norwood, for two parcels of Clothing for Mrs. Lewis, Calcutta.

Mrs. Kerry requests us to present her thanks

To Mrs. Cropper, Dingle Bank, Liverpool, for Work

Bags and Useful Articles for Native Christian Women in India.

To Mrs. T. A. Wheeler and Friends, at Bristol, of Box of Useful and Fancy Articles.

To Miss Whall and Friends, at King's Lynn, for a parcel of Fancy and Useful Articles for the support of Native Preacher at Baraset.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



SEPTEMBER, 1869.

ITINERANT MISSIONARY LABOURS IN IRELAND.

OUR veteran brother, Mr. Berry, has been visiting the scenes of his early missionary efforts in the counties of Mayo and Sligo. It is thirty-five years since he laboured in this district, and the changes which forced themselves on his notice were very marked and very affecting. But he found a few who were converted under his ministry forty years ago, still travelling in "the old paths," "steadfast," and "immovable," which gave great joy to our brother's heart. Two of the sons of one convert have given themselves to the ministry of the Gospel; and the children of another are followers of Christ. "I confined my preaching and visiting," says Mr. Berry, "to the district between Ballina and Skreen, taking in a circuit of twenty-six miles. The Presbyterians most kindly and promptly gave me the use of their chapels and schoolhouses; and other friends lent their parlours and kitchens, in all of which I preached to large congregations. I was everywhere received with much affection, both by Protestants and Roman Catholics; but I found the latter under much greater restraint than their fathers were forty years ago."

At Curragh, the missionary baptized "a very grave and respectable female from Ballina." Mr. Eneas McDonnell, who was present at the service, remarks, in a note to the Secretary, "I have been present at several baptisms, but never did I witness such an orderly and quiet assemblage as was present on this occasion. The service was held by the river-side, and not a laugh, or even a smile, was visible on any countenance present. It was a most solemn meeting. After Mr. Berry's discourse, the hymn commencing—

Ashamed of Jesus, &c.,

was sung, and all who could, joined in the singing. I may say in the words of the poet—

Truth from the preacher's lips prevailed with double sway,
That those who came to scoff, remained to pray.

The vast assemblage separated in a very orderly manner, and I trust Mr. Berry's visit will be followed with very gracious results." Of the missionary's visit in general, Mr. McDonnell says, "His brief stay was attended with success so far, that *many of his hearers had not heard a Gospel sermon for many years past.*" Mr. Berry alludes to some modern forms of heresy, which have given great trouble both in England and in Ireland during the

last twenty years, and concludes by expressing a hope that an evangelist will soon be sent to occupy the magnificent district between Ballina and Sligo—"the glorious Atlantic on one side, and a continuous range of lofty mountains on the other; and the earth between teeming with plenty. Here no assassin is to be found; here, men of all creeds will honour the missionary, and show a thoughtful and respectful attention to his story of peace and love. Do, dear Mr. Kirtland, send one or two missionaries to these districts. They were among the first that were occupied by our Mission; and they have yielded much fruit. If you had seen the tears of joy that were often shed during my visit; if you had heard the 'Thank God, we thought we had been forgotten;' if you had seen the eyes that beamed with pleasure when I brought before the congregations the Gospel of the grace of God, you would not hesitate a single moment."

Mr. Ramsey and Mr. Gallagher have spread their labours over a wider field than that which has been traversed by Mr. Berry. Beginning at *Glenarm* they proceeded along the coast of Antrim, stopping at *Glenarm, Cushendall, Ballycastle, Bushmills, Portstewart*, and other places; then, taking a southerly direction, they travelled as far as *Clones*, taking in the intermediate towns on their route, and preaching the Gospel wherever they found an opening.

We give a few extracts from the journal furnished by Mr. Ramsey:—

"In *Glenarm*, and the neighbourhood, we held seven open-air meetings. On the whole they were of a pleasing character. The attendance was large beyond our expectation. Many Romanists came and listened with attention, and when the services were over they walked quietly away. There is no place where greater spiritual darkness exists than in these regions. Our souls have been drawn out in pity towards a people that are perishing for lack of knowledge. At the close of one of the meetings in *Glenarm*, three men came to us for religious conversation. One acknowledged he had been in darkness a long time, but had got light from our preaching. Another said he had been brought to feel his sinful condition."

"*Cushendall*.—Very rough place. There are twenty Romanists for every Protestant. An effort was made to dissuade us from preaching, but, by the grace of God, we were resolved to try, come what might. Soon after the service had commenced, a man came into the crowd with a drum, which he began to beat. But the congregation remained, and many listened with attention to the Word. Those who opposed were 'exceedingly mad' against us, and 'gnashed upon us with their teeth.' In addition to the public services, we spent portions of the day in conversation with the people, and we believe that much good has been done by this private teaching, as well as by the public proclamation of the Gospel."

"*Ballycastle*.—Fine town on the Antrim coast, but like too many other towns in this country, it seems given over to Rome. No one encouraged us to attempt a public service. Sent the bellman round to announce a meeting. Large concourse came from all quarters. As soon as I began to speak, the mob began to make a fearful noise. For some time, I feared our attempt would prove a failure. Some began to play at ball. Others got up a sham fight. It was with great difficulty I continued my address, but the Lord stood by me. The police went to the roughs, and we had soon a quiet meeting. Blessed be God, hundreds of people—chiefly Romanists—heard the Gospel.

“*Mr. Gallaher* preached to a very attentive company in this town. When the service was over, we were happy to hear the people talking together about what they had heard. We could see from our lodgings several groups of people who lingered on the spot where the truth had been declared. May the Lord bless our labours in Ballycastle.”

“*Portrush*.—Paid a visit to this place, but the heavy rain prevented us from holding a service.”

“*Coleraine*.—Stopped a few days here. The friends most happy to see us. Preached three times, and had large meetings.”

“*Portstewart*.—Preached to large congregations on the sea-shore. Found much liberty while proclaiming the good news of God. Serious impression produced on the people. Some wept. This was indeed a blessed meeting.”

“*Londonderry*.—Notwithstanding the ill-treatment we received last year in the maiden city, we purposed making another attempt. We had no sooner entered the town than the roughs recognised, and cheered us. But as we found the city had been ‘proclaimed,’ we felt that it would not be prudent to attempt an open-air service, so we proceeded to *Strabane*, where we had bills printed and distributed, announcing a service in the market-place. Hundreds present. The usual attempts were made to drown our voices. For half an hour we spoke amidst constant yelling, shouting, and groaning. The attempt to get up a row proved a failure. Then the mob obtained eggs and pelted us, so that our clothes were besmeared all over with the yolks and whites of eggs, which might have been put to a better use. Some person in the crowd struck me on the back of my head. But the Lord stood by us, and strengthened us to maintain our ground, and we moved not till we had delivered our message. Blessed be God, he enabled us to take all in a quiet spirit. Many sympathised with us in what they thought was a great trial.”

“From *Strabane* we proceeded to *Omagh*, where we held five meetings. One open-air meeting was very large, at which hundreds heard the word of life. There had been no open-air service in *Omagh* for years, and many thought us foolish in taking to the street. ‘It was not respectable, and it was perilous.’ But we went out in the Lord’s name, and published the glad tidings to all that would hear. The Romanists blasphemed, cursed and swore, and called us liars; but gradually they became more calm, and during the last quarter of an hour we had a good hearing.

“On Lord’s Day evening, we had a delightful meeting. I trust our visit to *Omagh* will be richly blessed to multitudes. We met with a few Baptists here, but not having a man to walk among them, they cannot do much; however, they hold fast to their principles.”

“*Enniskillen* was our next stopping place. It is an old town, and a very fine place, but Popery has a strong hold here as well as in the other towns we visited. There seems to be little or no vital religion in the town. Every one is turned to his own way. Took a walk through some of the principal streets, and then took our stand in a central position. A large crowd soon assembled; but there were very few Protestants among them. We had to encounter the inevitable yell and scream. It was a very trying time. We found our strength almost giving way, for, under such circumstances, there must be very loud speaking, or the speaker will be put down. A few ladies stood afar off, together with a number of other respectable inhabitants, but one and all seemed to be ashamed of the Gospel of Christ. I thought we would have been maltreated before leaving the place, but the Lord of Hosts

restrained the fury of the mob. Hundreds heard the Gospel, and we trust that a blessing will spring out of this effort."

The Evangelists concluded their tour at Clones. During the month that was occupied with these extraordinary labours, they visited thirteen large towns, and preached twenty-four times. Mr. Ramsey, in a letter written since his return home, says, "As far as we could judge, the average attendance at the meetings was about 300. We look back on this tour with joy, and believe that good has been done." Mr. Gallaher, on reviewing the effort, observes, "On the whole, it was a prosperous journey. With the exception of two meetings, we had the attention of the people, so that I find much cause for thankfulness. I am convinced that the door is not closed in Ireland. If the preacher be in earnest, and declares the word plainly, faithfully, and lovingly, the people will listen."

Contributions, &c., to August 21, 1869.

		£	s.	d.			£	s.	d.
ANONYMOUS		0	3	7	KENT—Eythorne—by Mr. John Harvey		0	5	0
LONDON—Bacon, Mr. J. P.		10	0	0	St. Peter's, Thanet—Collection		2	12	0
Camden Road Chapel, by Mr. W. C. Parkinson—Collection		24	3	6	LANCASHIRE—Rochdale—Mr. H. Kelsall		500	0	0
Executors of the late Mr. John Box...1,399		8	3		NORFOLK—Yarmouth—By Rev. J. Green				
Providence Chapel, Shoreditch, by Mr. T. Barnes, Sunday-school		1	12	6	—The Misses Anesses.....		2	0	0
Canberwell—Cottage Green, by Rev. J. Sears—Collection		2	4	10	NORTHAMPTONSHIRE—Milton—By Mr. W. Gray—Subscriptions		3	0	0
B. E.—Subscription		3	0	0	NORTHUMBERLAND—Northern Auxiliary				
„ Donation		100	0	0	—By Mr. G. Angus.....		21	4	3
		103	0	0	YORKSHIRE—Boroughbridge—By Miss Steele—Contributions.....		3	0	0
BEDFORDSHIRE—Biggleswade—Mr. Blyth Foster		2	2	0	Brearley—Luddenden Foot—Small sums at close of lecture		2	0	2
ERKSHIRE—Reading—By Mrs. I. O. Cooper—Subscriptions		6	15	0	Bradford—Hallfield Chapel—By Mr. Thomas Stead—Collections		4	0	0
CUMBERLAND—Maryport—By Rev. D. Kirkbride—Collection		1	8	0	Halifax—Subscriptions		9	6	6
Do. collected by Mr. A. Greer		0	12	0	Hebden Bridge—Collections		5	6	0
		2	0	0	„ Subscriptions		5	13	6
DORSETSHIRE—Bourton—Rev. G. Bragg		0	10	0			10	19	6
DURHAM—Cold Rowley		0	12	6	Huddersfield—Subscriptions.....		4	14	0
Shotley Bridge		2	0	2	Lockwood—Boxes		2	0	3
Sunderland, by Mr. John Hills		20	0	0	„ Subscriptions		8	18	0
ESSEX—Loughton—Mr. W. Hills.....		0	10	0			10	18	3
GLoucestershire—Lower Slaughter—By Mr. Richard Reynolds—The late Mr. John Reynolds, North Malvern (duty free)		20	0	0	Quarby—Subscriptions		3	18	6
HAMPSHIRE—Southern Association, by the Rev. J. B. Burt		56	0	0	Sheffield—Mr. Joseph Wilson (Clifford)		2	0	0
Southsea—Mr. R. E. May		1	0	0	IRELAND—Portadown.....		4	4	0
„ Ebenezer Sunday-school—Contributions by Mr. W. A. Wassell		0	10	8	Tandragee		1	2	6
					Rahuc		0	10	0
					Geashill		0	2	6
					Grange Corner		5	5	0
					Donaghmore		5	0	0
					Banbridge		1	15	0
					Clonmel		3	6	7

Sums have been received from some of the northern and midland counties; but as no particulars have arrived, the acknowledgment of them must be postponed till next month.

Our grateful acknowledgments are presented to the ladies of the Irish Working Party, Canterbury, for a box of clothing for Mr. Banks of Banbridge.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

BAPTIST MAGAZINE.

 OCTOBER, 1869.

DR. EDMUND CALAMY AND HIS LIFE ASSOCIATIONS.

CONNECTED with the important Society at Little Carter Lane, at the time of his outset in life, appears Edmund Calamy, the celebrated author of the Account of Ejected Ministers. His ministry under Matthew Sylvester lasted only four years; but a sketch of his life may, with propriety, be given in connection with that Society, since Calamy afterwards became a prominent leader of the Nonconformists. His family could claim a good descent; their ancestors having migrated from Guernsey, whither, tradition says, they were driven in the days of persecution, under Charles IX. of France. Amid the political and religious troubles of the Civil Wars our Doctor's grandfather enjoyed the powerful protection of the Earl of Essex, while settled at Rochford; and on removing to London he succeeded Dr. Stoughton at Aldermanbury, where he metamorphosed the rectory into a Puritan city rendezvous. Calamy exercised a vast influence over the Presbyterians—a power he exerted in favour of the Restoration; so that, for a season after the King's return, the divine was something thought of at Court. How well the Govern-

ment could remember such services, Calamy's subsequent arrest and imprisonment served to testify. On account of this injustice the conscience of Charles accused him, and he arranged to hold an interview with the Puritan confessor, which was made the occasion of proffering him the see of Lichfield, on condition of his conforming. The royal offer was refused, and Calamy died soon after the Fire of London. His sons, James and Benjamin, both conformed at the Restoration. Edmund, the eldest, was the silenced minister of Moreton, in Essex, and the founder of the Nonconformist Society in the Old Jewry. Benjamin, as a *protégé* of Jeffrey's, became an uncompromising partizan of Episcopacy. He published a treatise in defence of the last-named regimen, and openly challenged a gainsaying of his arguments. Those arguments were refuted by Delaune, whose moral courage and literary skill cost him an imprisonment in Newgate for the remainder of his life. A notable inhabitant of Calamy's father's parish was that victim of kingcraft, Alderman Cornish. Young Calamy happened to be walking up Milk-street on the day

of the alderman's execution, and he there encountered his uncle Benjamin, looking as though he would sink through the pavement.

Edmund was judiciously trained during early life; those liberal and tolerant principles being also carefully instilled into his mind which, in an age of controversial violence, characterized his sire. His father was a staunch Nonconformist, who never depreciated the Established Church. His wife was a companion worthy of his amiable and gentle nature. During his childhood she was to her son a most efficient tutor. She it was who taught him to read; and when that art was fairly mastered, she honoured a good old Presbyterian custom by sending Edmund, each Saturday afternoon, to Dyers' Hall, so that he might take his place among the catechumens of pastor Lye.

A very pleasant and peaceful home was that of the Calamys in Aldermanbury; and very profitable was the social intercourse between divines of all denominations, which its ever-ailing master loved to encourage. No higher fortune could have befallen a youth like Edmund the younger, than that of having for daily examples those who were his home preceptors. But the time arrived when the boy needed to benefit by a higher curriculum than his mother's *regime* embraced. In those days, as in ours, the duties of curates were heavier than their stipends; of this class was one Nelson—a resident of Aldermanbury—who fitted up, till it resembled a school-house, the vestry of St. Alphage, and there, in the capacity of parish tutor, supplemented a scanty income; his array of scholars, meanwhile, including Edmund Calamy. As the latter made only little progress under curate Nelson, he was ultimately placed with "a kind of Fifth Monarchy man, called Yewell,

at Epsom;" but, even at Epsom, his physical improvement became more apparent than his mental progress. It must be mentioned to his honour, however, that Yewell's crude opinions on religion and politics sufficed not to conceal his genial disposition. He evinced a tender concern for his boys, and even incurred the expense of providing a London minister to preach to them weekly. But as something more than kindness and improved health was necessary, young Edmund was recalled to London, there to attend another academy in the neighbourhood of Pinner's Hall. He now made satisfactory progress. Morning and evening he crossed the city, and was wont at times to encounter a citizen of so great an age, that his lore included a story of his having witnessed Elizabeth's entry into London, on her accession to the throne in 1558.

On that tumult subsiding which the alleged popish plot awakened, the Court promoted a reaction of public feeling. The excuses offered for the rigorous treatment of the Dissenters wore more of a political than a religious complexion. The Nonconformists are said to have resembled the crown jewels, because pawned at pleasure to a vindictive Parliament when supplies were needed; to be partially released on a dissolution. The year 1681 was a time of severe hardship to our Christian fathers. Throughout England the Nonconformist pulpits were vacant, not on account of faint-hearted shrinkings from duty; but because the pastors were languishing in county gaols. Calamy carried with him to the verge of life many personal reminiscences of those never-to-be-forgotten days. Even as early as his tenth year, the sight of his child's face often gladdened the solitude of such prisoners as were con-

fined for conscience' sake; or, in other words, he was frequently the almoner of persons whose sympathy prompted them to relieve, by such an agency, the men of whom England was then unworthy. From many such did young Edmund Calamy receive a blessing. His father eluded imprisonment; and did so by a dexterous adroitness with which the agents of the law were unable to cope. He was continually being sought; but, by now assuming one disguise, and anon another, and by a frequent change of residence, he escaped the vigilance of his enemies. They who convened the Nonconformist meetings were constrained to act with severest caution. As a mere child, Edmund was often present at the proscribed assemblies; and, at such times, he would ask himself the puzzling question, Why could not men, whose whole demeanour was self-denying and peaceful, live on unmolested? He was present on two occasions when military intruders from Whitehall suddenly disturbed the services.

Notwithstanding the roughness of the times, Edmund received the best training his parents were able to afford. Thus, in addition to the educational advantages already specified, he resided for a time at Islington, in the house of Thomas Doolittle; and was there in the society of youths who were destined to achieve eminence in their several professions. This school was broken up by the Government agents, and Doolittle retired to Battersea.

Then came the winter of 1684, remarkable for its severe frost. The river Thames was completely frozen; and, on account of the stalls and booths erected on its surface, it more resembled a street through a fair than its wonted familiar aspect. Boats being superseded by coaches, the novelty of the innovation attracted abundance of traffic. Very

vividly did the scene impress itself upon young Calamy's imagination; and he tells us of the multifarious sports, *e. g.*, fox-hunting, bear and bull-baiting, which the hundreds of booth and shop-keepers did their best to encourage. There was, of course, the roasted ox—the first thing suggested to our fathers by such a scene as the frozen Thames. For two months the citizens uninterruptedly enjoyed their winter sports; and the events of that clear, dry Christmas had only just become events of history, when Charles II. was no more. Young Edmund stood in Wood-street, one dismal February morning, to hear the heralds proclaim the accession of James II. to the throne of England. Bad as he had been, the populace retained an affection for the late monarch, and some tears were shed at the mention of the name and title of the new King. In this memorable spring of 1685, the elder Calamy also died. His constitution had never been robust; and, although treated by the most eminent physicians, he died of consumption at Totteridge, near Barnet, whither he had gone for change of air. His remains, on being brought to London, were deposited in the church at Aldermanbury.

The now fatherless Edmund continued his education at Merchant Taylors' School; and subsequently had several tutors, the most noteworthy of whom was Samuel Cradock, the conductor of an academy for University learning near Newmarket. Calamy retained some pleasant reminiscences of the days he passed in the home of Samuel Cradock. The latter not only attended to his classes, but ministered to a congregation at his own house on Sabbath-days, and did so without a stipend. After leaving this preceptor, Calamy returned to his former tutor, Thomas Doolittle, whose meeting was in

Monkwell-street, but whose manse was overshadowed by the now classical shrine of Sylvanus Urban, at Clerkenwell. The young scholar formed many valuable acquaintances, *e. g.*, Shower, Howe, Taylor, and others; and he acted on the advice of such able counsellors when he ultimately embarked for Holland to read theology at the Dutch Universities.*

* While Calamy was studying on the Continent he obtained some information of a certain Mrs. Schurman, who, besides her high literary attainments, possessed an exquisite skill in painting glass and china. One piece, in particular, on which she had only worked when in her best mood, was a specimen of consummate art. Her excessive pains did not go unrewarded; for many competent judges ventured an opinion that the glass in question was the finest thing of the kind extant. As the lady was well known, families of distinction, while passing through the district, usually made a point of inspecting her treasures, principal among which was the trifle referred to. Such callers were invariably very politely received. On one occasion, the visitor being a lady, the hostess pressed her to drink wine from the much-prized glass; and, accordingly, that article was handed over to a maid to be washed. In her nervous carefulness, the girl broke the cup, and, knowing too well the nature of the mischief she had done, she ran and hid herself. When obliged to restore the broken pieces, she exclaimed in terror, "I could not help it! indeed, madam, I could not help it!" Instead of upbraiding her maiden, this sage-like matron returned to her visitor to exclaim, in the language of truest wisdom: "I hope I shall learn from this passage to set more value upon my time for the future, than to throw away so much upon so brittle a trifle."

Another remarkable story of these times is supported by the testimony of Calamy. During the civil wars, a certain youth determined to join the Parliamentary ranks, and adhered to his resolution, although parents and friends dissuaded him from it. His resolve was so firmly rooted as to be proof against either entreaty or reason. His friends at last delighted him by giving their reluctant consent. In one of the sanguinary battles that followed, this youth was severely wounded; and, through neglect, mortification ensued. He progressed from bad to worse, until the surgeons de-

After going through his continental curriculum, Calamy returned home with some highly flattering testimonials from foreign professors. Prior to his settlement he travelled about England, and we are enabled to follow him in some of these wanderings. He visited Oxford; and, while there, received an invitation to visit the people of Whitchurch, where the Nonconformists' pulpit was vacant. The messenger was accompanied by a horse, upon which Calamy returned, as desired. At Whitchurch a well-to-do tradesman of Andover was encountered, who, by way of addition to his compliments, requested that a young scholar bearing so eminent a name would also visit Andover. Accordingly, on the Thursday following, Calamy and his host rode over to this hospitable merchant's house. A welcome no less abundant than the dinner which followed, awaited them, and, during the progress of the meal, the host, in the course of his pleasant conversation, astonished his visitors by quietly remarking, "I have no doubt there will be a good congregation this evening." On finding himself thus

decided on sacrificing the limb. The doctor, who attended the patient on the night preceding the day appointed for the amputation, carelessly left a bottle of dressing liquor and a flask of refreshing cordial standing together by the bedside. In the course of the night the invalid drank a large draught of the cauterizing fluid, and his immediate sensations were those of being internally on fire. To all appearances he soon lapsed into a dying state, and on the following morning his body was in an intense heat, his eyes resembling balls of fire. Under circumstances so distressing, the surgeons decided on not proceeding with the amputation, but allowed their patient unlimited quantities of drink. The sequel was most extraordinary; for on examination, the injured limb was found to have recovered from the mortification, and in a brief space the youth was again abroad and in his usual health.

fairly entrapped young Edmund experienced some chagrin; and his humour was not improved by the discovery, that a messenger was abroad collecting an audience: for he "thought this sort of management pretty particular." The Andover of those days had its separate Nonconformist societies; but they had only a single meeting-house between them. The Presbyterians and Independents worked harmoniously together; and, at this conjuncture, the last-named section had lately lost their minister Isaac Chauncy, the predecessor of Dr. Watts in London.

This visit to Andover of a young divine bearing so distinguished a name, awakened unwonted excitement in the little republic. After concluding his sermon Calamy was abruptly addressed by a dame wearing a high hat, and, who was in all other respects, most picturesquely attired. She invited the young orator to remain at Andover, whither, she declared, Providence had directed him. While nearly losing command over his countenance, Calamy replied, that his youth would scarcely warrant the immediate acceptance of so important a charge, and, in addition to such considerations, he knew little of their disposition. Because he had pleased them on a single occasion, it did not follow he should always succeed in doing so. While proceeding to strengthen the position she had assumed, the ancient dame extolled the virtues of youthful Christians, at the expense of those of riper years. "Come, come mother," interrupted Calamy, "do not bear so hard on the old Christians among us." He also embraced the opportunity of recommending the Presbyterian minister, whose duties were then inconveniently divided between Andover and Winchester: "Fix him wholly among you," cried he, "and ease him of going, in his ad-

vanced age, to preach at Winchester once a fortnight." The old lady happened to be a relic of the extreme orthodox Puritan school; and her wrathful explosion now startled the company: "What, Mr. Sprint," she shrieked, "old Mr. Sprint? Alas! he is a Baxterian! He is a middle-way man! He is an occasional conformist! He is neither fish nor flesh, nor good red herring!" Amid some glee Calamy endeavoured to soothe the singular human phenomenon before him; but his words were to no purpose. "Sir," said the woman, as she stalked down the aisle, "I wish you a good night."

Calamy returned to Oxford, and in that neighbourhood inaugurated his ministry. Soon after, he removed to London, where he accepted numerous engagements. His now seemingly prosperous path, however, was not without its shades of sorrow; for about this time, that bane of his kindred, consumption, cut short his sister's life. Meantime a settlement had not been decided on. Receiving a call from Bristol he travelled thither to judge of the prospects presenting themselves. The stipend was £100 a year, with a house; but, for the sake of his mother, who preferred remaining in London, this fair opening was declined. Immediately afterwards, by settling with Matthew Sylvester at Blackfriars, Calamy was honoured by next succeeding the immortal Baxter.

We get many glimpses into a young minister's diurnal experience in those distant days by attentively following our author's voluminous narrative. He lodged in Hoxton-square, and had Thomas Reynolds for a landlord and house companion. Their days glided happily on; for each was gladdened by the other's presence. Neither was rich. Reynolds was pastor at the Weigh-house; and

as for Calamy, he received from Matthew Sylvester a quarterly allowance of ten pounds, the latter often retaining a smaller amount for himself. As an annual subscription of eighty pounds, however, was insufficient for the maintenance of two, a separation ensued, and Sylvester assumed the entire pastorate, while his colleague engaged himself to Dr. Williams, at Hand Alley, Bishopsgate. Calamy now gave attention to a matter of a tenderer nature. From the congregation of John Shower, in Jewin-street, he selected Mary Watts, to whom he was united in marriage in June, 1695. This happy union in no way interfered with the domestic arrangements at Hoxton, where the house was still shared by Thomas Reynolds.

Even in the days under review, several years after the Revolution, the Dissenters, for political reasons, avoided the ostentation of public ordinations; and made it their custom to hold such meetings in private. Calamy determined, if possible, to establish a more honourable precedent, and, with a view to that end, consulted several eminent divines. Singularly enough, both Bates and Howe shrunk from encouraging the innovation, through fear of awakening Government suspicion. Nevertheless, others were found willing to conduct the solemnities of the occasion. The meeting was convened at Little St. Helen's, the service lasting eight hours, during which seven persons were ordained. On several accounts, that longest summer day of 1694 was memorable in the annals of Nonconformity.

Calamy rapidly rose into popularity, and was elected to the Merchants' Lecture, at Salters' Hall, in 1702, shortly prior to his accession to the pulpit at Westminster. In this year he again visited Oxford, and became intensely interested in

discovering that Clarendon's History of the Rebellion was passing through the University Press. Calamy was then engaged in preparing his Account of the Ejected Ministers, and a strong curiosity prompted him to obtain a sight of Clarendon's unpublished sheets. He went to the printers; but none of the employes dared to respond to so strange a request; and our author returned to his lodgings in a disconsolate mood. Not despairing, however, he inquired of a certain tradesman, if any persons were engaged at the presses to whom a liberal donative would be acceptable. A being of the kind required—a poor Dutchman—was ultimately found; for he produced with alacrity what sheets were printed, and actually brought a portion of the manuscript also. By reading throughout the night, Calamy enjoyed his stolen booty. He was delighted by discovering that in regard to facts, Clarendon and himself were not materially at variance. This method of gaining his object cannot be commended as honourable. As regards Calamy's Account of the Bartholomew Confessors, its publication aroused the fierce resentment of the Anglican priesthood. Some opponents proposed condemning the book by a formal vote of Convention, but if such a design was ever seriously entertained, its execution was balked by a too eager appreciation of its probable effect on the sale of the book: for one of the publishers offered a purse of gold to any who would ensure the passing of the contemplated vote.

The first edition of Calamy's Abridgment of Baxter's Life was published in 1702. This work is a Defence of moderate Nonconformity; and as such became the spring-head of a controversy as it were, which in this place will not need any particu-

lar allusion. Several books were issued by the contending parties. Calamy was arrayed against Hoadly, Ollyff, and Dorrington. We must make due allowances for the temper of those times, and then the combatants will receive very high commendation when we grant that they conducted their literary skirmish with a kindliness of spirit not at all characteristic of the Augustan age.

In 1708 the religious public was troubled by the appearance in England of the sect called French Prophets. The leaders of these fanatics laid claim to inspiration; and were wont, besides, to go through some strange performances. Calamy did his best to promote their discomfiture by publishing his *Caveat* against their doctrine and practice, for writing which he received the thanks of the Queen. Our author's next adventure was a pleasant tour into Scotland; and of that journey he has left us ample details. On recrossing the Border he carried with him the well-merited distinction of Doctor of Divinity.

His time was now occupied with many busy projects. In 1713 he published a revised edition of his *Account of Ejected Ministers*, which the Nonconformists hailed as a seasonable memento of heroic suffering, but which continued to excite the less amiable attributes of the violent partizans of Church and State. Of the latter party Dr. Walker assumed the championship, and volunteered to counteract what was deemed to be Calamy's pernicious influence. Circulars, containing a number of queries, were dispersed among the clergy. The questions principally related to those incumbents who were sequestered during the Commonwealth for alleged incompetence, ignorance, or immorality. The minutest particulars were eagerly sought after: *e.g.*, of the rudeness of Crom-

well's Triers, and the violent behaviour of their abettors; and also of the successors of the superseded pastors, and of the school of fanaticism to which they specially belonged; of "their ridiculous praying or preaching, canting, formal or immoral practices; of the furious things they did and said" against the Government, the Church, and the State in general. The collectors of these historical materials were encouraged in their researches by the smoothest compliments and by the blandest assurances; indeed, his grace the bishop and their reverences the archdeacons of the diocese highly approved the undertaking.

The above more particularly refers to the see of Exeter, where the clergy showed no indolence in doing as they were bidden, since the whole business was sanctioned by "the right reverend father in God, the lord bishop, and archdeacons of this diocese." It is true that the clergy encountered some obstacles and checks in their invidious inquiries. Thus, in a parish presided over by one of Dr. Walker's disciples, there lived a venerable dame, whose strength of body had declined, but whose wits were unimpaired by years. During the civil wars her family espoused the Royalist side, and, on that account, severely suffered. Her father, it would seem, was superseded by those uncompromising advocates of pure religion and a grave deportment, Cromwell's Triers. With some glee the parson discovered in this old lady an agent competent to further his interest with Dr. Walker, and with "the reverend father in God, the lord bishop, and archdeacons of this diocese." Pocketing his sheet of queries, our parson hastened to the cottage, which he entered, and in the blandest of humours commenced some such dialogue as the following: "Well, my good mis-

tress, it rejoices my heart to see you so blythe after all your family troubles and with your infirmities of age; but I hope yet to see some reparation made you for your losses in the late times of cant and fanaticism." "I am content, parson," she replied, "to let bygones be bygones, and go quietly to heaven." On the business assuming this unpromising aspect the chivalrous vicar chid "her simplicity, and told her he hoped she would be wiser than to let slip such an opportunity, and presently falls to asking her questions out of his paper concerning her father." The dame continued obstinate, and said such reminiscences "were better forgotten." At this stage the parson lost his temper: questions and arguments were superseded by invective; and he absolutely refused to stir without receiving a full account of the wrongs inflicted on the sequestered vicar, the dame's father. The revelation made, only bred further disappointment and increased the clergyman's consternation; for the information "was not at all to his gust." Christian principle, in the person of his informer, proved superior to filial love. Vainly, by artful questions, did the parson endeavour to elicit admissions from which damaging conclusions could be drawn. He spoke at random some spiteful things about the minister installed by Cromwell's Triers; but his auditor's reply was a grateful acknowledgment of light received from that Puritan pastor. Chagrined at his final non-success, the parson "stormed and raged" with disappointment, till, finding, all to no purpose, he rushed from the cottage, forgetting to pocket Dr. Walker's sheet of queries.

Circular letters were also dispatched into other dioceses; and shortly after the publication of Calamy's Account, Walker's folio

was subscribed for by thirteen hundred persons. The sheer absurdity of certain details in the book excited some mirthful derision; but, on the other hand, the work was extolled as the Anglican Book of Martyrs. Churchmen, however, were not unanimous in admiring the monument raised by Walker, since one of their number contemptuously styled it "A farrago of false and senseless legends." Posterity can estimate the author's merit without being biased by party rancour. Undoubtedly, the Doctor has done his best to palliate the odium of drunkenness, tavern haunting, and swearing, so inseparably associated with the clergy of the Restoration; and any obstacles in the way of vindication he thought he annihilated by calling them "hackney imputations." Confusion of arrangement, and mistakes in the text, are also noteworthy features of Walker's book. Many of his "martyrs" could boast of attributes which degrade humanity below the nature of brutes, and, morally speaking, render man all that is contemptible.

Walker's task was at the best an invidious undertaking. He attempted to weaken his opponent's testimony by expressing suspicion that the Nonconformists' failings had been covered, or that at the least they had been extenuated. He portrays, as worthy divines, many whom Calamy in reply denounced as drunkards, profane swearers, rakes, mockers, or wanton liars; *e. g.*, one Bilton, of Mexburgh, in Yorkshire, "was infamous for his impudence and impiety;" he was chairman of a society of rakes, and both by precept and example encouraged profanity and loose living. Another star of Walker's galaxy was "a drunken profane wretch," who, not satisfied with practising buffoonery in general, must needs jest in his

prayers. Another "worthy old gentleman"—who, in the war time, chose to refuse the sacrament to such as adhered to the Parliament—was fined for drunkenness. Charles Churchhill, of Feniton, whom Walker eulogises as learned, pious, and loyal, was a mere jester on sacred themes, since his own wife confessed "he tells lies to make gentlemen laugh." Many other reverend examples might be brought forward who were "famous for nothing but vice." Many of these had been the subjects of Cromwell's discipline, but they received comfortable and considerable compensation. One vicar is particularly mentioned, who had fifteen livings in Oxfordshire, in addition to the parish in which he chose to reside.

One episode in Calamy's life, belonging to these times, deserves recording, as it reveals the art by which authors sometimes introduced their wares to the world in that unreading age. The Church was then distracted by the question of subscription to theological dogmas; and Calamy published an octavo volume, in defence of the Trinity, which he hoped would tend to promote peace among the disputants. His book, he supposed, would attract a wider notice if permission were granted of inscribing it to the King; and, by the agency of Lord Townshend, leave was obtained to present a copy to George I. in person. This occasion gave the monarch an opportunity of expressing his respect for the Three Denominations; they were, he felt assured, his steadfast friends, and,

as friends, he expected their support in the forthcoming general election. At a meeting of ministers, convened on the day following, the honour of the royal confidence was acknowledged, and a message despatched to the palace to assure his Majesty that his expectations would not be disappointed. Copies of this volume—interesting on account of these historical minutiae connected with it—were presented to the Prince, the Princess of Wales, and to the three princesses. Calamy received a government draft of the value of fifty pounds.

Having thus gone at some length into our author's career, it will not be advisable to extend our article by giving full particulars of his latter days. During forty years he was an active London minister and a zealous advocate of the English Presbyterian order. His connections included a wide circle of distinguished friends, by whom he was honoured as the leader of the Non-conformists. Although his personal character needs no eulogy, it may just be mentioned that he was large-hearted, learned, pious, and amiable. He preached his last sermon on one of the opening Sabbaths of 1732, and died in the June following, in his sixty-second year, leaving a widow and six children. The number of his separate publications is thirty-nine. One of his sons, Andrew Calamy, ably assisted Edward Cave in the earliest days of the *Gentleman's Magazine*.*

G. H. PIKE.

* For Dr. Calamy see *The Historical Account of his own Life*, edited by J. T. Rutt, 2 vols. 8°: *Mayo's Funeral Sermon, 1732: Calamy's Church and the Dissenters Compared*, &c.: *Walker's Sufferings of the Clergy*: *Wilson's Dissenting Churches*: *Calamy's Account of Ejected Ministers*: *The Biographia Britannica*, &c. Numberless references to the Doctor may also be found in the periodicals, pamphlets, and other works of his time.

QUAKER ANNALS.

(Continued from page 594.)

CROMWELL'S conduct towards the Quakers is the subject to be still pursued.

Hitherto we have been dealing with cases of persecution in the provinces; but we shall be reminded that the condemnation and torture of James Nayler was a national act, emanating from the seat of government at Westminster. True, it took place under Oliver's protectorate, but it was altogether the act of his parliament and utterly opposed to his better judgment, as will be presently shown. At this period, 1656, the Parliament very fairly represented the prejudices of the magistracy and clergy of the land, who from every quarter were now pouring in their petitions against Quaker doctrines and practice. See a list of several of them at page 470 of the 7th volume of the Commons' Journals, from Devon and Exeter, from Northumberland, Durham, and Newcastle-upon-Tyne, from the county and city of Chester, from Bristol and from Cornwall. Nor was the blasphemy of James Nayler the only demonstration of liberty run mad, which shocked the ears of steady-going people. Every absurdity, as fast as it arose, was ingeniously placed to the credit of Quakerism; and the jugglers and camp-followers who harassed the march of George Fox, supplied, it must be admitted, ample occasion for countenancing the accusation. On the 30th of December, 1654, the House was informed that one Theauro John had been seen pacing the lobby outside

the door of the Parliament, with his sword drawn, and striking at divers persons; and that he drove his sword against the door of the House. Theauro John thereupon being called in by Mr. Speaker's order to make explanation and declare why he came thither, replied that "he had fired his tent, and the people were ready to stone him because he had burnt the Bible. The Bible he declared was the mere 'letter,' not life. People called it the Word of God, which it was not. He burnt a sword, pistols, and Bible, because they were the gods of England; and he did it not of himself." Being asked, who bade him do it? he said, "God." The House had recently been discussing the theological errors of John Biddle the Socinian, but this new alarm caused their very next resolution to contemplate the construction of a Quaker Bill (exact object not stated). But who and what was a Quaker? This was a question which none could solve. The members appointed to prepare the bill were therefore further empowered to gather informations from members of the House or others, touching these persons, the better to enable them to describe them in this bill.—*Commons' Journals, VII., 410.*

This is not the place to answer the question, who a Quaker was, or to set forth in order the genuine doctrines held by the Quaker leaders. Enough has been said to show that the rulers everywhere took counsel

against them; and that if the captain of those rulers had too much discrimination to be hoodwinked himself, yet neither his life-time nor his influence were sufficiently extended to dissipate the impotent terrors which Quaker attacks awoke throughout the huge army of infant-sprinklers and tithe-gatherers.

“Oliver,” says Carlyle, “objected now and always to any very harsh punishment of Biddle and company, much as he abhorred their doctrines. Why burn, or brand, or otherwise torment them, poor souls? They, wandering as we all do, seeking for a door of hope into the eternities, have, being tempted of the devil, as we all likewise are, missed the door of hope; and gone tumbling into dangerous gulfs; dangerous, but not yet beyond the mercy of God. Do not burn them. They meant, some of them, well: bear visibly to me the scars of stern true battle against the enemy of man. Do not burn them. Lock them up, that they may not mislead others; on frugal wholesome diet in Pendennis Castle or Elizabeth Castle in Jersey, or here in the Clink prison at London; they will not cost you much, and may arrive at some composure. Branding and burning is an ugly business. As little of that as you can.”—*Letters and Speeches*, II., 308.

What then must have been the Protector's disgust when his Second Parliament, instead of addressing itself to the lofty cosmopolitan themes to which he had invited them, outran their predecessors in the exhibition of narrow feeling and vindictive pettifoggery? Here again our ablest expositor is Thomas Carlyle, who fortunately has been able to recover and to record the Protector's own personal utterances in respect of the James Nayler affair.

“This Parliament, as we transiently saw, suppressed the Major-Generals. . . Its next feat was that of James Nayler and his procession, which we saw at Bristol lately. Interminable debates about James Nayler; excelling in stupor all the human speech, even in English parliaments, this editor has ever been exposed to. Nayler, in fact, is almost all that survives with

one as the sum of what this Parliament did. If they did aught else, the human mind, eager enough to carry off news of them, has mostly dropt it on the way hither. To posterity they sit there as the James Nayler Parliament: four hundred gentlemen of England, and, I think, a sprinkling of lords among them, assembled from all counties and boroughs of the three nations, to sit in solemn debate on this terrific phenomenon; a mad Quaker fancying or seeming to fancy himself, what is not uncommon since, a new incarnation of Christ. Shall we hang him, shall we whip him, bore the tongue of him with a hot iron: shall we imprison him, set him to oakum; shall we roast, or boil, or stew him; shall we put the question whether this question be put; debate whether this shall be debated; in Heaven's name, what shall we do with him, the terrific phenomenon of Nayler? This is the history of Oliver's Second Parliament for three long months and odd. Nowhere does the unfathomable deep of dulness which our English character has in it, more stupendously disclose itself. Something almost grand in it; nay, something really grand, though in our impatience we call it dull. They hold by ‘use and wont’ these honourable gentlemen, almost as by laws of nature; by second nature almost as by first nature. Pious too; and would fain know rightly the way to new objects by the old roads, without trespass. Not insignificant this English character, which can placidly debate such matters, and even feel a certain smack of delight in them. A massiveness of eupeptic vigour speaks itself there, which perhaps the liveliest wit might envy. Who is there that has the strength of ten oxen that is able to support these things? Could'st thou debate on Nayler, day after day, for a whole winter? Thou, if the sky were threatening to fall on account of it, wouldst sink under such labour, appointed only for the oxen of the gods. The honourable gentlemen set Nayler to ride with his face to the tail, through various streets and cities; to be whipped, poor Nayler; to be branded, to be bored through the tongue, and then to do oakum *ad libitum* upon bread and water; after which he repented, confessed himself mad; and this world-great phenomenon, visible to posterity and the west of England, was got wound up.”—*Letters and Speeches*, II., 487.

Strange as it may seem, this judgment of the House was passed and partly put into execution without

any reference to Cromwell's supreme authority. By abstaining from giving to it the formality of a bill, they appeared to think themselves authorised to adopt the same summary treatment with which they were in the habit of visiting ordinary breaches of etiquette against their dignity. Mr. Speaker accordingly, on the 16th Dec., on the sole authority of the members, proceeded to issue his warrants to the sheriffs severally of London, Middlesex, and Bristol, to see the punishment duly performed; and two days after, viz., on the 18th, the first whipping from Westminster to the Old Exchange actually took place. So resolved were the Inquisitors not to be disappointed of their prey, that the order for this preliminary flagellation passed the House on the very morning of its execution. It was now Cromwell's turn to speak. On the 25th of December he issued the following letter:—

“To our right trusty and right well-beloved Sir Thomas Widdrington, Speaker of the Parliament; to be communicated to the Parliament.

“OLIVER, P.—Right trusty and well-beloved, we greet you well. Having taken notice of a judgment lately given by yourselves against one James Nayler: although we detest and abhor the giving or occasioning the least countenance to persons of such opinions and practices, or who are under the guilt of the crimes commonly imputed to the said person; yet we, being entrusted in the present government on behalf of the people of these nations; and not knowing how far such proceeding, entered into wholly without us, may extend in the consequence of it;—do desire that the House will let us know the grounds and reasons whereupon they have proceeded.—Given at Whitehall, the 25th of December, 1656.”

It is true that a debate upon his Highness's letter did thereupon ensue, which was adjourned from day to day. What passed at these debates the journals fail to declare. The only thing clear is that the document was never accepted in

arrest of judgment, for on the second day after its date, the question being propounded, that the further punishment of James Nayler be respited till that day sevensnight, it passed with the negative by a large majority.

“We desire,” so his Highness's letter had closed, “that the House will let us know the grounds and reasons whereupon they have proceeded.” . . . “A pertinent enquiry” resumes Mr. Carlyle, soon to issue in the proposal of a new Instrument of Government, offering to the Protector the name of King, and to the nation a more intelligible adjustment of the respective jurisdictions of monarch and parliament. In the meanwhile, Nayler's wrongs must go unredressed. His case was undoubtedly an exceptional one; and seeing that his Quaker brethren themselves condemned his practices and for awhile disowned alliance with him, the tacit sanction given to his punishment can hardly be construed into an act of persecution levelled against the sect.

In short, nothing but gross ignorance of Cromwell's principles or a resolution to defame him at all hazards could ever have given birth to the charge of his persecuting on religious grounds. Tithes, he distinctly told the Parliament in the speech of 17 September 1656, must be kept up for the present, although he admitted that “as gracious a minister as any in England” had recently assured him that his brethren would greatly prefer to derive their maintenance in some other way, if the State would authorize it; and no doubt such was his private conviction also. But if the civil magistrates would but lend their influence to keep things equal, as he expressed it, that is to say, put it out of the power of any one religionist to lay his finger on the conscience of another; this was all the reformation which at

the present hour seemed practicable, and the irregular warfare of the Quakers must not therefore be permitted to disturb it.

And herein lay the difference between Cromwell and Milton. Cromwell, thoroughly honest with his own conscience, and still blessed with that childlike faith which had accompanied him all his journey through, gave more credit to the Puritan ministers as a body than perhaps some of them merited. The only kind of Christian profession which he could not tolerate was that of the "Cavalier interest" which, like Rome, allied itself with prophanity and loose living. Milton, on the other hand, equally honest but less merciful, found it difficult to regard the new clergy in any other light than that of simply inheriting the greed, the rapacity, and almost the vices of their predecessors. Their position as the armed assertors of their civil and pecuniary rights vitiated in his opinion their character as spiritual men; and who will say that Milton was wrong? But whether well founded or not, the spirit of revolt against clerical claims was already running rampant throughout the land far more emphatically than when the war broke out, and Milton's pen materially aided the growth of Quakerism. The foothold which the sect had established for itself in half a dozen years is truly remarkable. Their doctrines had in fact penetrated everywhere; for the common people had begun to learn wherein their true strength lay. Not only in the principal towns, but in many obscure villages, places of worship had arisen, burial grounds been walled in, and periodical visitations established. As events grew more complicated, in the unsettled period which followed Richard Cromwell's abdication, the real cause why the

clergy, whether called Presbyterian or not, united with the Royalists and Prelatists in calling home the King, was manifest enough to contemporary observers of the Quaker movement, though modern fashionable historians generally contrive to stultify the affair altogether. It just arose from the universal panic which spread among the incumbents at this juncture from the belief that the nation was about to throw off the incubus of compulsory tithes, and by removing from Christianity the ægis of the constable's staff, to give her at last a fair chance. So long as the Protector Oliver, engrossed with foreign wars and domestic treasons, allowed the continuance of the old-established machinery of Church government, the ministers were well content to support his authority. Had he attempted to change so ramified a system, he would have turned society upside down from one end of the realm to the other; for the clergy, by being stationed everywhere, would, though perhaps not quite a match for the Lord Protector, have nevertheless wrought him sore travail. At all events, he delayed the hour of purgation till it was too late, or until, as the Quakers expressed it, "he was laid aside as an empty vessel." But now, when the two Protectors Oliver and Richard had in succession both passed away, and there was as yet no defined plan for recalling Charles II., not only were new schemes of civil government set on foot (such for instance as those discussed in Harrington's Rota-club) but eloquent appeals were also made in the matter of Church government, by John Milton, by the military officers, and by sundry energetic seers among the Quakers themselves. Of those emanating from the Quakers, the principal was from the masterly pen of Edward Burrough, addressed "To

the Present Rulers of England, whether Committee of Safety (so called), Council of Officers, or others whatsoever," and (setting Milton aside) a more dignified or prophetic expostulation the age did not produce. The sovereignty with which the omnipotent Maker of all things fulfils his own designs, is the opening thesis. The present men in power are then invited to review the scenes of the late over-turnings, when a providential opening having presented itself for establishing a reign of righteousness, the opportunity had been lost through the idolatrous self-worship of the agents. The persecution to which the seekers after a purer form had been subjected is not lost sight of, nor the doom which awaited the heads of the nation, should they still persist in judging for reward, in supporting hypocrisy, and in stopping the cry of the oppressed. "Your estates," says he, "shall not be spared from the spoiler, nor your necks from the axe; your enemies shall charge treason upon you; and if you seek to stop the Lord's work, you shall not cumber the earth very long"—a prediction which we need hardly remark was shortly after fulfilled to the letter. Charges such as these rang ominously also in the ears of the clergy themselves, who, beginning to tremble for their livings, naturally looked to the return of Royalty as the only barrier between themselves and starvation. But if Presbyterianism fell prostrate before the face of Monarchy, Quakerism at least stood erect. Looking ahead through the troubled atmosphere,

its disciples could descry little else than breakers and thick darkness; but as they rather courted than avoided danger, they set their helm to an undeviating course, and scorned to reef a single inch of canvas. And good need had they to carry a stout heart; for twenty-eight years of unmitigated hardship still lay before them, ere they were fated to inherit the peace and plenty which have subsequently half cheated them out of their martyr-honours.

We have wandered somewhat from the argument as it respected Cromwell himself; but it must be already evident, we think, that no further investigations into the early history of Friends will ever much damage his reputation. Indeed it was a very different class of men with whom his real controversy lay. "The obscene droppings of an extensive Owl-population, the accumulated guano of human stupor," under which Oliver's good name lay smothered for two centuries, but which Mr. Carlyle has so diligently sought to remove, are the productions entirely of that priest-loving class, whom, in his own way, though not less emphatically than George Fox, he invited to escape from Egyptian bondage and prove themselves not slaves but men; but who, at Liberty's first call, turned round upon their deliverer and said "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians, for it had been better for us to serve the Egyptians than that we should die in the wilderness."

(To be continued.)

JAMAICA THIRTY YEARS AGO—A MIRACLE OF GRACE.

ABOUT the time indicated above, there lived in one of the most beautiful rural districts of the island, a professional man and large proprietor, extensively known, amongst other exceptional traits of character, for his aristocratic bearing and sceptical principles. He was not only an unbeliever, but gloried in his unbelief. He prided himself in his power of resisting what he termed the childlike impulses of religion, and would brook nothing that seemed to him like dictation on that or any other subject.

He is said, indeed, to have hated religion and its professors. Such was his imperiousness of temper, and his proud overbearing manner, that few men were inclined to dispute with him.

At the commencement of some unusual religious excitement in his neighbourhood, a minister of the Gospel was so strongly impressed with the conviction that it was his duty to speak to the unhappy man on the subject of his eternal interests, that he resolved on performing it, whatever the consequences might be to himself personally. He accordingly presented himself at the door of the residence of the object of his visit. He was received by the latter with studied coolness and hauteur, but soon found himself seated beside him. After the usual courtesies were exchanged, the subject of religion was introduced. The face of the sceptic darkened with anger, and after a recitation, in a brief and blustering rhetoric, of some of the oft-refuted sophisms of opponents of Christianity, which proved of little avail in diverting the visitor from his purpose, he gruffly answered, "You have your opinion on that

subject, and I have mine. I am willing to let other men enjoy their opinions, and I mean to enjoy mine—I allow no man to interfere with it;" and, abruptly rising, he strode out of the room.

After a few minutes absence he returned, and said, "I have concluded to hear what you have to say."

The minister preached the Gospel to him, faithfully but affectionately. The sceptic paid marked attention, and his mood softened as the man of God proceeded, occasionally muttering, in a somewhat sarcastic tone and with corresponding gesture, "If you really believe what you say to be true, how is it that you did not think it your duty to speak to me before?" An expression of deep feeling seemed at the same time creeping over his countenance, subduing it into a solemnity which it had never been accustomed to assume; and at length, a description of the sufferings of Christ for guilty men, deeply affected his heart, and brought tears into his eyes; whilst it was evident that the words of truth to which he had listened, possessed an authority that shot like rays of light into his soul.

The interview continued three hours and a-half, and before the two parted, this imperious, irascible unbeliever, asked the minister to pray for him. From that day he was another man. He confessed his past guilt, and proved his present repentance, dissolving and melting in penitential sorrow at the foot of the Cross. To that Cross he brought all the spoils of reason; and, kneeling there as a humble suppliant, he seemed to look up to the face of a dying Saviour, and to exclaim, "Lord I believe, help thou mine unbelief."

Soon afterwards he threw open his house for religious meetings, and occasionally conducted them himself. Never, as he affirmed, till the day of the interview detailed, had he felt or believed there was a power or reality in religion. By the rapid progression of Divine light, he now saw he was a guilty, ruined (in his understanding) undone creature—his nature depraved, and all the powers and faculties of his soul enslaved to sin and Satan. He saw that his heart by nature was enmity against God—his understanding blinded—his will rebellious, and his affections carnal. He now found what he before denied, that he had been wilfully blind—under the power of the devil—under the government, not of right reason, but of prejudice and passion—that it was with the heart man believeth unto righteousness, and that unbelief is not so much a disease of the intellect as of the heart, the innate source of depravity manifesting itself in the affections and the will. No longer did he attempt to maintain the doctrine of the intellectual dignity of man, and to regard him as a deserving and proper object of Divine affection. Much less did he now regard the Scriptures as a cunningly devised fable.

With the deep humility of soul thus expressed, so clear were his perceptions of the peculiarities and glories of the Gospel, that no doubt could exist of his conversion. Those doctrines which were once foolishness to him, now appeared with a Divine evidence. He at once saw the 'Saviour in the glorious character of the friend of sinners; and the express testimony of the Divine Spirit, enabled him to say, "He loved me and gave Himself for me."

He saw that the method of mercy which the Gospel revealed was admirably

adapted and adjusted to human nature; that religion in the soul was not the result of ratiocination, but of feeling, of sentiment; and that where this existed, the foundation of a new life was laid; that the Gospel came, not with problems for his reason, but with appeals to his religious instincts; to make him feel that there is a God; that he himself had a soul; that he was under condemnation as a sinner, and that there was no escape for him but by giving himself up to Christ on the conditions the Gospel prescribed.

Thus, by a diligent study of God's word, and constant, earnest prayer for the blessed Spirit to lead him into all truth; while he increasingly saw and bewailed his previous state of guilt and misery, he, at the same time had Christ revealed to him in all the glories of His person, in all the suitableness of His offices, and in all the wonders of His love. The love of God, the design of mercy, the well-ordered covenant, the bleeding sacrifice, the exhaustless fulness treasured up in Christ, and the precious promises of the Gospel, all uniting in sweetest harmony, confirmed his belief both in his present and eternal salvation.

Is anything too hard for the Lord? There was now to be seen sitting in the verandah of his beautiful mountain home, beside the living freshness of one of Jamaica's fountains, as the mild shades of evening closed the sultry day, this once cold, austere, self-willed, conceited, supercilious rationalist and Deist!—his strong pride perished, and his full heart throbbing with almost infantile affection—passing away his hours in devout meditation, thankfulness, and peace.

He lived but a comparatively brief period after this interview, having been long in declining health; but he gave evidence to his latest

moments that he was born of God, and that he had surrendered soul and spirit into the hands of his Redeemer. When heart and flesh began actually to fail, he exhibited a tranquillity which death could not ruffle, and a confidence which the King of Terrors could not shake. His whole soul seemed absorbed in wonder, love, and praise.

He could not doubt. He saw such a glorious overflowing fulness in Christ, and this applied to his own soul, that he did not know how to express his admiration and gratitude. He not unfrequently sat up in his bed, while he poured forth his soul in the language of adoration, holy triumph, and thanksgiving. Though calm and composed, he seemed at times as though his feelings were impeded in their expression by insufficient ability of utterance. He was filled with wonder at his present experience, and said he could not account for his enjoyments otherwise than as the effect of the outpouring of the Holy Spirit in a way of sovereign mercy. He knew that he had passed from a death of sin to a life of holiness: for he had the "witness in himself."

In this calm and blessed hope of a glorious immortality, he was at intervals elevated and enraptured; the music of his soul becoming more soft and enchanting as the vital spirit languished in his frame; and after giving utterance to his feelings and joyful anticipations, and having, like Jacob, solemnly and affectionately taken leave of his family; like that patriarch, also, nothing being left for him to do but to die, "he gathered his feet into his bed and gave up the ghost." His recompense was sure, and he is doubtless now before the throne of God and of the Lamb, serving the triune Jehovah day and night in his temple.

His was thus the death of a Chris-

tian, calm and beautiful as the last rays of sunset upon the mountains of this lovely land.

How different the last moments of this now devoted Christian to those of Rousseau, whose disciple he had professed to be, and whose genius and writings he had adored. The philosopher, it is true, met death with something like calmness, but he had no pure and beautiful hope beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, and for the manifestation of an overruling intelligence.

Life became a burden to him, but his spirit recoiled at the silence and darkness of the sepulchre—the cold, unbroken sleep, and the slow wasting away of mortality. He perished a worshipper of that beauty which but faintly shadows forth the unimaginable glory of its Creator!

"At the closing hour of day, when the broad west was glowing like the gates of Paradise, and the vine-hung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to existence—the last homage of a god-like intellect to holiness and beauty. The blackness of darkness was before him; the valley of the shadow of death was to him unescapable, and eternal; the better land beyond was shrouded from his vision—his faith was annihilation—his last sight, vanity; his last hope, a blank!"

"And o'er the sinner still
The Christian had this one advantage
more,
That when his earthly pleasures failed,—
and fail
They always did to every soul of man,—
He sent his hopes on high, looked up, and
reached
His sickle forth, and reaped the field of
heaven,
And plucked the clusters from the vines of
God."

THE NATIVE LANGUAGE OF JESUS CHRIST.

VIEWED as a human being the Saviour was undoubtedly a Jew. The blood of Abraham flowed in His veins; He was "The lion of the tribe of Judah;" like His illustrious Apostle St. Paul, He was "a Hebrew of the Hebrews;" Bethlehem was His birth-place; He resided for nearly twenty years in Nazareth; and probably He never passed an hour during His manhood beyond the boundaries of Palestine. Then what, we may ask, was the native language, the mother tongue, of Jesus Christ? We are able to give a satisfactory answer to this question. We admit that the subject is not one of any great theological importance; that no essential spiritual truth is involved in the discussion of it. Yet, as everything connected with the history of the Saviour must be worthy of consideration, and as some knowledge of this matter is needful to the right understanding of several portions of the four Gospels, we the more readily lay before our readers some of the results of the researches of learned men who have considered the question "What was the native language of Jesus Christ?"

Most of our readers are aware that the Scriptures of the Old Testament were written in the Hebrew language, which language was a variation of the widely-spread tongue of ancient Western Asia, called Aramean, and which was probably the speech of the Canaanitish nation long before Abraham crossed the Euphrates and pitched his tent among them. This language we call Hebrew—of course from the name of the nation who

spoke it, and which has attained to pre-eminent fame; partly from the fact that it was the language of David and Solomon; but chiefly because it pleased God to choose those who spoke it to be the inspired authors of the Old Testament Scriptures. The Jews had retained possession of Palestine for about nine hundred years, when that sad calamity befel them which is commonly called the Babylonian Captivity. This national misfortune almost depopulated Judea, and well nigh brought the Jewish polity to ruin. During their seventy years' captivity the majority of the people forgot their mother tongue, and henceforth the Hebrew became a "dead language," that is, ceased to be spoken, as Latin and Greek did in subsequent times. The language of Babylon took the place in Palestine of the language of David and Isaiah, and was the native language of Judea in the time of Jesus Christ and his Apostles. This native tongue of the Saviour was not very unlike to the ancient Hebrew, bearing about the same relation to it which modern Greek bears to the language in which Homer sung and Plato wrote; or as Spanish and Italian bear to the classical Latin language. Learned men have agreed to call this language by the word *Aramaic*, from the name of the country (Aram) which lies between Palestine and the river Euphrates. Our readers will do well to bear in mind that when the Hebrew language is spoken of in the New Testament, the Aramaic and not the ancient Hebrew is meant. A few examples of this fact will suf-

fi. Thus in John v. 2, we read of "a pool which is called in the Hebrew tongue *Bethesda*." This last word is undoubtedly Aramaic, and means "House of mercy." So in John xix. 13, we read of Pilate, that he "sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, *Gabbatha*." This word *Gabbatha* is also Aramaic, and means "An elevated place." To quote only one other illustration with which all our readers are familiar—the superscription on the cross of Jesus—of which we are told (John xix. 20) that it was "written in Hebrew, Greek, and Latin." It was written in the three languages named above, that all who passed by might be able to read it. It was in "Hebrew," that is, Aramaic, that the natives of Palestine might be able to peruse it; in "Greek," because that language was then the general medium of communication between nation and nation, very much as French is now, and was especially fifty years ago; and it was also written in Latin, because that was the language of Pilate, of his soldiers, and the Roman officials generally. We will briefly sum up the substance of the preceding remarks. The language of the ancient Jews, the language of David, Solomon, and Isaiah was Hebrew. This Hebrew became a "dead language" from the time of the Babylonian Captivity, and in its place there came a somewhat similar language, which in the New Testament is called Hebrew, from the name of the people who spoke it, but which by modern scholars is either called Syro-Chaldaic, or more generally, and perhaps more properly, *Aramaic*.

We will now lay before our readers the fragments of this Aramaic language—the native tongue of Jesus Christ—which we find in different parts of the New Testament. The

nine following words occur in St. Matthew's Gospel:—*Pharisee* (iii. 7). It means "separated," and probably refers to the supposed superior sanctity to which the Pharisee laid claim, and which led him to say, "Stand by, for I am holier than thou." *Raca* (v. 22), meaning an empty, worthless fellow. *Gehenna*, translated (v. 22), by "hell fire." *Gehenna* is made up of two words, *Ge*, which means a valley, and *henna*, for *Hinnom*, which is probably the name of some ancient Canaanitish king. This *Gehenna*, or "Valley of *Hinnom*," is mentioned first in Joshua xv. 8, and is a narrow valley to the south of Jerusalem, in which the ancient Israelites sacrificed infants in honour of the "horrid" god Moloch. This worship was broken up and the place desecrated by king Josiah (2 Kings xvi. 3), after which it seems to have become the receptacle for all the filth of the city, as also for the carcases of animals and the dead bodies of criminals, to consume which, fires were probably kept continually burning. It was natural, therefore, that such a place should be used as an emblem of the lost world; and hence it is that the name *Gehenna* occurs several times in the Gospels, meaning the same as our solemn word "hell." *Mammon* is the next Aramaic word which occurs in St. Matthew's Gospel (vi. 24), and means "riches." *Beelzebub* occurs (xii. 24), as another Aramaic term, and probably means "lord of dung," being a name of contempt for the devil. *Bar-jona* (xvi. 17), meaning *Son of Jonah*. As *Jonah* means a *dove*, some have supposed that Jesus Christ addressed Peter as "The son of a dove," to remind him of the contrast between his bold professions of attachment to Christ, and the chicken-heartedness, the dove-like timidity of his subsequent conduct. The well-known *Rabbi* (xxiii. 7),

is probably another Aramaic word. The term *Rab* literally means Master (Magister), *i.e.*, "Great one," and was used in Palestine as a name of honour for a teacher. Some learned man has said that this word *Rab* was used in three forms, to express different degrees of respect—*Rab* meaning Master; *Rabbi*, My favourite master; and *Rabboni* (John xx. 16), Our master—An especially great master. *Pasca* occurs (chap. xxvi. 2), and means "A passing over." Hence the word Pascal, in reference to the Feast of the Pass-over. *Golgotha*, the name of the well-known place of the Saviour's crucifixion, is another Aramaic word, and is the same in its root as the word Gilgal, the name of the first place (Joshua v. 9) of which the Jews took possession in the Promised Land. The word literally means "a rolling," and then anything round, that which easily rolls. The passage just referred to shows why Gilgal was so called:—"And the Lord said unto Joshua, This day have I *rolled* away the reproach of Egypt from off you. Therefore the name of the place is called Gilgal (*a rolling*) unto this day." *Golgotha*, then, means "a rolling," or something round—"a place of a skull" (Matthew xxvii. 33); and as the popular notion that Calvary was a hill is probably incorrect, we conclude that it was called so, because being a place of public execution, the skulls and bones of buried malefactors were sometimes seen there. We may add that the well-known word Galilee is the same in its primitive meaning as Gilgal and Golgotha, and means a *circle*, or circuit of territory. Curiously enough, our word "wheel" is probably the same term originally; a fact which shows what changes the same word undergoes in different languages, and is therefore an argument in favour of the theory that all

languages were originally one. We come now to the longest Aramaic phrase to be found in the New Testament, namely, the solemn utterance of the expiring Saviour (Matthew xxvii. 46), "Eli, Eli, lama sabachthani?" "My God, my God, why hast Thou forsaken me?" We have not space to dwell upon the spiritual meaning of these surprising words, and need only notice the fact that the most wonderful question which Christ Himself ever uttered was spoken in His mother tongue.

We come now to the Gospel of St. Mark, which also contains some fragments of the Aramaic language. First we have (Mark iii. 17) the well-known word *Boanerges*, the surname of the Apostles James and John. It was not unusual in the time of our youth for us to hear the petition, "May our minister be a Boanerges." But as the word is plural, such a petition fails in grammar, if in nothing else. The probability is that James and John were called "sons of the thunder-storm," not because they were loud preachers, but because of the fact recorded in Luke ix. 51—6, namely, that these two Apostles wished to call "*fire from heaven*" to consume certain people who had treated Christ with disrespect. The word *legion* (iv. 17) comes next. This is properly a Latin word, and was received into the Aramaic language, as it has been since then into many other tongues. It means literally a brigade of about 10,000 soldiers, and then gets to mean any large number. *Talitha cumi* (v. 41), meaning, "Damsel, arise thou." *Speculator*, translated "executioner" (vi. 27). This word, like the term *legion*, is a Latin word, and means a *pikeman*, "a lancer." These pikemen were the body-guard of ancient kings, and one of their duties was to execute criminals; hence the use of the word as a name

for the man who, at the command of Herod, executed John the Baptist. *Corban*, meaning a gift, occurs vii. 11, and affords a painful illustration of the shameless hypocrisy of many of the Scribes and Pharisees in the time of Jesus Christ. It appears that if the poor parent of one of these Pharisees asked assistance from him, the son replied, "The money is *Corban* that you ask me for;" that is, "I have presented it as a gift to God;" and thus, under the pretence of superior piety, the father was left to starve. The words *Ephphatha* and *Abba* (vii. 34, xiv. 36) are the only other words in St. Mark's Gospel which we need mention; the former meaning "*Be opened*," and the latter meaning "*My father*."

The Gospel of St. Luke contains only two Aramaic words:—*Sikera* (Luke i. 15), which means *strong drink*. The Hebrew word is *Shakar*, which is, in fact, our word "sugar;" and the use of the word with this meaning arises from the fact that sugar is the substance which, by fermentation, yields the alcohol that makes liquors "*strong*," or intoxicating. In chap. xix. 20, occurs the word *Sudarim*, translated "napkin" in our version; but which Martin Luther more correctly calls "sweat cloth"—pocket-handkerchief.

The Gospel of St. John contains four fragments of the language spoken by himself and his Divine Master:—*Cephas*, meaning Peter (i. 43); *Messias* (iv. 25), the well-known official name of the Saviour; *Bethesda* (v. 2), signifying "House of mercy"; and *Gabbatha* (xix. 13), which means literally something elevated, and is thus explained:—"A tessellated pavement of Mosaic work, common not only at Rome but also in the provinces. Suetonius relates that Julius Caesar in his military expeditions took with him pieces of marble, ready fitted, in order that wherever he en-

camped they might be laid down in the prætorium." The *Gabbatha* spoken of by St. John was probably a tessellated pavement in the court of justice, on which the official seat of Pilate was placed when he tried and condemned Christ. The Acts of the Apostles contains three specimens of this ancient tongue. They are the following:—*Aceldama* (i. 19), "A field of blood;" *Tabitha*, the Greek equivalent for which is *Dorcas*, and both meaning "a gazelle." The word *Dorcas* means literally "bright-eyed": the gazelle being famous for the brightness and beauty of its eyes. The words *Dragon* and *Dorcas* are from the same root, both meaning literally "The bright-eyed one." In Acts xvi. 22, the word *Colonia* occurs, which, like "legion," was adopted from the Latin into the Aramaic tongue. A *colonia*, or colony, was a tract of land given to Roman citizens to cultivate; and because the cultivation of the soil is apt to be connected with uncourtly manners, the word *Colonus*, which means literally a cultivator of the soil, yielded our word "clown." The Epistles of the New Testament contain very few fragments of Aramaic. In 1 Corinthians xvi. 22, we have the phrase *Maranatha*, which means "The Lord comes." *Maran* and *Martha* probably meaning the same as *Dominus* and *Domina*—Lord and Lady. In the Second Epistle of John the word *Chartes* occurs. It is translated "paper" in our version; and is the same word as occurs in our grand historical phrase, the ever-memorable *Magna Charta*. Our space is limited, or we could easily extract many Aramaic words from the writings of Josephus, who lived not far from the time of Christ, and whose native language was that of the Saviour and His Apostles. We conclude with the following words of a

learned man, which may be taken as an expression of the opinion of most modern scholars upon the question, "What was the native language of Jesus Christ?"

"The language of Palestine, was, in ancient times, the common language of Western Asia, THE ARAMEAN,—the same as that which was spoken by the Canaanite natives, and which, subsequently, by the HEBREWS, the progeny of *Abraham*, who was a new settler of that country, was called the *Hebrew* language, it being the peculiar language of that nation. The adolescence of this language, or the period of its development towards that degree of perfection which we find it to have attained in the writings of the Old Testament, does surely not extend beyond the age of DAVID and SOLOMON, and the age of the Prophet-Schools established by Samuel; its golden age lasted from the time of David to the Babylonian Captivity. By the Babylonian Captivity this old Hebrew tongue was expatriated by the *Aramaic*, which was current in Babylon, and which, as its pronunciation was somewhat broad and vulgar, bore the same relationship to the Hebrew, as the Lower Saxon dialect to High German, or Lowland Scottish to English. This Babylonian Aramaic soon became the national language of the Jews, the ancient Hebrew for some time still remaining the language of literature; although, it must be admitted, that fragments written in *Aramaic*, are found in the sacred volumes composed in the later part of this period.

"People of liberal education spoke this language as it was written, but the common people, as generally is the case, spoke it in different dialects. The dialect of Jerusalem and Judea was most correct; but that which prevailed in Samaria, and particularly that of Galilee, was much more rude than the former, full of contractions and mutilations; letters were omitted in it, and one guttural exchanged for another, so that, for example, according to the careless and irregular pronunciation of Galilean dialect, the same words might denote an *ass*, *wine*, *wool*, and a *lamb to be sacrificed*. A Galilean was, therefore, easily recognized by his pronunciation (Matt. xxvi. 73), and was never admitted as a public reader of Scripture in any synagogue of Judea. Jews residing abroad in Greek countries, particularly in Egypt, had completely adopted the Greek language as their own; and even in Palestine itself, where abhorrence against everything foreign was affected, it

seems that, partly through intercourse with Jews residing abroad who spoke Greek, partly through the neighbourhood to Syria and Egypt where Greek was generally spoken, and partly through Greek residents, of whom, especially in Galilee and Perea, vast numbers dwelt among the Jews, the Greek had become generally known and current. This appears from Acts ii. 7—11, where Jews, from Greek countries and provinces, witnessing the enthusiasm which had seized the Apostles and their friends, wondered that they expressed their religious thoughts and sentiments in Greek dialects, which they had been accustomed to hear abroad, and not merely, as was usual, in ancient Hebrew; likewise from Acts vi. 1—6, where a considerable number of the primitive members of the Christian community at Jerusalem is stated to have been Hellenistic, or Greek speaking; and also from Acts xxi. 40, compared with xxii. 2, where the Jews expected Paul, who had been accused by Greek Jews, to address them in Greek, but were delighted to hear him speak in the language of the country. Several other hints to the same effect need not here be mentioned. Whether Jesus himself understood and spoke Greek cannot be determined for certain, although it is highly probable; because in Galilee and Perea he was in frequent intercourse with foreigners; because even in Jerusalem, an interview with him was sought by Greeks (John xii. 20), and these surely spoke no other language than Greek; because we must suppose that the conferences between Jesus and Pilate, mentioned in John xviii. 33—37, and xix. 9—11, were certainly carried on neither in Aramaic nor Latin, but in Greek; and because Mary in her conversation with Jesus, John xx. 14, sqq., seems to have made use of the Greek language until she recognized Him as having arisen from the dead, when she instantly returns to the familiar Aramaic, to which, in daily intercourse with him, she was accustomed, and addressed him with the word *Rabboni*. The Apostles, too, being Galileans, must be supposed to be more or less acquainted with Greek, even during the three years of their familiar intercourse with Jesus, although it may have been only at a subsequent period that they, in their vocation as messengers of the Gospel, rendered themselves more perfect masters of it, so as to be able to express in writing their thoughts in that language.

"The Latin language was spoken in Palestine only by Romans, and in the Roman garrisons, and, perhaps, understood by a few Jews.

"The circumstance that Pilate fastened to the Cross the cause for which Jesus suffered death, in the HEBREW, the GREEK, and the LATIN LANGUAGES (John xix. 20), seems to express with accuracy, the relation in which the prevailing languages of Palestine stood to one another. The first was the language of the country; in the next degree to it the Greek prevailed; and last, or in the most limited degree, the Latin,

although it was the language of government. General philology, or the knowledge of foreign tongues, acquired with the view of gathering information from books written in them, was at no period common among the Jews, because, in their estimation, the treasures of all wisdom and knowledge were only to be sought in their own sacred writings."

WILD FLOWERS.

"Not a flower
But shows some touch in freckle, streak, or stain,
Of His unrivalled pencil."

WE are told by One "who spake as never man spake," to consider the lilies of the field.

"Thou bidd'st
The lilies of the field with placid smile
Reprove man's feverish strivings."

This is a precept often overlooked, often forgotten, and unheeded. For some we might say it is a precept which can seldom, if ever, be put in practice: some of those who dwell in large cities having little opportunity of seeing the flowers which spring up unaided by the art of man, owing all their beauty of form and colour to the hand of God himself—

"The beauties of the wilderness are His,
That makes so gay the solitary place,
Where no eye sees them."

But, alas! how many who have the opportunity afforded to them pass by and tread over these sweet children of nature, little thinking of the beauty that lies hid from the careless eye, but which is revealed to those who would know more of the secrets of this wonderful world in which we live.

"There is a tongue in every leaf,
A voice in every rill."

The flowers of the garden attract our attention by their grouping and rich colouring. The flowers of the field do not so readily attract the eye as they are scattered abroad over the surface of the earth, apparently without order or method in their arrangement; and yet, when we begin to study these "wildlings of nature," we see that there are great divisions or groups which belong to particular districts and which constitute the peculiar Flora of these regions. And not only do we see that there is an orderly division into groups, but also in reference to their place in time: we find that the plants of the spring-time give place to those of summer, and these again are succeeded by autumnal blossoms. We might yet further proceed with our division, as those who have given some attention to botany cannot have failed to notice that the plants of one month differ considerably from the next,—many flowers with which we have made ourselves familiar having

disappeared to make room for new forms, which again, in their turn, wither and mix with the soil from whence they sprung.

Amongst plants which vary with locality we have those which rejoice in the open air and bright sunlight of the meadows, and those which seek the shade of the leafy woods. Others are only found on our sea-shores, growing in the sand or on the rocks and cliffs of the coast. The quiet ponds and broad sheets of water also contain their peculiar forms of plant life. One of the largest flowered and leaved plants of our country being the beautiful white water-lily (*Nymphœa Alba*), whose cup-shaped flowers and bright white petals, floating amidst their broad green leaves, form a conspicuous object on the waters of some of our western lochs;—a small edition of its great cousin of far southern waters, the *Victoria Regia*, to be seen in some of our Botanical Gardens.

And now, if we leave the flat and cultivated districts and ascend some of our higher mountains, we shall find a new flora which rejoices in the thin bleak air and the rocky slopes of those desert regions. As we ascend we find vegetation getting more scant, and we have to look very carefully around in order to detect any flowering plant. However, as we reach a height of about 2000 feet we come upon a beautiful Alpine plant, the *Saxifraga Stellaris*, growing erect to the height of about three inches, with its white petals and their yellow spots turned upwards to the sky. It is one of those plants which, for the greater part, are "born to blush unseen;" but, when the eye of the wanderer lights upon one of those small forms of plant life, blooming amidst the mountains drear where all is still—no sound save the plash of the mountain

stream as it leaps from ledge to ledge, or perchance the sighing of the wind as it sweeps around the storm-beaten crags, giving to the mountain mists strange fantastic shapes—then the mind feels that there is still some companionship left, something which links us to the lower world and gives us a new interest in these wild scenes.

And here, too, we are removed from the distracting cares of the every-day world, and are surrounded with new forms and wide views of nature. And thus we gain a greater interest in God's handiwork when we are brought into more immediate contact with the phenomena of nature.

"In every herb on which you tread
Are written words, which, rightly read,
Will lead you from earth's fragrant sod
To hope, to holiness, and God."

On Ben Lawers, in Perthshire, is to be found a plant which grows upon our sea-shores, the common sea-pink (*Aimeria Maritima*). One theory advanced to account for its peculiar position at such an elevation being that, during the glacial period, when the tops of our higher mountains were islands in a tumbling sea of ice floes, that this plant took root as a denizen of those inhospitable shores and now remains still flourishing at its present elevation, the cold air and long-lying snows giving a somewhat corresponding temperature to the climate of its present habitat. As we descend into the valleys and pry into the rocky crevices, or tread with care the slippery watercourses, we shall find many beautiful specimens of ferns. These are not, properly speaking, "Wild Flowers," as the fern is a flowerless plant, but, from their exquisite grace of form and the fine green colour of their fronds, they are well worthy of our attention.

In the life of a plant we see much to remind us of our own existence. Plants grow to maturity, live, and die; they require heat, air, and light, and receive nourishment in order to their support; and indeed plant life is a mysterious phenomenon, some plants being endowed with apparently more than vegetable life. Some open their petals to the morning sun and follow him in his course; then, as he sets in the western horizon, fold their flowers again, as it were, in repose till morning breaks. Others are so sensitive that they at once shrink and contract at the slightest touch. Their organic structure is fitted to bring about the chemical changes necessary for their growth and existence; the wondrous phenomena of the ascending and descending sap, whereby it is elaborated in the leaf and so rendered capable of affording nourishment to the stem and branches; and the absorption of carbonic acid from the atmosphere to be changed into carbon in the

woody fibre of the plant, are among the most interesting facts in vegetable physiology. We have now reached that part of the year in which we may say, "The melancholy days are come, the saddest of the year;" when the flowers which bloomed so bright have faded away, the leaves have fallen from the trees, and vegetable life lies dormant, until the warm breath of Spring shall put new vigour into the seemingly dead roots and stems of our fields and woods. And how strange to think that in winter, when the heat and light of the sun scarce warms and lights our northern latitudes, we are indebted to the plants of far back ages in geological history, which are now transformed into coal, for our artificial means of increasing these scant supplies. And thus we see that the wild plants of our hills and dales are not only worthy of being studied for their own sake, but also for the interesting associations with which they are surrounded.

W. J. M.

THE LIFE EVERLASTING.

MATTHEW xxv. 46.

THE idea of eternity is, in the general view, inseparably connected with that of resurrection. There is on this subject no variance of opinion, so far as the state of bliss is concerned. But some have conceived a difference to exist in regard to the punishment of the condemned. An eternity of misery has seemed to them inconsistent with the goodness of the Divine Being; if not also disproportionate to the nature and duration of the offence. They

have figured therefore that at some time, more or less remote, the condemned will be received into happiness, reformed and purified by suffering. Some, who have not seen their way to this result consistently with the terms of the Divine denunciations, have cut the knot by supposing that, after a certain term of punishment, God will put a period to the woe by a benevolent act of annihilation.

The topic is one which, above most

others, should be discussed without harshness or dogmatism. Yet the truth is too important on this matter to be trifled with, or compromised. It is to be said, I think truly, that, whatever be its intrinsic merits, the theory is one wholly of man's devising, without any warrant from Scripture, but emphatically the reverse. Whatever might be thought of the doctrine, if nothing appeared in Scripture one way or other, the words of Scripture are such as do not afford equal liberty to either alternative. The terms employed in the Bible attribute the same eternity precisely to the happiness of the redeemed and the misery of the condemned. "And these," says the Saviour, "shall go away into everlasting punishment: but the righteous into life eternal;" the same identical word being employed in the original to denote the eternity in both cases. A statement so express as this cannot be summarily set aside on mere speculative conceptions, by beings so ignorant as we are of what is requisite for the ends of God's moral government; and who can only know that whatever God ordains must be wisest, and fittest, and best. In our experience of the Divine administration, the punishment of some has been always found necessary for the due restraint of the others: and for aught we know to the contrary, a perpetual exhibition of penal suffering may be indispensable towards retaining in their allegiance myriads of unrevolted worlds. Sad and harrowing as is the thought of unending misery denounced against a certain number of individuals, more or fewer, it is quite conceivable that, in that comprehensive view of the whole world of intelligence which God alone can take, this may be the *minimum* of infliction necessary for the maintenance of the Divine attributes of justice and holiness—attributes as

essential to the Divine character as are those of goodness and mercy. Nor can the wretched objects of condemnation complain of any injustice in the doom: for they had set before them, in the clearest manner, the blessing and the curse, with at once the opportunity and the power freely to choose betwixt them. More especially, if the future punishment consist of a simple prolongation of those existing sufferings which are at present experienced by sin, without the mitigations and alleviations proper to a state of probation, there is so little ground of complaint in the occurrence of such prolongation, that it might be almost said that it would be strange if anything else should take place. On this supposition, there is nothing but a continuance of sin's natural effects; and to put a period to these would require an active interposition on the part of the Supreme Being, such as those who lie under the penalty have no just reason to expect. There can be nothing more perilous to morality than to cherish the idea that any different duration is to be reckoned on in regard to the future misery, from what admittedly applies to the future happiness. For so disposed are men to pay almost any price for present gratification, that endurance in mere prospect forms at any time a slender obstacle to indulgence; and if that endurance is looked on as a thing of limited, even though of indefinite, duration, it will be a scarcely perceptible barrier against vicious inclinations. Considerations such as these give weight and edge to the direct statement of Scripture, read according to the natural meaning of the terms employed; and the statement so corroborated—indeed, even without the corroboration, the simple statement itself—should be found sufficient to exclude the dogmatic assumption of the contrary,

often so boldly enunciated. He who, with the words of Scripture before him, pointing to a duration of punishment undiscriminated in its eternity from the happiness of the blessed, proceeds on a mere theory of his own to limit the endurance of God's righteous judgment against sin; and who acts on the footing of such a limitation, encounters, to say the least, a peradventure as awful as can be risked by any created intelligence.

The idea of eternity is, even with the religious and right-thinking, often held in a way which requires somewhat of correction. The view, for instance, which is most commonly taken of heaven, prominently, if not exclusively, represents it as a place of rest. It is not difficult to account for this. The toils and cares of earth produce so much fatigue and weariness, that we are led to consider repose as the most delightful of all contrasts; and from desiring a heaven of such a character, we straightway proceed to depict it. It is undoubtedly true, and most comforting it is to think, that in heaven there will be rest to the redeemed from earth's wearying anxieties and labours. Perhaps no text comes home with such power to the heart as that which says, "There remaineth, therefore, a rest to the people of God." But it is an error to suppose that the bliss of heaven will consist exclusively of repose. Those who think so forget that activity is an element of man's nature, wholly ineffaceable. There is sufficient proof of this in his constant resumption of action, so soon as repose has enough recruited his strength. Indeed, activity is a proper characteristic of all finite and servient intelligences; for to these, exertion and transition are necessary for the discharge of their functions; power and repose belong in perfect union only to Him who fills all space

with His presence, and does all things by the simple exercise of His will. The abode of bliss will, judging from all reasonable analogies, be a scene of incessant activity; but activity so entirely freed from the accompaniment of diminishing strength, that exertion will not lead to fatigue; and activity will possess in its exercise all the enjoyment of repose.

We cannot but suppose that those exercises of intellect which were legitimately pursued on earth will be prosecuted in the abode of happiness by the invigorated soul, possessed, as it will now be, of means of information and power of acquisition formerly unknown. Not improbably, a part of the future punishment of the wicked will consist in a direct contrast to the mental strength and success of the region of bliss; in a compulsory termination of the bright career of intellect; a darkness and ignorance never broken on the subjects most desired to be known; yearning efforts after fuller apprehension ever falling back into failure. Intellectual exercises have been looked on at times with suspicion by religious persons, as if they had a tendency to withdraw the soul from Divine contemplations. But this has in great measure arisen from their too frequent exhibition by men of unsanctified intellect. In themselves they are calculated, in the very highest degree, to strengthen the relation between man and the Supreme Intelligence; from whom the power of intellect is derived, and to whom all its exercises should bring the return of thankful acknowledgment. There is no branch of knowledge, now lawfully inquired into, which may not reasonably be considered as a subject of heaven's researches; every act of the intellect being made—by direct reference to the Divine Being for guidance, or

in gratitude—an act of devout homage and praise. Chief, doubtless, amongst the inquiries will be those which regard the nature and attributes of God, and His dealings in providence and redemption. And how grand may be the result of such inquiries: the darkest parts of the Divine dispensations all made plain; the conception of the Divine Trinity clear, perhaps, as that of the Divine Unity; the mysteries of redemption seen in the aspect of common facts; the solution of that greatest of human difficulties, the reconciliation of God's predestination with man's free agency, simple as the solution of the riddle which puzzles childhood. In the soul's acquisition of knowledge will be found a material of activity exhaustless as eternity itself; for no finite intellect can attain to all which may be known: something will still remain in God's infinity, to afford to the inquiring spirit unending employment, and in that employment itself unending happiness.

The exercise of the affections will, still more clearly, if possible, than that of the intellect, occupy and govern the activities of the state of bliss. And the objects of these affections will be so largely the same as now, that our existing sentiments may, under the necessary abstraction of earth's intermingling taints, be considered as substantially those by which we shall be actuated in a higher destiny. There shall be still the same God, the same Redeemer, a surrounding society of fellow-beings of the same race. Our right feelings towards these shall be in heaven the same as now, but exemplified in purer emotion, and acts of unmingled duty. We shall have communion with God, direct and immediate intercourse with our Father in heaven, free from all by which here the intercourse is obstructed and saddened. We shall talk and walk with the Saviour, as

was done on earth by the disciple whom Jesus loved. With regard to our fellow-beings of the human race, we shall not indeed sustain towards them those relations created by earth's circumstances: but it would be wholly contrary to the analogy of the Divine proceedings, did we suppose anything else than that the bonds which united Christians on earth shall remain in all which they had of the pure and ennobling; adding, to the general fellowship of holy beings, the delights of special intimacy and companionship. We cannot at present figure what the peculiar employments of the state of bliss shall be; but we know that all employment shall be in work done for God; shall be impelled by devotedness to God's will; and filled to overflowing with the all-pervading love characteristic of heaven's inhabitants. Whether, in the wide extent of creation there shall still exist some world of woe, requiring the ministrations of a higher order of beings: whether there shall still remain moral intelligences to reclaim from sin, and uphold in virtue: or whether there shall be nothing left to God's redeemed but to form the instruments of Divine energy in diffusing happiness through an universe of bliss, there will be room for labours of benevolence of an infinite variety and endless continuance. Not improbably, the punishment of a state of condemnation will here also in part consist of a direct contrast to all this: a compelled cessation of activity, which yet is not rest, but unavailing restlessness; sentiments towards God and the Saviour composed at once of aversion and despair; foul feelings in the bosom, retaining only their power of inflicting pain and self-aborrence: a surrounding course of wicked beings, all, without a single exception, under the influence of earth's worst and most

malevolent affections; "hateful, and hating one another."

Akin to the error which presents heaven exclusively as a place of repose, is the error which depicts it as exclusively a place of worship. Worship undoubtedly there will be, and worship of the loftiest character. But there will be service as well as worship: and service so performed as itself to be essentially worship. Perhaps the error in question has been in some measure fostered by dwelling on the picture presented in the closing book of the Bible, in which the place of bliss is portrayed in the aspect of a wide-extended scene of devotion, with the throne of God raised before the eyes of the worshippers, and the Lamb in the midst of it; and the angels and the elders falling down before it; and the myriads of the redeemed standing round, clothed in white, and with palms in their hands, singing a song of praise to Him who washed them from their sins in His blood. But, without inquiring how much of this belongs to merely figurative exemplification, it may be enough to say, that there is here intended to be given, not an account of heaven in all its details, but a representation of heaven in one of its most striking aspects. The representation is, so to speak, a generalization of heaven: a picture taken at one particular point of time, the most favourable for displaying the essential characteristics of the scene. But the Book of Revelation itself affords ground for inferring that active duty is in heaven intermingled with high-wrought devotion. For those very spirits who are at one moment before the Throne in the act of worship, are forthwith described as hastening away to acts of service. There are the angels "standing on the four corners of the earth, holding the four winds of the earth." There are the angels sounding the trumpets

which declare God's successive dispensations. There are the angels who pour out the different vials of God's wrath. The inspired Evangelist "saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people." These are again only special instances of service, but they demonstrate that with angels service and worship are interchangeable: and in this alternation of devotion and duty, as in other characteristics, the redeemed may be well supposed to be "as the angels which are in heaven."

There is, if not a thought concerning heaven, at least a phrase often used regarding it, of a misleading tendency. We are accustomed to speak of heaven as forming the abode of perfection. We scarcely ever make reference to heaven without perfection being set forth as its grand characteristic. There may be no harm in this: indeed, we only do what Scripture authorizes, when we so apply the epithet, provided that in doing so the right meaning is attached to the word. In a relative sense, perfection may be justly ascribed to the state of bliss. There is in heaven a fulness of joy and a height of attainment which, compared with earth's scanty experience and miserable shortcomings, may allowably be spoken of here below as the perfection of human happiness and of human excellence. But perfection in the absolute sense belongs to God only. Progression, not perfection, is the attribute of all finite intelligences. Heaven will to the redeemed be a state of progression; in knowledge, in holiness, in happiness also; for progression in knowledge and holiness must ever be accompanied by increase of happiness. In its accumulating stores of knowledge, the

soul will be ever rising higher towards the Supreme Intelligence. In its increase of moral excellence, the soul will be ever growing in likeness to the God of unspotted holiness. From the first doubtless it will possess that entire accordance with the Divine will, which will ensure the absence of all transgression: but, in the continued discovery of new points of adaptation and fresh methods of service, it will find a conscious expansion of moral being, a sensibly increased union with the Divine nature. From the first it will possess that peace of God which passeth understanding, from which all intermingling sorrow shall be for ever removed; but every fresh point of advance, whether intellectual or moral, will bring a keen sense of enjoyment which shall be always perceptibly adding to the store of happiness. So will heaven be found a scene of continual progress.

And as one result of the regeneration of his nature, man will now discover that it was the mistaken conception of fallen humanity to place his happiness in attainment and possession: that the true happiness of the finite being is to be continually advancing toward the Infinite; and whilst consciously growing up towards the Godhead, still to have that feeling of distance and subordination, which keeps it in

its true place of adoration and dependence.

The thought is of great practical importance, both in the way of clearing Christian belief, and of stimulating Christian activity. Nothing can be more vague and indefinite, and therefore practically more unimportant, than the general idea of perfection, which is that in which the mind so frequently rests on the subject of heaven. But heaven is presented in the aspect of a definite and intelligible reality, when we view it as simply the continuance, under better and brighter auspices, of the same progressive course in Divine knowledge and holiness, on which we have entered here. Our removal to the future state then comes before the mind in the character which truly belongs to it, as simply the removal of our existing selves to a better country, in which to live and work for God, as we yearned to do on earth, with an ever increasing success. The prospect stands before us with all the vividness of what is known and understood; and, in place of shrinking into the oblivion of an unintelligible mystery, heaven becomes the subject of clear and constant contemplation; preparation for heaven is the urgent and unceasing work of every-day existence. —*Lord Kinloch: "Studies for Sunday Evening."*

THE CHURCH IN THE FOREST.

On the river Oise, some twenty miles east of Creil, the large junction on the Northern of France Railway, 42 miles from Paris, stands the town of Compiègne. Southwards, eastwards, and westwards of the town stretches a vast forest, laid out, and in part

planted, under the first Napoleon, by the labours of some of his English prisoners, and now periodically visited by the Emperor and the Court, that they may enjoy the pleasures of the chase.

Extending over 46 square miles

of gently undulating ground, intersected in every direction by well-kept avenues, with guide-posts at the cross-roads to direct the visitor, this forest is admirably adapted for a summer's ramble or an autumn's ride. Game is even now tolerably abundant, owing to the strict forest laws; one can scarcely walk for an hour without lighting upon the recent tracks of the wild boar, or catching a distant glimpse of stag or fawn. Beech and oak are the prevailing trees, and in every direction the eye of the traveller is delighted with new vistas of beauty, as the silvery trunks cross each other in endless succession, and the leafy canopy is lit up with a thousand tints by the dancing sunbeams, throwing as many varied shades on the boughs around.

At various points on the outskirts of the forest lie several small isolated towns and villages, St. Sauveur, St. Martin, Cuise-la-Motte, Pierrefonds-les-Bains, Chelles, and others. Their inhabitants are sunk in the darkness of a Roman Catholicism of a low and debasing type, and it is only within the last twenty years that the light of the Gospel has arisen in their midst. An earnest, zealous Baptist brother, M. Lemaire, was one of the first to bring to this benighted region the glad tidings of great joy. He has had to struggle alone against a great mass of ignorance and indifference, as well as not a little hostility on the part of the priests and some of their followers.

The extent of the field, too, added to the difficulties of the work. A toilsome walk of four hours or more across the lonely forest is necessary to enable him to visit the more distant villages, and this in more than one direction. But God has blessed his faithful efforts, and has raised up, by his instrumentality, in this

wide field, a church of about eighty members. Owing to the great distances, they are not able all to assemble at any one place, but hold small meetings in the villages above mentioned, which M. Lemaire visits regularly once a month, performing most of the journies on foot. At other times, some member of the church conducts the service.

The head-quarters of the church are at St. Sauveur (Oise), a small town or village of over 900 inhabitants, about nine miles from Compiègne. Here M. Lemaire rents a small house, in one room of which, fitted up with chairs, forms, and a desk, the members living within reach assemble from week to week. The room would accommodate, if properly furnished with rough chairs, nearly 150 persons; it is light and airy, and is entered from a courtyard opening by gates on to the main street, not far from the centre of the village, so that in many respects the situation is all that could be desired.

A few weeks ago it was our privilege to spend a Sunday with these earnest Christian brethren. At 11 o'clock we began the services of the day by a prayer meeting, the prayers offered being simple, earnest, and full of Christian life. The singing, too, was hearty and real.

After an interval, the children of the members assembled, at one o'clock, for the Sunday-school, and at two o'clock the afternoon service began. This was attended by upwards of forty persons, who joined in the psalmody with heartiness, and listened with great attention to a simple Gospel address from their pastor. Afterwards, the members present, thirty or more, retired into an adjoining room to hold a short church meeting.

At half-past seven a still larger number assembled. Several of our

English Revival Hymns, translated into French, were sung with evident appreciation, as expressive of their rejoicing in salvation, and then M. Lemaire expounded clearly and plainly the third chapter of Genesis. Afterwards, several favourite hymns were called for, and sung with much fervour, the brethren being loth to separate: it was indeed good to be there. One could not help feeling sure that this church is called to a great work in that hitherto neglected district, where it is the only Protestant agency in the field.

The church is composed, almost without exception, of poor mechanics and agricultural labourers, whose means are too scanty to enable them to do much towards the support of the work. Nevertheless, every member contributes something, so that by the help of an annual grant from a Mission Committee in America, they are just able to meet their current expenses, including the support of the pastor and the rent of his house. The house is held on lease for six years at a low rent, but at the end of that time will probably have to be given up.

It would be a great advantage to the work if they could secure for themselves a permanent footing in the town by erecting on freehold land—which can be easily and cheaply obtained—a place of worship of their own, and a house for their pastor. This, however, including the ground, would cost over £320, and it is feared that this sum could not at present be obtained. The house in which they now meet might be purchased, with the freehold, expenses included, for £180, and as it is in many respects convenient, it is thought by their friends that this would be the better course to pursue. Otherwise, in a few years they will be compelled to seek a

new home, and it is not every landlord who would let them have a place for Protestant worship at this price.

But as these brethren are already doing as much as they can for the support of the work, they are forced to look abroad for the necessary means to carry out this undertaking. Should not we English Christians, whom God has so richly blessed, extend a helping hand to our poorer brethren, by endeavouring to raise this sum for the friends at St. Sauveur? Of the reality of their Christianity they have given proof by standing firm against the attacks and the persecutions of their Roman Catholic neighbours. The last piece of injustice was the alteration, by the priest, of the rules of the village sick club, to which many of them belonged, so as to eject summarily, without compensation, all who should “become apostate by receiving heretical baptism.” When this became known the Protestant members resolved to retire in a body, and found a Protestant club, though they thereby lost their savings of years. This club has been founded two months, and seems in a fair way to succeed. The energetic action of these brethren has been approved of by their neighbours, and the conduct of the priest loudly condemned.

Contributions towards the purchase of the house will be thankfully received by Mr. H. J. Benham, 50, Wigmore Street, London, W.; or they may be placed to the account of “The Church in the Forest,” at Sir S. Scott, Bart., and Co., Bankers, Cavendish Square, W.

[The Editor strongly commends to the attention of his readers the case of the Church at St. Sauveur, and hopes they will aid Mr. Benham in his laudable effort to strengthen the labours of the humble but honoured brethren in the Forest Church.]

TEXTS AND THOUGHTS.

My presence shall go with thee, and I will give thee rest.—EXOD. xxxiii. 14.

What needed Moses to know more of the way than that? In all his walk and travel God would be ever present with him, to guide all his steps—the light before him, the shade at his right hand. This was enough for Moses: and it is enough for us in our no less perilous journey through the waste howling wilderness. If we walk with God, if we enjoy His presence in all our way, it is well with us—we are safe, we have rest. All men walk not alike with God. Some

“Leap exulting like the bounding roe,”

in the joy of their hearts and the fulness of their grace. Others move on with strong, but staid and steady pace; and some walk lamely, and struggle on with pain and labour; but they all walk—and if they keep God’s presence with them, they are all safe—for all walk with God.

DR. J. KITTO.

God is love.—1 JOHN iv. 8.

His name—that by which He is known—is not “Power,” but “Love.” Love guides His omnipotent power, employs His unerring wisdom, regulates His perfect justice, and itself constitutes His majesty. This is the greatness of God—the greatness of His love, which is finite, yet so infinite; which a little child can take into his heart and feel, but which an archangel cannot take into his mind and comprehend. It is this greatness of love which is revealed in every

page of Scripture, and in all its glory in Jesus Christ, and which is known in the experience of every friend of God.

NORMAN MACLEOD, D.D.

To-day if ye will hear His voice.—Ps. xcvi. 8.

Now is your time. The future is God’s. Man, of all God’s creatures, has the mightiest and most important of matters to attend to, and he has never more than the present moment in which to transact it. And if that present golden moment be neglected, who can tell but that the day of life may outlive the day of grace, and a wearied God may say, “My Spirit shall not always strive.” “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.” It is the unalterable decree of God, written a hundred times in His Book, and stamped with the seal of heaven’s high authority, that a man must be converted, must become as a little child, must repent, must believe the Gospel, must be a new creature, else he shall never see the kingdom of God. R. NICHOL.

God so loved the world, that He gave His only-begotten Son.—JOHN iii. 16.

Everything about the scene on Calvary fills me with amazement. The gift of such a Saviour; the

patience of the Sufferer, the forbearance of God: the fact that no thunder rolls, and no lightnings flash, to strike the crucifiers of His Son to death; the fact that no angelic legion appears to seize and bear Him away from the Cross; the fact, that in that *unnatural* night no angel of death goes, as through the hosts of Sennacherib, to smite the murderers; the fact that He lingers on—and lingers on—while the blood flows drop by drop, and stains the tree, and His body, and the ground, until life wears away—and He dies—O, 'tis wonderful! It stands alone; and I desire to stand alone—to close the eye on all other scenes of love and suffering, and look there till my heart is full, and I learn the height, and depth, and length and breadth, of the *love of God!*

ALBERT BARNES.

And hope maketh not ashamed.—ROM. v. 5.

The Christian never finds this world to be his rest. He is called to a life of labour and difficulty; of mortification and reproach; and his afflictions are many. But he possesses one incomparable advantage; he has a hope full of immortality. This renders every duty delightful; this teaches him "in whatsoever state he is, therewith to be content;" this enlightens his darkness, and alleviates his sorrow. Like a helmet of salvation, it guards his head in the day of battle. Like an anchor of the soul, it holds and secures him in the storms of adversity. Like a pleasing companion, it travels with him through all the tediousness of the wilderness, and often reminds him of his removal from this vale of tears to "the rest that remains for the people of God." He is saved by hope.—WILLIAM JAY.

Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee.—LUKE xxii. 31, 32.

The great adversary is ever at work; but he works as it were in chains. He cannot go a step beyond the permissive will of God. He cannot touch Job's property, or children, least of all his person, without a commission. He may *desire*, but his desire shall only be gratified as it agrees with the Lord's own purposes. Temptation, *to us*, looks like the rolling, roaring sea; but as the sea hears the voice that bounds its fury, "Thus far shalt thou go, but no farther," so the rage of Satan is restrained and limited. Great as he is, he is under government; and the reins of that government are in the hands of Him who has said, "I am He that liveth, and was dead; and lo! I am alive for evermore, Amen; and have the keys of hell and of death."—DANIEL KATTERNS.

For Christ is not entered into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us.—HEB. ix. 24.

It is the knowledge of this relieves our fears, and makes us feel at home with God. If Christ be still in heaven, if He be still appearing there for us, what more do we stand in need of to speak peace to our souls? We know that our High Priest remaineth the same for ever. He cannot change. It is the thought of this that preserves our peace unbroken in the midst of this changeful world, and these still more changeful hearts. "He is our peace," for "He has made peace through the blood of the cross." By that blood He has brought us into the sanctuary, and by the all-availing ministry of His unchangeable Priesthood, He keeps us there as in our proper, our paternal home, where all is reconciliation, and from which we shall go out no more.—HORATIUS BONAR.

We that are in this tabernacle do groan, being burdened.—2 COR. v. 4.

He is a stranger to Divine grace whose imperfections are not his afflictions. The Christian mourns over those infirmities which are not even viewed by others as sins; such as wandering thoughts and cold affections in duty. He has a renewed and tender conscience; and, like the apple of the eye, a mote will pain it. To love purity, and feel pollution—to be eager to advance, and to be hindered by baffling detentions—to wish to be a “workman that needeth not to be ashamed,” and never be able to put anything out of his hand that is not marred and spoiled—to love the Saviour, and yet grieve His Holy Spirit, and pierce the very bosom on which he leans—here is enough to make him groan, being burdened. “It is said of that beautiful bird, the bird of paradise, that when it is caught and caged, it never ceases to sigh till it is set free.” Just such is the Christian.

WILLIAM JAY.

When ye come to appear before me, who hath required this at your hand?—ISAIAH i. 12.

It should never be forgotten that, if largely introduced into the act of religious worship, the refinements of art may become to multitudes, not the means, *but the end*. Instead of walking by the *light* you kindle, many, gazing on the beauty of the lamp, will stumble in the Christian path. Too studiously adorn the sanctuary and its services; obtrude an artificial beauty on the eye and sense of the worshipper, and you will surely lead to formalism and self-deception. The artistic splendour of ritual may kindle many hearts with emotion, but it will be with unhallowed fire. Better that the world should stay away than join Christ's ranks on false pretences;

better that the hearts of men should remain utterly cold, than that, warmed by spurious feeling, they should deem themselves inspired by a pure and holy flame.”

JOHN CAIRD, D.D.

Take therefore no thought for the morrow . . . Sufficient unto the day is the evil thereof.—MATT. vi. 34.

What does your anxiety do? It does not empty to-morrow of its sorrows; but it empties to-day of its strength. It does not make you escape the evil—it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day, for every day has its own burden. Do not drag the future into the present. We have always strength to bear the evil when it comes. We have not strength to bear the foreboding of it. “As thy day thy strength shall be.” God gives us (His name be praised)—God gives us power to bear all the sorrows of His making; but He does not give us power to bear the sorrows of our own making, which the *anticipation* of sorrow most assuredly is.

ALEXANDER MACLAREN.

For who hath despised the day of small things?—ZECH. iv. 10.

Do the angels despise the day of small things? If they did, they would suspend the expressions of their delight till they beheld the redeemed sinner approaching the gates of the celestial city, in the perfection of his graces. Instead, however, of waiting for the termination of his career, they rejoice with unutterable joy at its commencement, and from that moment become, with delight, “the ministering spirits” of the new-born heir of salvation. Nor does the mysterious, mighty *enemy* of God and man, look with contempt upon the beginnings of religion. The

first tear of penitence which drops from a sinner's eye fills him with alarm, and sets in motion all his craft and power to resist the growing work of grace. J. A. JAMES.

—
 † The harvest is passed, the summer is ended, and we are not saved.—JER. viii. 20.

Could man retrace his steps, and repair his follies, life would be a different thing. But the journey of life is like that of a man who is passing through a land full of diamonds

and gold, to be traversed but once, and where they diminish in beauty, in number, and in value, every step he takes. What if he should pass over all that journey, and not have gathered a diamond or a particle of gold! Thus travels a man over the journey of life, charmed by some trifle that turns off the mind from its great object, until life is ended—the harvest is passed, the summer is ended, and the soul is not saved.

ALBERT BARNES.

THE ELOQUENCE OF OUR FATHERS.

No. I.

THE FIRST AND SECOND COMING OF CHRIST.

Extracted from an Address delivered by the Rev. John Ryland at the grave of Dr. Gifford, on Friday Morning, July 2nd, 1784.

CHRIST in His first appearance in our world, came as a little infant; but in His second, He will come in the fullest grandeur of a God.

He came at first into a stable, and was laid in a manger; but in His second appearance He will come to sit on a great white throne, formed of fleecy clouds, and burnished with the gold of radiant sun-beams. He came at first to be driven by a tyrant into Egypt; and to be had in obscurity in Galilee, the meanest part of Judea. He came to work like a carpenter, and get His bread by the sweat of His brow; although His hands built the lofty structure of the universe. He came to live all His days in poverty, but He will come to make millions eternally rich; He came to be poorer than the foxes which have holes, and the birds of the air which have nests, but the Son of Man had not where to lay His head. He came to suffer dishonour from the sons of worldly wisdom, to travel many wearisome journeys, to suffer hunger and thirst; and all His days to be a man of sorrows and acquainted with grief. He came to be valued at the price of a pagan slave; to be undervalued below Barabbas, a sedi-

tious murderer; to receive slaps on the face by the meanest servants in the house of the high priest. He came to be set at naught by Herod and his blustering and haughty men of war; and He that upholds all worlds had His hands tied to a pillar like a thief. He came to be mocked in all His offices; as a Prophet they blindfolded Him, and then scornfully cried, "Prophecy who it is that smote ithee." As a Priest, "Save thyself and us; He saved others, Himself He cannot save." As a King, He was crowned with thorns, had a cane for a sceptre put into His hand, and then they snatched it from Him to beat the thorns into His head. They further derided Him as a King, when He was clothed with a shabby old red cloak that was cast off by some of the officers. He was made to bear His cross alone, which you do not find was the case of the two thieves; and after He had borne His cross He was nailed to the cross He bore. He was placed between the thieves as though He was the most guilty of the three, and hung up between heaven and earth as unworthy of both.

When He first appeared in the world, He came to be bathed in His own blood

in the garden; He will come to enjoy the utmost purchase of that blood—that is, the eternal happiness of His people.

He came to be filled with astonishment and terror, as the original word implies; but He will come to fill the redeemed world with wonder and joy, and to fill the wicked world of men and devils with terror and astonishment.

He came to feel His soul exceeding sorrowful, even unto death; but He will come the second time, with infinite joy, in the salvation of all His dear people.

At His first coming, He appeared in the high priest's hall; at His second, He will appear from the highest heavens. At His first coming, He stood at Pilate's bar; at His second, Pilate must stand at His bar. At His first coming He stood before Herod and his bullies to be mocked; at His second, Herod and his men of war must stand before Him to be tried for eternity.

"Now, Caiaphas, charge Him again with blasphemy, and rend your clothes afresh!" "Now, Pilate, bind Him, and scourge Him once more!" "Now, Herod, treat Him and mock Him as a fool!" "Laugh Him to scorn!" "Put another purple robe on His shoulders, and, with your men of war, set Him at naught; reduce Him to nothing once more!" "Barabbas, now hold up your head, and rise once more above Jesus of Nazareth—Jesus the despised Galilean; and swell with pride to think that you are released and honoured, while Jesus is degraded and condemned!"

"Judas! Judas! sell His blood once more! Sell Him for thirty pieces of silver; at the price of a slave. Give Him another traitorous kiss! Go up to Him, not in the garden, but on His great white throne; say, Hail, Master! Hail, Master! and kiss Him! Why, man, do you boggle? Why do you shiver? What! not able to reach him! Not dare to kiss him once more! Once more! Why, what is the matter, Judas? Ah, thou perfidious traitor! thou wretch! thou most abandoned, cursed, ungrateful monster! it is all over with thee for ever and ever."

Come, ye Jewish rabble, cry out, now you see Him upon His throne, Hail, hail, King of the Jews! Follow him afresh, and with the most violent vociferations exclaim "Crucify him! crucify him!" Now, soldiers, stab Him to the heart once more; plunge your spear into His bosom, and say once more, what probably you said before, "Curse the Jewish impostor; let him bleed."

When Christ first appeared, He came to be so poor as to want twopence to pay the tribute. In His second coming, He will show that He has bought a whole world with the price of His precious blood. He was valued at thirty pieces of silver by the Jewish rulers, but His blood is valued by God himself above the whole creation. He came to offer up a sacrifice of infinite value to reconcile us to an injured monarch; and He will come with all the effects of that sacrifice before his throne.

He came to meet an inexorable judge, determined not to spare Him, and awaking the sword of God's justice to smite Him: and He received the dreadful sword into the tenderest feelings of His soul. Our guilt and punishment were exacted of Him, and He was made answerable.

In this character of a surety, God's justice combined the whole creation against Him. The sun hid his face, and He was wrapped in darkness; the earth shook under His feet—the devils were let loose upon Him; that was their hour and the power of darkness. God withdrew the light of His countenance: He cried out, "My God, my God, Why hast thou forsaken me?" The full cup of God's wrath was put into His hands, without the least cordial of mercy: God spared Him not, He drank it off to the last dreg, and ceased not to drink till He could say, "It is finished." But at His second appearance He will come to enjoy all the sun-beams of His Father's countenance. Instead of the sword of Divine Justice in His heart, He will have the sceptre of the world in His hand; and instead of passing under sentence of condemnation, He will come to give all the millions of

His people eternal absolution. At His first appearance, He came to rescue the thief upon the cross, out of the jaws of the great murderer; and He will bring that thief with Him, as a proof of His victorious power to save.

He came to grapple with Death on the cross; and that horrid monarch was armed with all his terrors: he had his full force upon Him, and darted his sting with such violence and vengeance into His whole frame, that he struck that sting through His body and soul into the cross, and could never draw it out any more; so that the King of Terrors has never been able to bring his sting to the death-bed of a Christian, nor will he to the end of the world.

But this was not glory enough for our Almighty Conqueror; He went down unto Death's dark dominions, fought him upon his own ground, tore his crown from off his head, broke his sceptre to shivers, and with the triumph of a conquering God, He said, "O Death! I will be thy plague. O Grave! I will be thy destruction." And now the Christian can follow his Divine Conqueror, with the triumphant apostrophe of the Apostle Paul: "O Death! where is thy sting? O Grave! where is thy victory?"

On the third day our Lord rose from the grave; and after staying forty days with His dear people, He ascended from Mount Olivet, amidst a hundred millions of angels, to His Father's throne. But who can tell the mighty sensations of joy His soul must feel on His first sitting down in the midst of the throne, when He looked all around heaven, and saw millions who had been saved on the credit of his death before His incarnation? Who can tell the mighty sensations of His Godlike soul, when He took a prospect of the whole globe of our earth, and viewed it as His own, by purchase as well as by creation; when He viewed Bethlehem, and the stable where He was born, the manger in which He was laid: Egypt where He was nursed: Galilee where He worked for His bread: the river Jordan where He was baptized: the wilderness where

He fasted forty days among wild beasts: the place where He conquered all the devil's temptations: the Sea of Genesaret where He trod the waves and calmed the tempests: the mountains on which He preached and prayed: the towns and villages in which He performed the wonders of His power and goodness: the city and temple of Jerusalem where He proclaimed salvation, and invited thirsty souls to drink in immortal life and happiness?

Who can tell the mighty joys of His soul, when from His lofty throne He viewed the Garden of Gethsemane, where He was sore amazed, and in an agony sweat blood—when He viewed the high priest's hall, where He was slapped on the face by the common slaves—Herod's palace where He was set at naught, and treated as a mock King—Pilate's judgment-seat, where He was doomed to death; and the pillar at which He was scourged—the street He went through with the cross under which He fainted—when He viewed Calvary on which He died—and the tomb in which He was buried—when He viewed the mighty proofs of His Godhead in rising from the dead—when He viewed the places where He had the sweetest interviews and converse with His dear friends for forty days—when He viewed Mount Olivet from which He ascended to His present dominion and glory?

Who can tell the unbounded triumphs His soul felt within Him, when He looked into the dark profound of hell, and saw Satan, with all his legions, routed and absolutely conquered; hell for ever quenched for His people, the horrible gates bolted, so that no believer shall ever come there?

Who can tell His mighty sensations of joy at the day of Pentecost, when the Holy Spirit poured out His rich graces and gifts on the Apostles—when, by one grand action, He snatched three thousand souls from the jaws of hell, tore down the image of the devil from their hearts, and impressed the lovely image of God in its stead—and viewed His increasing empire through all nations to the end of time?

Reviews.

Sermons Preached in Manchester. By ALEXANDER MACLAREN. Second Series. London: Macmillan & Co., 1869. Pp. 336.

TO MANY of our readers the announcement of a second series of Sermons by Mr. Maclaren was extremely welcome, and for some time past they have eagerly awaited its appearance. It is just such a volume as might have been expected from the character of its predecessor, to which it is in no way inferior. If at first sight it does not seem to have the same degree of freshness, this is, doubtless, because we are familiar with the author's modes of thought and expression; while, on a second reading, the distinctive features of the present volume come more boldly into view. To give a minute and elaborate criticism of its contents is beyond our purpose, and would indeed be superfluous. Mr. Maclaren is unquestionably one of the foremost preachers of the age, and in his own style has probably no equal. He possesses all the chief requisites of a powerful speaker, and combines faculties which are not often found together, at least in equal harmony. There is in his mental vision an uncommon subtilty and breadth. He pierces to the very heart of his subject, sees at a glance its principal phases, and follows it to its remote consequences. As a thinker he is both independent and original. At the same time his mind is well stored with the results of careful research. The deeper problems of life he has studied not only for himself, but as they have been apprehended by the great teachers of all ages. His mind, re-acting on what he reads, presents it in new combinations, and often with increased power. His style is peculiarly his own, and is marked by as strong an individuality as either Carlyle's or De Quincey's or Macaulay's. For clearness and force, for power of arresting the

attention and fixing itself on the memory, it cannot, we think, be surpassed. Its worth is greatly enhanced by its choice and telling imagery. It is not merely that Mr. Maclaren constantly employs metaphors and analogies—they are wrought into the very texture of his composition. He has the eye of a true poet, a brilliant and well-trained imagination, to which the visible world is full of types and representations of our inner life—a vocabulary of symbols, shadowing forth the laws and processes of the spiritual kingdom. He often compresses into a single sentence what most men would require a paragraph to say, and in consequence his sermons are eminently suggestive. But after all, Mr. Maclaren's great characteristic is his *intensity*. He throws into his work the full energy of his nature, and it is impossible for his readers to escape the contagion of his enthusiasm. His deep and all-absorbing earnestness gives him a power which few possess. Plainly there is here no "insufficient quantity of being."

The subjects of the Sermons are various, and are adapted to almost every complexion of human want and aspiration. The truths of the Christian revelation are presented in well-proportioned order, so as to impress the mind with a sense of symmetry and completeness. The theology of the volume is decidedly evangelical, but the moulds into which it is cast, the arguments and illustrations by which it is enforced could have been employed only by a thoughtful and cultured mind of the nineteenth century.

Our estimate of these sermons is very high, but we feel sure that it will commend itself to all careful and candid readers. The first volume has reached its fifth thousand, and we shall be surprised if an equal success is not in store for the second.

Notes, Critical, Explanatory, and Practical, on the Book of Psalms. By ALBERT BARNES. In three volumes. London: E. Knight, 90, Bartholomew Close; Hamilton, Adams & Co., Paternoster Row.

NO LIVING expositor of the Word of God has written to such multitudes as the venerable author of this Commentary. Forty years ago he gave the Notes on the Gospels to the Churches, and having since published successive volumes on the Epistles, and the Books of Job, Isaiah, and Daniel, bowing under the infirmities of old age, he now terminates his labours as a Commentator with the three goodly and useful volumes which are before us. More than half a million of Barnes's Notes have been sold in the United States, and assuredly a still larger number in the British Isles and the English-speaking colonies. It is a fact worthy of notice by young men, that the whole of these Commentaries have been penned by their author in the early hours of the morning, his daily task as he tells his readers, "uniformly closing as the hour of nine was reached." And now the good old man who has so faithfully "served his generation by the will of God," with expressions of gratitude for the success which has attended his labours, resigns to younger heads and hands, the work with which his name is identified throughout Christendom.

When Mr. Barnes commenced his labours, the exegetical study of the Word of God was as yet in its infancy, and probably none of the numerous writers who have since contributed to Biblical literature have rendered such eminent service as he.

By the eclectic school of the higher criticism, he is not regarded as one having authority. In humbler but more useful walks he has achieved successes which the most erudite might envy. Diligent and painstaking in consulting the works of his predecessors, fairly skilled in the languages of Scripture, and untiring in perseverance, he has distilled in the alembic of common sense the elaborate productions of writers who have wanted the skill that

could adapt their works to the Sabbath-school teacher, the local preacher, and the large number of intelligent readers of the Bible who do not profess acquaintance with Hebrew and Greek. Thoroughly evangelical in his belief, and devoutly earnest in the prosecution of his labours, the tone which pervades them is eminently good. The calm and dignified style which becomes a commentator of the Bible, he has however sometimes laid aside, and has stooped to the employment of illustrations scarcely worthy of importation into the sacred arena in which his work has been performed. It is, for instance, somewhat irrelevant to the topic in hand that an Introduction to the Psalms—which is, albeit, characterized by considerable vigour of thought, and the result of great reading—should include such questions as these:—

"How can a man engaged in the manufacture and sale of intoxicating drinks pray?"

Very quaintly in the same connection, Mr. Barnes tells us that, "It is lawful and proper for a *hang-man* to pray." Alcohol, tobacco, and baptism by immersion, have always disturbed the gravity of Mr. Barnes's pen. He has said much that is forcible of the two former, and much that is feeble and foolish of the latter. But we have naught but sentiments of respect and thankfulness toward the good old scribe, and turn with pleasure to the sensible words which follow:—

"The Psalms are so rich; so full of meaning; so adapted to the wants of believers; they so meet the varied experiences of the people of God, and are so replete with the illustrations of piety; they so touch the deepest fountains of emotion in the soul, that so far as most of these points are concerned, a *Commentary*, considered as an additional source of light, does not differ materially from a candle considered as affording additional splendour to the sun. What a man finds in the ordinary perusal of the Psalms as a book of devotion, on the subject of deep experimental piety, is so much in advance of what he will usually find in the Commentary, that he turns from the attempt to *explain* them with a feeling of deep disappointment, and comes back to the Book itself as better

expressing his emotions, meeting his necessities, and imparting consolation in trial, than anything which the commentator can add."

In similar terms, Mr. Barnes elsewhere modestly gives his appreciation of the twelve years matutinal labours which have produced this Commentary. It will supply varied and accurate information on all subjects connected with the manners and customs of the East as they elucidate the Sacred Text, and will render valid help in the interpretation of difficult passages, and in all respects worthy accompany the goodly array of its predecessors from the study in Philadelphia. And yet—naught but the diamond can cut the diamond—and he who would become really mighty in the Scriptures, must by meditation, prayer, and much comparison of Scripture with Scripture, become his own commentator, and obtain from the Divine Author directly that illumination and unction which are never delegated to an earthly ministration, but flow forth into his soul alone who hath an open eye to gaze upon the Light of the World.

Sunday Library. Vol. IV. *England's Antiphon*. By GEORGE MACDONALD, LL.D. London: Macmillan & Co.

MANY of our readers, doubtless, are already familiar with this valuable series, now in course of publication. Those who have not made themselves acquainted with it, will find the volumes that have already issued from the press, worthy of the well-known authors whose names they bear.

The design which Dr. Macdonald had in view when writing *this* volume, may be gathered from his own words. Referring to the lyric, epic, and dramatic forms of poetry, he says:—

"All these have been used for the utterance of religious thought and feeling. Of the lyrical poems of England, religion possesses the most; of the epic, the best; of the dramatic, the oldest."

"Of each of these I shall have occasion to speak; but as the title of the book implies—for *Antiphon* means the responsive song of the parted choir—I shall have chiefly to do with lyric or song form."
"My object is to erect, as it were, in this

book, a little auricle, or spot of concentrated hearing, where the hearts of my readers may listen, and join in the song of their country's singing men and singing women."

"I will build it, if I may, like a chapel in the great church of England's worship, gathering the sounds of its never-ceasing choir, heart after heart lifting up itself in the music of speech, heart after heart responding across the ages. Hearing we worship with them."

Dr. Macdonald commences with the sacred lyrics of the thirteenth century, and concludes with Tennyson's "*In Memoriam*." The specimens are not numerous, and in all cases are short, while they contain considerable variety. The selections are made from Roman Catholic and Protestant sources, while both Churchmen and Nonconformists have their places assigned them in this national choir. This volume contains much that is excellent, but has failed to interest us in the degree we expected. Perhaps our want of taste for quaint and odd rhymes has led us to wish that less of the ancient and more specimens of modern lyrics had been given. With regret, too, we miss the voices of some that have often delighted us with the "Songs of Zion." We could have hoped that Steele, Bonar, Lynch, and some others, would have been counted worthy to take a part in this national concert of sacred songs. The limits of the volume, however, is doubtless an apology for the omission of many names. Dr. Macdonald hints at this in his concluding paragraph:—

"Gladly," he says, "would I have prayed for the voices of many more of the singers of our country's psalms. Especially do I regret the arrival of the hour, because of the voices of living men and women. But the time is over and gone. The twilight has already embrowned the gray glooms of the cathedral arches, and is driving us forth to part at the door."

Scenes from the Life of Jesus. By S. GREG. Second edition. Edinburgh: Edmonston and Douglas. 1869. Pp. 331.

THE design of this book is simply to narrate the events of the Gospei history in consecutive order, and in modern forms of speech. It is addressed prin-

cipally to Sunday-school teachers, many of whom will doubtless find it very helpful. The author possesses high qualifications for his task. He has the power of seizing the main points of an incident, and of presenting them in a graphic and forcible style. His imagination is vivid, his interpretations are frequently ingenious, and there is in his description the glow of true poetry. The external conditions of Christ's life, both as regards the surrounding scenery of nature and the character of the men with whom he was in daily contact, are pourtrayed with singular clearness. This, in fact, is one of the chief excellencies of the book. It would have increased in value, if the author had as clearly defined his "Christology." No narrative of the Gospels can avoid touching upon doctrines; and a careful estimate of Christ's person is essential to the understanding of His history. We are here presented, somewhat too exclusively, with the human side of His character. The Divine side is certainly implied, but it ought, in justice to the narrative, to have been brought out more strongly. We also dissent from such opinions as are expressed as to the possible origin of the story of "The Temptation," and the nature of demoniacal passion. Logically carried out, they involve consequences for which, we are sure, the author is not prepared.

The book, as a whole, is exceedingly able and interesting, and suggests many new trains of thought, in our contemplation, of the life and character of our Lord.

Watson's Body of Divinity. A New Edition. Revised by Rev. G. ROGERS, with a Preface and Appendix by Pastor C. H. SPURGEON. London: Printed and published for the Pastors' College, by Passmore & Alabaster, 18, Paternoster Row.

OUR brother has conferred a great benefit not only on the students of his College, but upon all the churches, in bringing within their reach the rich stores of sanctified wit with which Watson abounds. Mr. Spurgeon has contributed to the volume a valuable

appendix on Baptism, by way of counteracting the errors of the old Puritan. The volume is uniform with Nichol's series, and produced in a style creditable to the publishers.

The Churches could not fail to profit if their pastors would take a course of Watson. If a month of it two hours daily did not freshen up the sermons of any man, it would be infallible proof that he was a *stickit preacher*.

Tim Doolan, the Irish Emigrant. By the Author of "Mick Tracey." London: Partridge & Co., Paternoster Row.

THE adventures of a converted Irish Papist, who was compelled to emigrate by reason of the persecutions suffered from his countrymen. To our mind not quite so vigorous as the author's former work, "Mick Tracey," but, nevertheless, abundant in devout sentiment and Scriptural teaching.

The Grave of Jesus: a Dialogue on Christian Baptism. By B. FARRINGTON. A new edition. By W. PAGE, B.A. London: Elliot Stock, 62, Paternoster Row. Chard: Thomas Young.

This is a most useful little book to put into the hands of enquirers for Church membership, and all who want instruction respecting the ordinance of baptism. It is published in a cheap form, and no doubt our brother, Mr. Page, of Chard, will be able to supply the purchasers of large quantities at a very moderate charge.

The Religious Tendencies of the Times. By JAMES GRANT. Second and concluding Volume. London: W. Macintosh, Paternoster Row.

WE thank Mr. Grant for this vigorous denunciation of the vapid theological delusions of the day. We have already spoken in commendation of his first volume, but this last is even more valuable, on account of its trenchant and successful exposure of the follies of Plymouthism. It is quite time that the semi-popery of this most contemptible of all schools of religious belief were snuffed out.

Affliction; or, the Refiner watching the Crucible. By the Rev. C. STANFORD, London: Hodder & Stoughton. Price One Shilling.

THIS is a subject on which our brother Mr. Stanford speaks with the ripe, mellow tones of sanctified experience. All he writes is rich, but this is gold refined, and silver seven times purified.

Topics for Teachers: A Manual for Ministers, Bible Class Leaders, and Sunday-School Teachers. By JAMES COMPER GRAY. Vol. I., *Nature—Man.* London: Elliot Stock, 62, Paternoster Row.

AN excellent auxiliary to the work of Sabbath-school teachers.

Quality Fogg's Old Ledger. By Mrs. PROSSER. London: Religious Tract Society.

A CAPITAL tale, showing how the grace of God employed Mr. Fogg's worldly troubles to his spiritual good. The descriptions of character are excellent, and interest is well sustained, without sensational nonsense.

Gems of Song for the Sunday School, and for use in Families. Compiled by G. T. CONGREVE. Cloth. Two-pence. London: E. Stock, 62, Paternoster Row.

IN such a shower of Sunday-school hymn books as has recently fallen from the press, it is hard to decide on their comparative merits. We do not, however, hesitate to pronounce this one of the very best.

Hours with my Class. A Series of Specimen Lessons. By the late W. GOVER. London: Sunday School Union, 56, Old Bailey.

MR. GOVER was a faithful and laborious Sabbath-school teacher, and for nearly forty years a member of the Sunday School Union Committee. "Hours with my Class" is a deservedly popular little book, and will long remain a worthy monument of a worthy man.

A Text Book of Geography for the Use of Schools. By JAMES DOUGLAS, Ph. D. Edinburgh: Oliver & Boyd. Price 2s. 6d.

ACCURATE, but not equal to the demands of the present day. If Dr. Douglas's pupil were a candidate for the Civil Service, and asked so simple a question as, "Where is Chicago?" for aught that this book contains he would be floored.

The Old Oak Farm. By Rev. T. T. HAVERFIELD. London: Sunday School Union, 56, Old Bailey.

Tim Peglar's Secret. London: Religious Tract Society.

Bertie's Birth-Day Present. London: Religious Tract Society.

Blanche Gamond, a Heroine of the Faith. London: Religious Tract Society.

WE recommend all of these books to the notice of those who have the pleasure of purveying literary supplies for the young.

Intelligence.

The Rev. P. G. Scorey has resigned the pastorate of the Church at Salem Chapel, Cheltenham.

The Rev. J. O. Wills has resigned the pastorate of the Church at Lochee, and

has accepted the unanimous invitation of the English Church, Dundee.

Mr. I. Pegg, of the Metropolitan Tabernacle College, has been set apart for missionary work in Turk's Island, Bahamas.

Mr. J. Markham, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Forres, N. B.

The Church meeting at Lake-road Chapel, Landport, Portsmouth, has given a cordial invitation to the Rev. T. W. Medhurst, of North Frederick-street, Glasgow, to become their pastor.

The Rev. I. Burt, B.A., of Weymouth, has accepted the pastorate of the Church at Park-road, Peckham.

The Rev. J. Aldis, of Reading, has accepted the pastorate of the Church at George-street, Plymouth.

Rev. H. Moore, late of the Metropolitan Tabernacle College, has accepted the cordial and unanimous call to the pastorate of the Baptist Church, Bath-street, Glasgow, and will (D.V.) commence his labours there on the first Sunday in October.

MISCELLANEOUS.

WEYMOUTH.—The recognition of Rev. R. A. Griffin, late of Sandhurst, Kent, as pastor of the Church, was held August 18th. A sermon was preached by the Rev. J. Aldis, and a public meeting held; the Revs. W. Page, B.A., R. S. Ashton, and J. Aldis gave addresses.

LEIGH, LANCASHIRE.—The ordination of Rev. A. Wylie, of Glasgow University, was held Aug. 16th. The Revs. D. Macgregor, J. Paterson, H. J. Betts, and T. Wilkinson engaged in the services.

BISHOP STORTFORD.—The chapel in this town having been enlarged, was re-opened August 18. Sermons were preached by the Rev. Jesse Hobson. The Revs. B. Hodgkins (the pastor), D. Davies, J. Wood, F. Edwards, B.A., took part in the services.

ABERGELE.—The ordination of Mr. E. Parry, of Llangollen College, was held August 2nd. The Rev. H. S. Brown, of Liverpool, I. Jones, W. Rees, W. Roberts, T. Hughes, and R. Pritchard, conducted the service.

RIDGMOUNT, BEDS.—The chapel in this village having been recently enlarged, the Rev. J. P. Chown preached two sermons on the 11th of August, on the occasion of the re-opening.

LLANFACHBAETH, ANGLESEA.—Mr. Parry, of Llangollen College, was ordained here on the 5th of August.

ROMNEY MARSH.—The chapel, which has been closed for two years, was re-opened August 4th, under the auspices of the Kent and Sussex Association.

VERNON CHAPEL, PENTONVILLE.—We rejoice to find that Mr. Sawday and his flock are engaged in the much needed enlargement of their chapel. Four hundred additional sittings are to be provided, the chapel entirely re-pewed, and the school-room enlarged.

MARKET DRAYTON, SALOP.—Mr. Morgan, of Hatton, having presented the ground for a new chapel, the foundation-stone was laid, August 10, by S. Thompson, Esq., of Wolverhampton. The Rev. T. Clarke, pastor of the Church, gave a history of the Baptists in Market Drayton; and addresses were delivered by the Revs. J. Judson, J. Wyard, H. Hustwick, and R. W. Lloyd.

ABINGDON.—August 16th, a valedictory meeting was held in the Lower Chapel, on the occasion of Rev. W. T. Rosevear's removal to Glasgow. The chair was occupied by E. Payne, Esq., Mayor of Abingdon, who, in the name of the Church and congregation and many of the inhabitants, presented Mr. Rosevear with an elegant testimonial, in the shape of a silver tea and coffee service. Addresses were given by Revs. E. Delf, E. Davis, S. V. Lewis, W. Allen, W. T. Rosevear, J. Williams, Esq., of Shippon, and Messrs. Coxeter and Gore.

HACKNEY, LONDON.—The chapel in Mare-street, Hackney (Rev. D. Katterns, pastor), has undergone a thorough repair and decoration. A chapel keeper's house and three large class-rooms and vestries have been added. The class-rooms have long been wanted for the large and flourishing Sunday-schools established in connection with the Church. The total expenditure is about £1,500, and the chapel was re-opened for worship on Sunday, the 5th September, when the expressions of approval of the works were very general.

OPENING OF A NEW BAPTIST CHAPEL AT BRIEDBACH, KAFFRARIA.—The ceremony of opening the above place of worship commenced on Saturday, the 3rd of August, when a large number of people from nearly all parts of Kaffraria attended, to thank God for the additional evidence of His approval, as exemplified in the erection of another house of prayer in British Kaffraria. From Graham's Town, Alice, King William's Town, and Maclean, English Baptists came to fraternize with their German brethren, and testify by their presence on this auspicious occasion their attachment to their principles, and high appreciation of the eminent abilities and indomitable energy of the Rev. Hugo

Gutscho and his people. During a very short period three chapels, capable of holding nearly fifteen hundred people, have been erected *and paid for* by the German Baptists of Kaffraria. The one now opened is the largest of the three: its dimensions are 60 feet by 30 feet. It is built of stone, covered with galvanized iron, has a high-pitched open roof, and boarded floor. The acoustic properties of the building are admirable: the preacher being distinctly heard all over the chapel. The Rev. R. H. Brotherton, of Graham's Town, preached a sermon in English on the day following, from the words, "Behold, I stand at the door and knock." The discourse was very impressive and appropriate, and at its close the ordinance of the Lord's Supper was administered to about 250 people, including several members of the English Baptist Churches. A sermon on Sunday afternoon in the new chapel, and one in the Presbyterian Chapel, in English, by the Rev. R. H. Brotherton, concluded the opening services of the new chapel at Briedbach. The amount taken at the door and special donations at the above services was a little under £40. The next new chapel (which has already been commenced) will be built at Panmure, near East London; and a German member of one of the Churches will immediately commence a mission among the Kafirs, in connection with the Baptist denomination.

LEICESTER.—The Belvoir-street Baptist Chapel, Leicester, after being closed some five or six weeks for renovation and re-decoration, was re-opened on the 5th inst., when two sermons were preached by the Rev. G. Gould, of Norwich, the collections after which reached the sum of £121.

ROBERT HALL.—The subscription list for the erection of a colossal statue of Robert Hall, at Leicester, steadily progresses, nearly £500 having been already obtained. The Rev. J. P. Mursell, Mr. Hall's successor at Leicester, has recently met with substantial manifestations of sympathy in the work from friends in Birmingham, Bristol, and also Scotland.

MELKSHAM.—The recognition of William Dudgeon, B.A., Trinity College, Dublin, as pastor of the Baptist Church, Broughton-lane, Melksham, took place on September 1st. The introductory service was conducted by the Rev. J. M. Bergin, Chippenham; after which the Rev. J. Hurlstone, of Corsham, proposed the usual questions. Rev. J. Penny, of Buckingham Chapel, Bristol, gave the charge to the minister. The charge to the Church was delivered by Rev. H.

Anderson, of Bratton. The service was concluded by the venerable Joseph Preece, of Westbury. There was a largely-attended public meeting in the evening, when addresses were delivered by Revs. H. B. Bardwell, J. M. Bergin, J. Hurlstone, W. H. J. Page, and J. Whittaker, together with Messrs. Cox and Chapple.

GLASGOW.—The Blackfriars Baptist Church, Glasgow, held an interesting service on September 2nd, for the purpose of introducing the Rev. W. T. Rosevear as pastor. After prayer by the Rev. Dr. Culross, a sermon was preached by the Rev. Dr. Landels, of London. The right hand of fellowship was given to Mr. Rosevear by all the members of the Church present. In the evening a *soiree* of the members of the Blackfriars-street Church, and friends from other Churches, was held in the Trades' Hall, at which there was a large attendance. The chair was for a short time at first occupied by the Rev. Dr. Landels, and he was accompanied to the platform by the Revs. W. T. Rosevear, Dr. Joseph Brown, T. W. Medhurst, Dr. Culross, Dr. A. K. McCallum, Professor Sheppard, of Chicago, U. S., and other friends. Dr. Landels, as one of Mr. Rosevear's oldest friends, bore testimony to the high character which he bore in England, the breadth and thoughtfulness of his public teaching, and above all to the hold which he had taken of the hearts of the people in both of the places in which he had formerly laboured. At the conclusion of his address Dr. Landels formally introduced Mr. Rosevear, and proposed that as their new pastor he should now take the chair at their *soiree*. Mr. Rosevear then took the chair, and was most enthusiastically received. He thanked them heartily for their warm welcome, referred to the long and steadfast friendship that had existed between him and their esteemed friend Dr. Landels, and also to the pleasant correspondence that he had had with their late pastor, Mr. Glover. The opinions of these two esteemed friends—the high character they had united in giving to the Blackfriars-street Church—had had the strongest influence in deciding him to accept their unanimous call. He came among them believing that he had his work to do here, trusting that his ministry might be felt to be adapted to their spiritual wants, and that in them he should have a band of united Christian brethren and earnest and devoted Christian workers. Afterwards addresses were delivered by Revs. Dr. Brown, Dr. Culross, Professor Sheppard, and T. W. Medhurst.

THE BAPTIST UNION.—The autumnal meeting of the Baptist Union will be held at Leicester, on Wednesday and Thursday, October 6 and 7. On the first-named day the chairman, Dr. Brock, will deliver the usual address, and the Rev. C. Williams, of Southampton, will read a paper on "The Policy of Nonconformists in view of Ecclesiastical Disestablishment." On Thursday, the Rev. C. Short, M.A., of Sheffield, is to deal with "The Best Means of Overtaking the Religious Destitution of our Large Towns," and Mr. S. R. Pattison will read a paper on "The Relation of the Sunday-school to the Congregation and the Church."

CLAPTON.—On Sept. 14th the Downs Chapel, Downs-road, Clapton, was opened for public worship. The morning was unfavourable, but there was a large attendance at the service. Dr. Landels preached in the morning, and in the evening Mr. Spurgeon preached. The chapel is situated in a new and rapidly-increasing and respectable neighbourhood; and but one opinion prevailed as to the suitability and beauty of its appointments. The architect is Mr. Morton Glover, who is a member of the Church at Westbourne Grove, and the building is his first effort in chapel architecture. The builders also deserve great praise for their substantial work. The chapel will accommodate about eleven hundred persons; and there is a large lecture or school-room, and a number of convenient class-rooms, and vestries. The total cost is £7,500, towards which the London Baptist Association granted £1,500, on condition that no further responsibility be incurred by them, and the committee of the chapel £1,550. The subscriptions included the following:—Mr. W. R. Rickett, £500; W. C. Price, £400; G. Gowland, £200; J. Harvey, £100; S. Morley, M.P., £100; T. B. Woolley, £100; A. B. Goodall, £100; S. Mart, £125; and Mr. Colman, £50. At the dinner between the services, the chair was taken by the Rev. Dr. Landels, in whose presidency of the London Baptist Association the erection of the chapel was commenced. In a very interesting and cordial speech Dr. Landels introduced the pastor of the Church, the Rev. T. Vincent Tymms, to the meeting. Mr. Tymms referred to his past relations with the chairman, who had baptized him, and stated his reasons for accepting the position which the committee had offered him. Rev. C. H. Spurgeon followed in a very hearty speech, in the course of which he warmly defended the chairman from the attacks which had been made upon him in relation to the new proposals of the missionary committee.

Dr. Brock also vigorously vindicated Dr. Landels, and expressed his abhorrence of the imputation of wrong motives which had been made by some of his antagonists. The Rev. D. Katterns expressed his dissent from the views of Dr. Landels in his Exeter Hall speech. He welcomed Mr. Tymms into the neighbourhood. Addresses were also given by the Rev. R. Glover, of Bristol, Rev. Edward White, and Mr. George Head, the secretary to the committee.

STOGUMBER.—The Baptist chapel, Stogumber, Somerset, after being almost completely re-built, was again opened for Divine worship on June 13, when two sermons were preached by the Rev. G. Rogers, of the Metropolitan Tabernacle College. In the afternoon of the same day a large devotional meeting was held. On the 15th a sermon was preached by Rev. J. Wilshire, of Taunton. A meeting was held in the evening, for the purpose of hearing addresses from ministers and friends in the district. Wm. Pethick, Esq., of Bristol, presided, and the following gentlemen were present:—Revs. G. W. Humphreys, B.A., Wellington; J. Wilshire, Taunton; J. Cruickshank, Uffculme; G. W. Roughton, Watchet; J. Green, pastor of the Church; and Messrs. W. Rawlinson and G. Gunton, Taunton. The entire cost of the work, about £486, has been met and cleared; the chairman giving £50. The proceeds of the opening services amounted to the good sum of £100. To the many friends in almost every town and county in Great Britain who have sent help, the pastor and congregation desire to offer their hearty thanks.

RECENT DEATHS.

REV. MATTHEW DAWSON.

The Rev. Matthew Dawson, of Bedale, in Yorkshire, died on the 7th of June, 1869. He had been twelve years pastor of the Baptist Church there. He joined the Church now meeting in Commercial-street, London, November 24th, 1850. While commanding the highest esteem of all who knew him, by advice from his pastor he returned to Westmorland, that he might save his parents from impending calamity. His object was attained, and after extensive labour for the Lord, he accepted the pastoral charge. He longed and prayed for usefulness, but was long and much afflicted. He found great solace in his wife and two children, who now mourn the loss of him. Endeared to many by remembrance, he now rests in peace.

REV. DAVID PATERSON.

We regret to announce the death, which occurred at Longmorne, near Elgin, Scotland, of the Rev. D. Paterson, the respected pastor of Commercial-road Chapel, Oxford. Mr. Paterson was a native of Longmorne, and for some time laboured in the neighbourhood as a lay preacher. He subsequently studied at the Pastors' College, Metropolitan Tabernacle. Anxious to raise a Baptist Church in Kingsland, he hired a chapel, formerly belonging to Mr. Aveling's Congregational Church, on his own responsibility. He gathered together a goodly number of poor people, and the Church, though small, was a means of considerable good among the working classes. The expenses, however, were very heavy for so small an effort, and the consequence was, though his own intimate friends did not know it, Mr. Paterson endured not a few personal hardships and privations. He only relinquished when his health broke down, and it was utterly impossible to continue. Fourteen months ago he accepted the invitation of the second Baptist Church in Oxford (then meeting at Alfred's Place), and it was through his exertions that the large chapel built by the late Mr. Bulteel, was secured to the friends there and to the Denomination. His affliction (consumption) did not allow of his preaching many times in the newly-acquired building, and a few weeks ago he went home to his native hamlet, to his aged mother, to die. At the special request of the Church, Mr. Edward Leach preached the funeral sermon to a deeply-affected congregation, numbering between 800 and 900 persons.

REV. W. COLLINGS, OF GLOUCESTER.

OUR obituary this week records the lamented decease of the faithful and successful and respected and beloved pastor of the Baptist Church, in this city, the Rev. William Collings, who departed this life at his residence in Wellington-street, yesterday evening, aged 55 years, after several months of severe and painful illness.

Mr. Collings has laboured in Gloucester for thirteen years, having previously been pastor of the Baptist Church at Kingston-upon-Thames during a period of fifteen years. He was a most laborious minister, "always abounding in the work of the Lord." Without any pretensions to superior scholarship or intellectual power, he was a

sound and able theologian—a devout student, and judicious expositor of Holy Scripture—a plain, earnest, faithful preacher of the Gospel—a diligent, zealous, affectionate pastor. His labours were very successful, both at Kingston and in Gloucester.

As a Christian citizen he was always in the foremost rank of patriots and philanthropists, devoting his great readiness of speech to an earnest advocacy of the principles of civil and religious liberty, and to the promotion of every good work, for the benefit of his fellow-citizens, and of all mankind. With an uncompromising adherence to his own distinctive convictions, as a Protestant Nonconformist and a Baptist, he combined a truly Catholic spirit, and he was a sincere "lover of good men" of every denomination in the Christian Church.

He was a zealous advocate of total abstinence from all intoxicating drinks, having been himself a total abstainer for twenty-seven years; and by his death the temperance cause in Gloucester has sustained an irreparable loss.

To the poor of his congregation he was, invariably, a kind and faithful friend; always ready to attend the sick chamber or the dying bed, whenever called to do so, either by members of his own flock, or by strangers. He was far more frequently found in the cottages of the poor, and in the house of mourning, than in the house of feasting and the abodes of affluence. In all the relations of life he was a noble example of Christian integrity and consistency, and his memory will long be held in deserved respect and admiration by all classes of the community.

Servant of God, well done!

Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

For many weeks Mr. Collings's extreme debility has precluded conversation. In the month of July, while staying in the Isle of Man, in quest of health, he addressed a letter of congratulation and counsel to his Church and congregation, on the thirteenth anniversary of his settlement at Gloucester, which was read to them from the pulpit. Since his return home he has generally been unable to converse, but the few words he has spoken to the members of his family, and to his deacons and intimate friends, have been expressive of an unwavering faith in the Gospel of Christ, and a sure and certain hope of everlasting life.—*Gloucester Journal.*

Correspondence.

LONDON BAPTIST CHAPELS.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

DEAR SIR,—As you have published a letter from Mr. G. H. Pike, I respectfully request you to insert my reply.

For the information, then, of Mr. Pike, “J. L. M.” is a lady, and is my wife. She is not quite so ignorant of Devonshire Square as Mr. Pike imagines; she has sometimes attended there, and has heard of those worthies Mr. Pike mentions in connection with the place, and of MacGowan, and others also—and now of Mr. G. H. Pike himself! She pleads ignorance as to knowing that the chapel is in the City, as in the “Baptist Handbook” it is stated to be in Spitalfields, the only Baptist place of worship in the City being there stated to be in Golden Lane (Mr. Orsman’s). “J. L. M.” does go to Liverpool Buildings; she is an active member of the Church there; and if Mr. Pike will refer to your Magazine for 1868, page 115, he will find that that Church was formed in this house. In your January number, 1868, Mr. Pike himself stated that Devonshire Square was coming down for the railway: she was not aware the Church was still there.

I pass over Mr. Pike’s expressions, “grossly misrepresenting facts,” and “narrow sectarianism,” with pity. I am afraid he has yet to learn that *abuse* is not argument.

If he is satisfied with the chapel accommodation for the Baptists in the City with its 100,000 souls, I am not. The only places of worship are, it appears, an obscure chapel at the back of Devonshire Square, in a remote corner of the City, and in the midst of the Jews’ old clothes market; a dingy hall in Liverpool Buildings, soon to come

down for the railway; and Mr. Orsman’s hall in Golden Lane.

I am sorry for the spirit shown in Mr. Pike’s letter; Mr. Orsman has not sent you an angry communication; *he has more sense.*

Mr. Pike, in his arrogance, has administered a rebuke to you to be cautious; perhaps, when he reads this letter, he will tell you to vacate your editorial chair altogether.

I have now done with Mr. Pike, and hope to hear no more from him. I shall certainly not condescend to take any further notice of his effusions.

I am, dear sir, yours faithfully,

WILLIAM MACDONALD.

3, Threadneedle St., E.C., London,
2nd Sept., 1869.

[*This correspondence must now close as far as the columns of our Magazine are concerned. Both of our Correspondents have been good friends to us, and their controversy has its origin in misunderstanding. Mr. MacDonald has frequently in past years directed our attention to the need of a good Baptist chapel in the City. Mr. Pike, zealous for the honour of Devonshire Square, thought that the writer of the letter, signed J. L. M., intentionally ignored the existence of that ancient Church. The Editor of the BAPTIST MAGAZINE should not have allowed the expressions of which Mr. MacDonald complains to have appeared. Although not a Homer, he, alas! sometimes nods. If Mr. Pike and Mr. MacDonald will meet us, we shall gladly confer on the best mode of providing for the spiritual necessities of the City population.—ED. BAPT. MAG.]*

THE MISSIONARY HERALD.

FROM NORWAY.

BY THE REV. T. HARWOOD PATTISON.

THE Baptist Missionary Society has two fields of operation in Europe, the one in Brittany, the other in Norway. Both of them have special interest for us as Englishmen. In both of these districts we are brought face to face with the historic remains of races which peopled our own island. In Brittany the Druidic circles, and the huge dolmens, the sermons in stone, and monumental chronicles of the Celtic tribes, show us what old England was when the eye of Cæsar first rested on its white cliffs. The traveller in that wild district comes to places bearing the same names as villages and hamlets on the Cornish coast across the channel; he is struck by the resemblance between the wiry limbs and swarth features of the Breton and those of the Welsh; and even though he be happily ignorant of the grammar of the language, when he hears the harsh gutturals struggling in the throats of the foreigners, he is instinctively reminded of similar sounds inflicted on his ear among the valleys and hill-sides of the Principality. A visit to Norway will waken memories quite as familiar. The high-prowed fisher vessel has retained that same shape since the days when the sea-kings ravaged our shores, and its peculiar shape is said still to be preserved in the boats on the Tweed. The tawny hair and fair complexion of the people find their counterparts in Durham and Northumberland; the names over the shops in Stavanger and Bergen are familiar to every one acquainted with the villages along the east coast line of our own island; there is a certain north country ring in the dialect of the sturdy fishwives as they haggle over their salmon and cod; and the countenances of the Norwegians, grave, cautious, and independent, are matched in hundreds of our own peasants and fishermen.

It is not a little strange that our Missionary Society should be represented in just those two parts of Europe which are most nearly allied to

us by their historic memories and existing races. We can very heartily commend to the ministers and members of our churches who may have the power and the will to travel, a visit to the brethren at either of these two stations. The money which we spend in a few weeks at an English watering-place, amid the discomforts of small rooms, high charges, and uncongenial society, would amply suffice to carry us into the wildest parts of Brittany, or the noblest coast scenery of Norway. We might, besides, have that consolation of travel which is of all the richest in after fruits, in knowing that we have done good while getting good, by cheering the hearts and lightening the labours of devoted men whose work, although it lies so near home, is hardly less arduous than that of our brethren in the most distant mission fields. Indeed, we are convinced that it is not want of funds so much as want of enterprise that has prevented the missions of Mr. Jenkins, at Morlaix, and Mr. Hubert, at Krageroe, from becoming, long ago, a Home, rather than a Foreign mission to many of us. A few personal recollections gathered in a recent visit to Norway may be useful in directing fresh attention in that country to the field occupied by our friend Mr. Hubert.

“Norway. 1863. Krageroe and seven stations. G. Hubert.” These words, which have for the last few years been familiar to the readers of our missionary report, are the brief abstract descriptive of our operations in Norway. A glance at the map will show us that Krageroe lies on one of the numerous arms of the Christiania Fiord—an arm of the sea, which may be said, roughly speaking, to stretch from the capital of Norway to Christiansand. Krageroe is exclusively devoted to timber and fish, the creeks and inlets about it are often planked across with rafts on their way to Christiansand, and the waters are studded with the sails of fishing boats busily plying for salmon, cod, mackerel, or herring. At the head of the same arm of the fiord, in the direction of the curious Telemarken district, lies the little town of Skien, near to which is one of the most flourishing of the Baptist churches in Norway. Hitherto Mr. Hubert has been living at Krageroe. It was there we visited him. Impressed seriously under the preaching of an evangelist in his native country, he was baptized in Boston, America, and returned to Norway to preach and evangelise among his own friends. With a primitive simplicity and self-devotion which takes us back to the shores of Galilee, and the days of the first planting of Christianity, whilst plying his own trade he became also a fisher of men. He could handle the oar, trim the sail, bait the hook, cast the net. When the sale of the fish had put him for a time beyond the reach of want, he gave himself to the work of preaching the Gospel, returning to his nets as occasion required. In his pleasant cottage, the fiord all round dotted with rocks and islands, the dark pine woods stretching far away in the distance, we listened to his homely ex-

periences. His wife, who received us with genuine Norwegian hospitality, was herself the first fruits of his ministry. Then converts from Sweden came to settle near at hand; others, who had been awakened some years before, by the preaching of a Baptist evangelist at Skien, were stimulated to fresh life and labour, and so slowly, but certainly the work grew. There seems to be no lack of speakers amongst the brethren. From an island across the bay a young shipbuilder comes, except when detained by stress of weather, to minister to the church at Krageroe in Mr. Hubert's absence, and at Stavanger more than one faithful and earnest preacher has been raised up. But the work is of necessity gradual. The whole of Norway contains only about half the population of London. Houses are few and far between. The people are, for the most part, poor, winning a hard-earned and precarious livelihood from the wild waters or rocky soil.

The established religion is Lutheranism, and, in many cases, whilst it has a name to live, it is in reality dead. In much of its ceremonial worship it is a feeble echo of Romanism. In the sacramental clauses of its creed it is as bigoted in favour of the real presence as the highest churchman in England. With such a form of religion it is little likely that the simple faith and worship of our brethren can have much in common. At Stavanger, to which place he finally removes in a month or two, Mr. Hubert has been roughly handled by the Lutheran minister, who hooted him in the street, incited the crowd against him, came to his services in order to create a disturbance, and forbid his own parishioners to listen to him.

Norway has, however, the advantage of a first-rate educational code. The poorest peasant can generally read and write and reckon. In every cottage the Bible and hymn book will be found. The laws of the land, which were at one time excessively tyrannical to Dissenters, have been repealed or modified, and there is now full liberty of worship and practice. As yet the Baptists have no chapel. They meet in the large and airy rooms which are to be found so frequently in the better class of Norwegian cottages. Those of our readers who remember the picture by Tiedmand—the great native painter of the country—of “The Sectary,” which gathered crowds about it at the Exhibition of 1867 in Paris, will see there a faithful portrait of a scene familiar to our brethren in Norway. In the centre of the picture we see the preacher, a peasant clad in the national costume, standing on a barrel, in his hand the Book from which his text has been taken. His face is full of enthusiasm and solemnity. Grouped about him are the members of the household and the neighbours; the old sire is there, and his wife, their son and daughter, and the grandchildren. In the background the fitful gleams of the fire flash from the huge ancient hearth, and from the smoke-discoloured rafters hang

the domestic gods of the farm folks. With such scenes our brethren in Norway are familiar. At Stavanger they rent a large room over the shop of a general dealer. When we visited it Mr. Hubert had left only a day or two before. The Bibles and hymn books scattered about betokened business, and the simple desk at the higher end of the room was placed in readiness for the next service. This room has been often inconveniently full night after night, and it is now proposed to enlarge it so as to accommodate some 200 hearers for worship during the winter months. There seems to be a readiness, and even an anxiety, to listen in this town. The presence of opposition will only help the work by awakening such life as really exists under the dead service of the Lutheran State Church. The simple worship and Scriptural fidelity of our friends is sure to attract attention, and ultimately, we believe, by God's blessing, will gain the adherence of a people naturally thoughtful and intelligent. We must beware how we measure the work in Norway by our English standard. A country naturally inaccessible, with few sources of wealth, with a population which, sparse as it is already, decreases every month by emigration, must necessarily differ in many essential features from our own.

Long ages ago the hardy Norseman, landing on our shores, battled hard with Christianity in defence of the gods of his fathers. The relics of that struggle survive among us still, in our names for the days of the week, familiar in our mouths as household words. We have now an opportunity of retaliating in the spirit of Him who bade us taste, in deeds of kindness, the sweets of revenge. The golden rule of the Gospel will receive a fresh tribute of honour if we succeed in advancing the pure and undefiled religion of Christ in Norway.

THE NATIVE MISSIONARY'S WORK AT SIMLA.

OUR readers are already informed that our esteemed Native brother, Goolzar Shah, the pastor of the Church in South Colingah, Calcutta, has, from the year 1865, endeavoured to make his annual visits to Simla conducive to the spiritual welfare of the people resident there, as well as to those who, like himself, are annually brought to the hills by the necessities of the Government offices to which they belong. His own services, both to the Church and the Mission, are entirely gratuitous. But it is full of interest and encouragement to see a Native brother thus giving himself actively to the spread of the Gospel.

At the recent opening of the chapel he has been enabled to build, he gave the following address. There were present about forty Europeans and one hundred Natives, and the service was closed with the baptism of two converts:—

“DEAR CHRISTIAN FRIENDS,—We are assembled here this morning to dedicate this house to God, and to praise him for the success with which He has blessed

our labours. Though beset with difficulties and trials, our way has been gradually opened up, and we can, with grateful hearts, now exclaim, 'Surely goodness and mercy have followed us.'

"It will perhaps be interesting to many of you to hear a brief account of our labour from the beginning, and of God's gracious dealings with us.

"When we came up to Simla in 1865, we were concerned to find that the condition of the people here was so deplorable. Few, if any, knew the name of Jesus, and the glorious salvation he has worked out for us. The Gospel apparently was not preached to them, and there were no Mission schools established. We thank God that He put into our hearts to follow his command 'to preach the Gospel.' Our first step was to converse with the people in the streets, and to preach to them. In this work we received great encouragement: the Natives were attracted by its novelty, and the great truth was then imparted, and the Gospel seed was sown. In this manner we became familiar with many of the people, who invited us to come to their villages. There we spoke to them of the love of Jesus, and taught from house to house. Thus the truth spread among the people, and we had some come to us enquiring.

"During the same year we felt the need of a place where the few Native Christians who came up from Calcutta could meet for public worship. We therefore held a regular service in a house placed at our disposal, and it was cheering to find that not only the Native Christians, but a few of the heathen attended these services.

ENCOURAGEMENT.

"Our experience of the first season in Simla impressed us with the idea of not only extending the street-preaching, but establishing a fixed place of worship, and a school where the Native children should receive secular as well as religious instruction. While at Calcutta we received kind help from Christian friends, which, aided by contributions from friends at Simla, enabled us the next year (1866) to preach the Gospel with the aid of four agents, two of whom were paid, while two rendered voluntary aid. The Sunday services were regularly attended by the Native Christians, but we had no increase in the number of the heathen who attended. A school was, however, established at Boileaugunge, conducted by the two paid agents. Our work that year consisted in street-preaching and teaching in the school, visiting and conversing with people in the villages, as well as with many of the rajahs and chiefs who came up to Simla that year. Tracts and books were distributed to some extent, chiefly among the chiefs and their followers. A larger number of villages was visited, the number of our inquirers extended, and the encouragement we received was greater, especially in the village Dhar, which is near the place we have obtained for this chapel.

"In 1867 we were enabled, by the blessing of God, to extend the number of paid agents from two to three, who were aided also by three voluntary agents. The street and bazaar preaching was continued more vigorously, and a system of itinerant preaching was established. The Sunday services were regularly continued, but were held in a house near the Simla bazaar, where the number of heathen attendants increased. A greater number of villages were visited, and tracts and books were sold and distributed. The school was removed to Simla bazaar, but as another school had been established there by the Church Mission (which has been abolished this year), it was removed again to Boileaugunge. The Mission work was extended, and our encouragement was greater, we had a larger number of inquirers, and we had two converts, who were baptized in the Christian faith by the Rev. Mr. Rebsch, of the Church Mission. The encouragement which attended the labours of this year suggested to us the desirability of building a Mission chapel and school. For this purpose we obtained from Government the grant of the site of this building.

THE PRESENT STATE OF THE MISSION.

"This year the work of the previous year has been continued with the paid agents, but with only two voluntary agents; our most energetic bazaar preacher being now employed in direct missionary work in another part of India. The number of children attending the school has now increased to 25, with an average attendance of 20; and the number of heathen attending the Sunday services has increased to 50, rendering it necessary for us to have a separate service for them. We have four services each Sunday—two in Bengali and one in Hindustani for the Native Christians, and one service for the heathen in Hindi.

"With the very kind help of Christian friends in Simla, Calcutta, and elsewhere, we have been enabled to erect this building. The cost will be about Rupees 1,500, of which Rs. 900 have already been received, and Rs. 58 promised. We wish to mention an interesting fact connected with this building. The contractor who was employed in erecting it, wished to work on Sunday, but we strongly opposed it. We impressed upon the workmen the necessity of abstaining from work on the Lord's-day, and compensated the contractor by paying the workmen half a day's wages on Sunday, on condition that they did no work. The effect of this has been, that the workmen were drawn to the services, and now some of them, though out of employ, come to our worship.

"These encouraging facts will prove the necessity for the erection of this building.

"We need a place where the Native Christians, who are stationed at Simla, who come up annually, and who, by God's blessing, may be gathered into the fold, may meet together for praise and prayer.

"We need a place where those seeking after knowledge may obtain it, where the thirsty soul may be satisfied, and where those seeking the Lord may find Him to be their salvation.

"We need such a place, that in the midst of the surrounding darkness we may be as a bright and shining light, and extend our influence among the heathen—as a candle placed upon a candlestick, that it may give light unto all.

"We need such a place as the centre point of our work, from whence the glorious Gospel of our Lord Jesus Christ may be proclaimed to the heathen around us, and where we may be enabled to gather the little ones to teach them of Jesus, sowing in their young minds the seed which we trust, by God's grace, may germinate and bring forth fruit in after years.

THE DEDICATION.

"Lastly, we feel the importance of establishing this Native Christian Church and Mission, that the honour of Christ's name may be magnified, and glory secured to God in the highest. May our brethren indeed secure the peace and goodwill reserved for them by their Heavenly Father, and may we, by His help, be enabled to reclaim our brethren from their idolatry and superstition, and introduce them into the glorious liberty of Christ's Gospel. The Gospel of Christ *has* power. We thank God its power lies not in us, we are the weak and humble instruments in His hands; and it is only from Him, the author of every good and perfect gift, that we can hope for success. We trust in Him, and in His gracious presence now in the midst of us. Let us now raise our hearts in solemnly and unanimously dedicating this house to His service. Here may many of His people enjoy sweet seasons of holy refreshment. In this place may His afflicted and tried ones find comfort, and the weary rest. Here may the hungry and thirsty soul be satisfied, and those who seek the Lord find Him; and, above all, may the careless, and the sinner, and the heathen hear of a Redeemer who has died because He loved them; and, casting aside their sins and idols, may they take Him to be their everlasting portion, and cast in their lot with the people of God!

TWO BAPTISMS.

“Christian Friends, we have yet another interesting ceremony to perform, and this is another instance of God’s blessing and encouragement to us in our work. We have to-day to baptize into the Christian faith two Native converts, who have been brought into the fold, God aiding in our work. I shall now proceed to give you some account respecting them.

“Dharoo is a Hindu Brahmin, a simple ignorant hill-man, about twenty-five years of age, and his conversion was attended by singular circumstances.

“In the course of our preaching and conversation, an intelligent Native came to us, seeking to know something of the salvation by Christ. We had great hopes of him; but the fear of incurring the displeasure of his relatives kept him from deciding to cast in his lot with us. He has left Simla, and we have heard nothing more of him. On one occasion he brought with him a friend, who, he said, was anxious to become a Christian. From subsequent conversations with Dharoo, we discovered that he had never heard from us or others of Christ, but that his friend who brought him had communicated to him some of the truths he had learnt from us. He continued to come to us regularly; but fearing he was induced by other motives, we told him plainly that if he was in hopes of obtaining employment from us, we could give him no promise of success. This led him to give us a definite assurance that such was not his motive. He had heard of salvation by Christ, and that salvation he desired. He was in no fear of man, but was willing at once to renounce his idols, and become a Christian. We placed him under one of our paid agents, who has instructed him as the poor man can understand. We are assured of his sincerity. Though an ignorant man, he feels he is a sinner; has openly informed his friends that he renounces idolatry, and that his idols cannot save him. He prays to God for the pardon of his sins, and rests upon Christ as his Redeemer. As a proof of his sincerity, we may mention that notwithstanding that he has suffered much persecution from his relatives and friends, and that the thought of being severed from his wife and children is distressing to him, he remains firm. We take these as proofs of his sincerity. We cannot read the heart—we can only judge by these outward circumstances. We consider him, therefore, to be a worthy object for baptism, and pray God, who reads the heart, to bless him and help him to grow in grace.

“Henry Anthony, aged thirty years, is not a convert from heathenism, but has been a Roman Catholic. He was introduced to me by his brother, also a Roman Catholic, as a man seeking for knowledge. He told me that he was a native of Saharunpore, the son of Roman Catholic parents; that he for some time led a careless life, until he attended the ministrations of a Native missionary connected with the American Presbyterians. On coming to Simla, he relapsed into his former careless state, but latterly had attended the Roman Catholic Church here, where he says, he repeated prayers by rote which he did not understand. He felt the need of something more satisfying to his soul, and came to us as an anxious inquirer. He told us he had never read the Scriptures, and finding he could read, we gave him a copy of the Testament, which he received and read with great pleasure and profit. We had opened a Bible class which he attended, and where we taught him the principal truths and doctrines of the Scriptures. As these truths were presented to him he received them with great delight, which convinced us of his sincerity. He assured us that the doctrines of the Romish Church did not satisfy him, and that he had found that Christ, and Christ alone, could save him. He then desired to be admitted into the Church of Christ, and as we firmly believe in his sincerity, we feel no hesitation in administering to him the rite of baptism.

AN EXCURSION IN BRITTANY.

BY THE REV. J. JENKINS.

On Thursday (Ascension-day) the 6th inst., I made an excursion into the country, and visited three different places—the first, a farmer's house, five miles off, where we occasionally hold meetings. At the early hour of half-past nine A.M., some sixteen persons were met together; had the house been near the village, which is full half a mile off, there would have been more people, for the feeling in the neighbourhood is favourable. Our meeting on this occasion took the conversational form, and served to explain, in a familiar way, the nature of the Gospel, conversion, and piety; and I gave those present an idea of the Christian Church and its history; noticing the changes which have taken place, and the errors that have crept in gradually, and do still increase in number. The farmer said to me that his neighbours sitting close by me could not believe that the bread became God on the altar at Mass, nor could they see the utility of prayers for the dead. He then desired me to explain the testimony of the Scriptures on the Lord's Supper. I at once complied with the request, and said I would explain also baptism, and that in the first place because it is first in order, and so I did. The company gave an attentive hearing, and put few questions. Our meeting, which lasted not less than an hour, was calculated to give understanding and serious impressions. The meeting being over the farmer spoke to me apart, and made known his desire to be received a member of our Church; as did also one of his daughters. They have both left the Church of Rome above fifteen months. Another person at the meeting has since made known his wish also to be admitted. May the Lord enable them to follow Christ!

I was accompanied by our tract distributor. We travelled six miles further, though the rain at times was falling in heavy showers, and called on two aged brothers living together on a farm, and who had been at Tremel, on which occasion I had had an interesting religious conversation with them. Moreover, they had been visited by the evangelist and tract distributor. They have a numerous household. We were cordially received by the old people. No meeting had ever been held at their house, and it was evident the folks of the house expected no such thing. It is true also that there was no arrangement made as to holding a meeting—my object was to converse with the two brothers, and lay hold of any opportunity for good that would present itself. Some young men from the neighbourhood came in and soon left with others of the family, to go and play at bowls, as it was a holiday. I and my friend conversed a little with one and the other, but it was doubtful whether I could have an opportunity to explain to them the Gospel by forming them into a group. While several were present, one said they would like to hear singing. At once Omnes proposed singing *Ar Mab Prodig* (The Prodigal Son). All remained quiet and attentive. As soon as he finished I rose, and observed to them that the opportunity was suitable to speak respecting Jesus, what he had done and his ascension to Heaven. Then I proceeded, and, referring to the Gospel, declared that Christ suffered on the Cross, was buried, rose from the dead, and ascended to Heaven, in order to save sinners, raise his people from the grave, and give them eternal life and immortality in celestial glory. I thus found a favourable moment to preach the Saviour in this Breton farm-house, I trust with good effect. The speaking lasted about twenty minutes.

PREACHING.

Soon after we left, and arrived in time for an evening meeting, announced in a village where we have had many a re-union to preach. A little after 6 o'clock we

met in the humble dwelling of an aged humble couple. More people came together than the house could contain. I founded my discourse on Acts i. 8-11. The Word was spoken with ease and power, and the attention was good. When I had gone out into the road, and was preparing to go away in order to reach home that evening, I had a very interesting conversation with a young man who had received good impressions from attending our meetings and reading the New Testament. He had gone so far as to speak of his doubts to the priest, and he would like to put further questions to him. We were soon surrounded by about twenty persons. A tidy woman wanted to question me as to the Virgin. I told her that we believed the whole testimony of the Gospel respecting the mother of Jesus, and that I could not find sufficient reason for a difference of opinion respecting her, as it is evident she was chosen of God to be the mother of our Saviour, but that evidently she did not become thereby a divinity, nor is she a Saviour, nor is any honour or glory belonging to God to be given her. The woman listened, but made no reply. The young man spoke again, and we closed the conversation in a friendly spirit. This young man has a companion of the same mind as himself. He works with many others, and I am told he speaks often on religion. I returned home that evening, over about eight miles distant. Thus we closed a precious and blessed day.

AT TREMEL.

Last Sabbath week, the 16th inst., we had an extraordinary assembly at Tremel. Our friends and the public were invited. The morning was very wet. Later the day cleared up, but the early rain had discouraged several distant persons to come. At half-past ten A.M. the meeting commenced in the chapel. I spoke from Acts ii. 11. Then the Lord's Supper was administered, all the people remaining during the whole service. We felt, indeed that the Word of God, the communion of the Saviour and his people, and the blessing of the Holy Spirit did abound among us to the comfort of our hearts and the glory of the Redeemer. The congregation was composed of from eighty to ninety people. Eighteen members present took part in the Communion. There were four persons well-disposed to unite with us in the Lord, and all the congregation was composed of men in favour of the Gospel.

A little after 12, twenty of our distant Breton friends took a lunch together in the chapel-house, prepared by the Evangelist and his wife. After that a collection was made to pay the expenses. Sixteen others partook of provisions they had brought with them. Vehicles had brought some from a distance.

From one to two o'clock we held a church meeting. There is fraternal union among us; the Breton Church grows in knowledge and experience. Matters regarding the progress of the Gospel in the country were under consideration, and an admonition was made to the effect that members should assiduously attend divine worship whenever in their power to do so.

At half-past two P.M. another meeting was held in the chapel, when I preached the Gospel from Heb. ix. 27, 28; Acts iv., 12. The congregation was much the same as in the morning, with the same good order and attention.

The general feeling was that our meetings were truly good, and blessed to those who had come together. We intend holding again there a few meetings of this kind before the favourable summer season will be over. There is much need of pushing on this Gospel-work as much as we can, by prayer, labour, and devotedness. The country becomes increasingly more ripe for it.

The faithful and energetic Breton colporteur arrived here yesterday, to make up his monthly account. The present month is not quite up, but he has sold in the first twenty-three days of it sixty-four Testaments, which is very encouraging.

LALL BAZAAR CHAPEL, CALCUTTA.

THE 68th Anniversary of the formation of this church was celebrated on the 28th March, when the following interesting statement was read by the pastor, the Rev. John Robinson :—

“ We have stated that this is the sixty-eighth anniversary of the church. This assertion may need some explanation. On the 24th of April, 1800, the Baptist church at Serampore was formed. Messrs. Carey and Marshman were its pastors, and Mr. Ward was elected as deacon. From the vicinity of Serampore to Calcutta, and the frequent visits they were obliged to pay to this city, it was not long before their hearts were stirred in them to make direct efforts for the amelioration of the spiritual condition of those who called themselves Christians, but who lived without God and without Christ in the world. In 1802, the Serampore missionaries hired a house in Lall Bazaar, which they opened for divine service every Sunday. Then three, four, or six persons made up the whole of their congregation. It was not long, however, before their efforts were blessed, and souls were converted. These being baptized and still residing in Calcutta, belonged to the church at Serampore; and constituted the earliest members of what is now designated the Lall Bazaar Baptist Church. Hence, as a church, our commencement is contemporaneous with that at Serampore, of which we formed a part. After a time, the brethren hired an upper-room in the house of Mr. Peter Lindeman in Cossitollah, now called Bentinck-street. Here the congregation increased to about a hundred and fifty; and every month converts were added to the church, and baptized. Thus encouraged, they erected this chapel, which was opened on the 1st of January, 1809. On the 18th October of the same year, Messrs. O. Leonard and Adam Gordon were ordained to the office of deacon by the laying on of hands, and Messrs. C. C. Aratoon and J. Peters were designated to the work of the ministry. In 1812, the pastors write thus:—‘ The fruit graciously given this year has been great. No less than seventy of various nations have been baptized this year at Serampore and Calcutta; a greater increase than we have witnessed any preceding year. Calcutta, indeed, as it relates to the Gospel, is become one of the most favoured spots to be found in India, if we regard the number of European inhabitants; as it is either steadily or occasionally the scene of the labours of no less than ten European evangelical ministers; besides our Native brethren, whose labours are equal to those of all the others.’

OTHER PASTORS.

“ Messrs. Lawson and Eustace Carey for a time assisted in pastoral duties here, till the Circular Road Chapel was built; but the church continued under the pastoral supervision of the Serampore missionaries till the year 1825, when the Rev. W. Robinson arrived from Sumatra, and was, on the 16th of June, ordained its pastor; Drs. Carey and Marshman at the same time resigning their connection with it. Mr. Robinson continued in the pastoral office till December, 1838, when he removed to Dacca, and was succeeded in the following year by the Rev. R. Bayne. Ill health in his family rendered his return home necessary, and he resigned his charge on the 22nd of August, 1840. In December of the same year, the Rev. W. W. Evans accepted the pastorship, and resigned it in June 1844. The Rev. James Thomas then undertook the general supervision of the church, and performed the duties of a pastor, as far as time and strength permitted, till his death, which took place on the 20th of July, 1858. He was much and deservedly beloved by his people and all who knew him. The Rev. J. Sale then became pastor. Ill health obliged him to return home in January, 1861, and the Rev. G. Kerry acted for him till his return in 1864, when he resumed his charge, and continued the much-loved pastor of this church till the 1st of April, 1868; when, it being thought desirable that he should take the superintendence of missionary operations in Barisal, our present pastor was invited to join us.

“Of the number that have been baptized, and who have retained a shorter or longer connection with the church up to this period, it is almost impossible to form a correct estimate. It would probably amount to somewhat above a thousand.

PRESENT STATE OF THE CHURCH.

“On the present pastor taking charge, he found a hundred and twenty-six names on the list of members. Since the 1st of April last year, we have experienced some severe trials. Six have withdrawn from our communion, and three have been removed by death. These, though lost to our congregation, have not been lost to the Church. Those living are, we have reason to believe, walking consistently with their profession; those that have left the earth are before the throne of God.

“On the other hand, we have had much to cheer us. In July, it was deemed expedient to elect three additional deacons. A public recognition service was held in August, when our friends from the neighbouring churches encouraged us much by their prayers and exhortations.

“In September, the *Alise Ritson*, commanded by Captain Matches, arrived in Calcutta. The commander is a member of a Baptist church in Sunderland, and, at the request of some of its members, sought us out. He was a good man, and himself walked in the fear of the Lord, and sought to bring his crew to the Saviour. He held regular services with them on the Sunday, and a prayer meeting on Monday evenings, and read a lecture to them on Wednesdays. Besides this, he had daily worship with them, and embraced every opportunity by private conversation to urge them to seek their best interests. His efforts were attended with success. Six of his crew put on Christ by baptism in this place, and were admitted into our fellowship. Communications lately received inform us that they are all maintaining their consistency, and two more have since been baptized at Rangoon.

“There have been added to our list of members this year, by baptism and otherwise, nineteen souls, showing a clear increase of ten. We are thankful. May the good Lord add to us many more of such as shall be saved.

WORK.

“During the year, besides the deacons, five or six of our brethren have been engaged every Sunday, and, as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in our streets, they have distributed tracts and offered words of exhortation. Three of these brethren are foreigners, and are able to converse with considerable ease in Spanish, Portuguese, Italian, Danish, Swedish, and German, and have been able to distribute a number of tracts in these languages. They have also visited and conversed with many foreigners in our hospitals.

“The church also supports a Native preacher, and the pastor has the general supervision of the labours of one of the city missionaries. These have been engaged generally in visiting and preaching twice a day, and the number that hear the Gospel through them averages between 800 and 1000 weekly. We have had two or three enquirers from the heathen; but regret to say they have soon left us.

“In the Sunday-school held in the chapel we have had much encouragement. The number on the roll at present is 155, of whom 61 are boys and 94 girls. They have collected for missionary purposes during the year Rs. 107-8, and from this fund contributed towards the support of a Native school in Barisal, till it was closed. Our kind friend Mr. W. L. Wenger lately invited us to re-open a branch Sunday-school in his house, which has been commenced.

“One of our sisters is engaged in connection with the Free Church in that interesting branch of evangelical labour, visiting and instructing Native females in their own houses. She visits about four houses daily, spending an hour and a half or two hours at each. She has about 50 women under instruction in both English and Bengali.

A NATIVE GIRLS SCHOOL.

“The institution under the superintendence of Mrs. and Miss Robinson has gone on satisfactorily. The number of girls under their care has increased; and, considering that it is the first school established here in which Native girls are expected to pay for their board and tuition, it has made more progress than might have been anticipated. Among the additions of the year is the daughter of a Hindoo, professedly a Brahmist. His intention was to send her as a boarder; but in this he was strongly opposed by his friends, who urged that such a step might materially affect the girl's future prospects. She, however, continues to come as a day-scholar; while her mother and aunt receive daily lessons in English and music, from a young lady in Mr. Robinson's family. One of our girls, who is a member of this church, went to Dacca during the year to assist in Hindoo female education. We are glad to find she has maintained her Christian character with great credit, and has won for herself the confidence and esteem of her friends and employers.

“Such is a brief survey of our experience during the past year. We desire to bless the Lord who has guided us thus far, and would take courage from the past to pursue with fresh vigour the duties of another year; and we earnestly ask the sympathies and the prayers of this assembly that we may be found faithful and diligent workmen in the vineyard of Him who hath bought us with His precious blood.”

A TRIP ROUND MY ISLAND.

BY THE REV. W. A. HOBBS, OF JESSORE.

No. III.

LOOSENING from this place, we came to the large market of Narua, and waited for the people to assemble. The heat was dreadful, and my head fast giving way. Scores of people came crowding round the boat, some clamouring for books, others desirous of hearing us preach. I wanted rest, but not a minute's quiet could be obtained. At five o'clock we went up to the market, where about 1,000 persons were collected. Two or three hundred immediately gathered around us.

As we were going up, I said to Mathoor, “I will prove their Poorans to be false; do you prove our New Testament and its teachings to be true.”

The following was the pith of my discourse:—

1. Your Poorans are false, for they maintain that the shape of the earth is square, with overlapping clouds. It is not square, it is round; and every boy who goes to a Government aided, or to an English school, knows that what I say is true.

2. Your Poorans say that the distance of the sun from the earth is 800,000 miles, but the real distance is 92,000,000 of miles—that is 115 times as distant as your Poorans say.

3. Your Poorans say that the moon is distant from the earth 1,600,000 miles. This again is wrong, it is only one-seventh of that distance (237,000 miles).

See here what a bundle of errors we have: you say that the moon is twice as far from the earth as is the sun, when the truth is that the sun is 190 times more distant from the earth than is the moon.

4. Your Poorans say that the wax and wane of the moon is caused by the sun getting in front of it, so that its light cannot fall fully upon the earth. Look

here: from this place Jessore is forty miles, England is about 7,000 miles. How could England ever get between this place and Jessore? So with the sun, which is 190 times further off than the moon. [I then briefly explained how the moon's going round the earth once a month caused the wax and wane.]

5. Your Poorans say that rain comes from the moon; that is false. Hear what is true; it is this. When you boil your rice too long, all the water dries up; where does it go to? It escapes into the air in the shape of steam, which steam is produced by the fire. So, by the heat of the sun, every day, from sea and river and pond, a quantity of water is drawn up into the air and finds a refuge in the clouds, which may be called great water-bags; but they are thin, and cannot hold more than a certain quantity; when this is obtained they burst, and down come the rains upon the fields of earth. ["Sahib! Sahib!" said a man in the crowd, somewhat excitedly, "your word is true and reasonable. Look! the rain comes like this. I took a sack to market to get two rupees' worth of rice. It was an old and rotten one. The rice was put into it, and when I lifted it on to my head, alas! alas! the bag burst, and out went all the rice. It would have borne the pressure of one rupee's worth, but two rupees' worth was too much for it."]

6. Your Poorans say that in the centre of the earth is Mount Shuméru, which is 600,000 miles high, and its circumference at the base 128,000 miles. On this I have two remarks to make—

(1) Since the circumference of the whole earth is five times less than the circumference of the mountain which is said to be in the centre of the earth, all sensible persons know that this is either a fable or a lie; and

(2) Though thousands of travellers are constantly journeying to all parts of the world, no one has ever seen Mount Shuméru. Hundreds have seen the Neilgherry and the Himalaya mountains, but the highest of these is only about five miles, whilst you say that the Shuméru is 600,000 miles high.

7. Your Poorans say that at the foot of Mount Shuméru are four mountains (Mondor, Gondhomádon, Bepul, and Supársho), on each of which grows a tree 8,800 miles high. Also, that around the whole earth is a sea of salt water; beyond that a sea of sugar-cane juice; beyond that a sea of spirituous liquor; beyond that a sea of melted butter; beyond that a sea of curds; beyond that a sea of milk; beyond that a belt of gold as large as all the forementioned seas together; beyond that a range of mountains, and outside of all—hell!

Now all this is so foolish and proofless, that I have scarcely patience to talk about it. I only say four words about it all:

1. No one has ever seen either these monster trees, or these seas, or the belt of gold.

2. The most intelligent amongst the Hindoos of the present day put no faith in these statements.

3. According to your Shasters, it is, even in this world, a mortal sin for a Hindoo to drink spirits. If God has given such a strict command not to drink intoxicating drinks in this life, would he provide a sea of it, so that people might be constantly drunk with it in the life to come?

4. For whom are these seas of good things provided? If all the good are to be absorbed in God, they won't want them; those who are labouring to become, by self-mortification, worthy of absorption, will not desire them; and those who, for the sins of a former life, are condemned to descend in the scale of being, will not be worthy of them, and will not have them.

I have now given you seven reasons why your Poorans are utterly untrustworthy; if you cannot believe their statements about the earth, and the clouds, and the sun, and the moon, how can you believe anything they say about God, and sin, and atonement? If I were to write you a letter containing many proved falsehoods about my own house and lands, would you believe me if I gave you a description of the whole village?

O my hearers, turn from all these dry, unsatisfying things, and inquire with deep concern—"What must I do to be saved?"

I cannot talk more; my head has got bad again, and I must go to the boat. Listen to what my young friend Mathoor will now say to you. He will show you the true and excellent way of life as laid down in our Shasters, and give you most convincing proof of our Bible being true.

About an hour afterwards, Mathoor came back to the boat with a crowd at his heels, some asking for books, others anxious to hear more, or to dispute about what they had heard.

He reported to me that the large crowd continued very attentively to listen, until he was too weary to talk any longer. The following was the pith of his address:

The Bible is true for the following reasons:—

1. It is proved by the kind of truths it teaches.
2. It is proved by the manner in which they are taught.
3. It is proved by the consent of unprejudiced minds to its teachings.
4. It is proved by its full acquaintance with the secret thoughts of our minds, and the feelings of our hearts.
5. It is proved by the change from evil to good which it produces in the life of a man when he truly receives it.

Having demonstrated it to be a divine book, he then told them of the remedy God had provided for men in it, and exhorted them to accept it, and own Jesus as their Teacher and Deliverer, now and for ever.

I had intended to have called at several other places on my journey, but my head became so bad, and the weather was so hot, that I could bear up no longer, and gave orders to row home. Next morning I reached home, after an absence of four days; and thus endeth the narration of the first trip round my island.

HOME PROCEEDINGS.

AS USUAL in the month of September, the Missionary Services have been very numerous. The accounts we have received of them are very encouraging: both the attendance and the contributions have been good. In the following List of the meetings we fear that some may be omitted, especially where only local brethren have been present. For the very valuable aid thus rendered we beg them to accept our grateful acknowledgments.

PLACES.	DEPUTATIONS.
Bedford	Rev. J. Parsons.
Birmingham ;	{ Revs. G. Gould, J. G. Gregson, and A. Saker.
Devonshire (South)	Rev. F. Trestrail.
Hampshire (South)	" W. A. Hobbs and Dr. Landels.
High Wycombe	" Josiah Parsons.
Hull, Beverley, &c.	Revs. W. Sampson and Jas. Mursell.
Huntingdonshire	{ " W. H. McMechan and W. H. Dyer.
Lancashire (East)	Rev. J. Parsons.
Leicestershire	Revs. J. Bigwood and J. G. Gregson.
Norfolk	Rev. W. A. Hobbs.
Northumberland and Durham	Rev. A. Saker.
Shropshire	Dr. Underhill.
Somersetshire	Revs. J. Hume and Jas. Mursell.
Suffolk	W. A. Hobbs and S. H. Booth.
Yarmouth, &c.	{ Rev. J. G. Gregson (Omitted in Sept. Herald).
Yorkshire (West Riding)	Numerous Local Brethren.
Wiltshire	Rev. J. Parsons.
Worcestershire	{ Revs. F. Trestrail, G. H. Rouse, LL.B., and S. Green.

The number of places thus visited by the deputations has been about 130, and of services and meetings held 290. May the Head of the Church accept the offerings, and fulfil the desires of His people.

DESIGNATION SERVICE.

The Rev. Isaac Pegg having acceded to the request of the members of the Church on Turks Islands, presented through the Committee, to become their pastor, a service was held at the Metropolitan Tabernacle on the 20th ult., to commend him and his wife to the care, protection, and guidance of God. Mr. Pegg will rely on the contributions of the people for his support, and we confidently hope that the churches founded by the Missionaries of the Society in these Islands will be found fully able to sustain the ordinances of the Gospel among themselves. Our brother leaves with the hearty and fervent prayers of the numerous congregation which assembled to commend him to God, and with the approval of the Committee and the tutors of the College. The Rev. J. A. Spurgeon presided, and Dr. Underhill gave an account of the field of labour which Mr. Pegg will occupy.

DEPARTURE OF MISSIONARIES.

We have pleasure in stating that Mr. Campagnac sailed for Northern India, *via* Bombay, on the 18th ult.; and that Mr. and Mrs. Pegg left on the 25th ult. for the Bahamas, *via* New York.

THE QUARTERLY MEETING OF THE COMMITTEE

Will take place at Leicester, on the 5th of October, in Belvoir-street Chapel, at half-past ten o'clock, a.m. All honorary and corresponding members are entitled to be present, together with ministers who are members of the Society, and the treasurers and secretaries of auxiliaries. At a recent meeting of the Committee the officers of the Society were requested to be prepared to answer any questions which may be proposed on the resolutions lately passed on the future conduct of the Mission.

In the evening a Public Missionary Meeting will be held in the Temperance Hall, The speakers already engaged are the Revs. J. T. Brown, of Northampton; J. Lance, of Newport; Jas. Mursell, of Kettering; and W. Bailey, of the Orissa Mission.

CONTRIBUTIONS

From August 19th to September 18th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
		Metropolitan Tabernacle		Plymouth	12 0 0
Bell, Mr. J. A.	0 10 6	Sunday-school, for		Do., for <i>African</i>	
Harcourt, Rev. C. H. ...	0 10 0	Female Training Sch.,		Orphans	2 14 0
Harcourt, Mr. C. H. ...	1 0 0	Colombo, Ceylon.....	40 0 0	Do. Lower St. Station	1 11 5
Routh, Rev. J. O.	2 0 0	Shepherd's Bush, Oak-		Essex.	
Thornton, Rev. J. S. ...	0 10 6	lands Chapel	5 11 0	Plaistow, Union Chapel.	1 0 0
		Do. for W. & O.....	1 1 0	GLOUCESTERSHIRE.	
DONATIONS.		BUCKINGHAMSHIRE.		Minchinhampton	4 3 4
Anonymous	1 0 0	High Wycombe, Union		Stroud	15 3 0
White, Mrs., per Mrs.,		Chapel	8 0 0	Wotton-under-Edge.....	15 6 8
Hiett.....	0 10 0	CORNWALL.		Do., for W. & O.....	1 10 0
LONDON AND MIDDLESEX.		Helston.....	9 3 0	CORRECTION. — By a	
Brontford Park Chapel...	1 0 0	DEVONSHIRE.		printers' error in last Re-	
Hampstead, Heath St.,		Devonport, Hope Chapel	10 10 0	port Mr. J. Griffiths Sub-	
for Rev. E. Ellis's N.P.,		Do. Morice Square and		scription was entered	
Jessore	6 0 0	Pembroke Street ...	10 16 10	10s. instead of £10.	

HAMPSHIRE.		NORTHAMPTONSHIRE.		YORKSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Portsmouth Auxiliary, on account, by Mr. T. C. Haydon, Treasurer ...	80 0 0	Aldwinkle	2 17 0	Farsley.....	32 14 10
NORFOLK.		SHROPSHIRE.		Halifax, Pellon Lane ...	
Lowestoft.....	11 5 0	Whitechurch	0 10 0		
Yarmouth, United Pub. Meeting	9 4 5	SOMERSETSHIRE.		SCOTLAND.	
Do., for N. P.	1 1 9	Shepton Mallet	2 3 6	ORKNEY ISLES.	
Do., Old Baptist Ch....	8 0 0	STAFFORDSHIRE.		Edny.....	0 12 0
Do., St. George's Denes	26 8 5	Brettle Lane	5 0 0	Kirkwall	0 10 0
	44 14 7	SUSSEX.		FOREIGN.	
Less expenses.....	0 13 0	Brighton, Queen Square	1 10 6	CHANNEL ISLANDS.	
	44 1 7	WORCESTERSHIRE.		Jersey	4 5 6
		Tenbury	1 0 0	Guernsey.....	4 0 0

CALABAR REMOVAL FUND.

Tritton, Mr. Joseph..... 10 0 0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Ladies' Missionary Working Society at Union Chapel, Manchester, per Mr. W. Bickham, for a case of Clothing for Rev. W. Teall, Morant Bay, Jamaica.	Mrs. Risdon, Pershore, for a parcel for Rev. J. Kingdon, Falmouth, Jamaica; also a parcel for Rev. R. Smith, Cameroons, W. Africa.
	Rev. F. Edwards, B.A., Harlow, for Hymn Books and two Communion Cups for Bahamas.

FOREIGN LETTERS RECEIVED.

AFRICA— CAMEROONS, Fuller, J. J., June 29; Smith, R., May 26, June, 20, 30; Thomson, Q. W., June 13, 25.	SERAMPORE, Martin, T., August 13; Thomas, J. W., June 23.
AMERICA— OTTAWA, Merrick, Mrs., July 20.	EUROPE— NORWAY, KRAGERO, Hubert, G., Sept. 6.
ASIA— CEYLON, Colombo, Pigott, R. H., June 30; Waidock, F. D., August 7.	FRANCE— MORLAIX, Jenkins, J., Sept. 14. ST. BRIEUC, Bouhon, V. E., August 10, 20.
INDIA— BOMBAY, Showel, R. H., July 6. ALLAHABAD, Carr, B., July 10. CALCUTTA, Johnson, E. C., July 9; Lewis, C. B., June 18, 25, July 2, 5, 16, 23, August 8, 13; Wenger, J., June 11, 17, July 30, August 5, 6, 13. CHITTOUR, Williams, J., August 5, 14. DACCA, McKenna, A., August 7. DELHI, Smith, J., August 5, 14. GTA, Greiff, J. E., July 28. HOWDAH, Morgan, T., June 22. INTALLY, Robinson, R., July 30. JUMALPORE, Flinn, G., July 8.	WEST INDIES— BAHAMAS, Littlewood, W., July 31, August 4. TRINIDAD, SAN FERNANDO, July 7, August 21.
	JAMAICA— CLARKSON VILLE, Maxwell, J., July 5. DUNCANS, Reid, W. J., August 23. FALMOUTH, Kingdon, J., August 14. JERICHO, Clarke, J., July 7. KETERING, Fray, E., August 23. KINGSTON, East, D. J., July 3, 7, 9, August 14, 21. MORANT BAY, Teall, W., August 14. MONTEGO BAY, Dendy, W., July 22, August 15. SPANISH TOWN, Phillippo, August 7, 14. ST. ANN'S BAY, Millard, B., July 8, August 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



OCTOBER, 1869.

THE ROMAN CATHOLIC BISHOPS IN IRELAND, AND
EDUCATION.

THOSE who expected that the "Message of Peace" which the English people have lately sent to their Irish fellow-subjects would pacify the priests, must be greatly disappointed. Cardinal Cullen, encouraged by the victory that has just been gained, is beginning a new agitation, and one which threatens to create as much excitement, if not more, than was produced by the Irish Church business. Loud as was the demand of the priests for the disestablishment of the Episcopal Church, they don't expect to gain much by it in the way of making proselytes. By the most thoughtful and best-informed among them, this is admitted. Indeed, fears are entertained lest the change may operate in an opposite direction. On the other hand, Protestants may gain much by it, if they make a wise use of the new opportunities which DIVINE PROVIDENCE has thrown in their way. It is plain to the keen eyes of the Roman Catholic prelates that there is a rock a-head which the most skilful steersmen among them will find it difficult to avoid. During the last thirty years, the school-master has been abroad in Ireland. There are Irish missionaries now living, who remember the "hedge-schools" and their wandering teachers. These were superseded by the National system of education, which, when honestly carried out, may be safely pronounced to be one of the most liberal and comprehensive in the world. It secures to the children of all denominations of religion, an equal participation in the benefits of a sound secular education, without imposing on them any form of religious instruction. The wisdom of this measure has been fully proved by its success. Slowly, but surely, it has been reducing the castle of ignorance, and rearing up the temple of knowledge. Year by year, the numbers in the National Schools have been increasing, so that the ragged and shoeless children of the Irish peasant are as well, and in many instances better taught than those of the same class in this country. The inevitable tendency of such an education as that which the National Board sanctions, is to promote freedom and independence of thought, and to emancipate the mind from the bondage of superstition. A liberal education is fatal to the power of a priestly caste. The Roman Catholic hierarchy in Ireland sees this, and its forces are being marshalled against the present system. Its demands are bold; and they find utterance in imperious tones. Under the impression that the British Parliament is in a humour to concede all that Cardinal Cullen and his bishops ask, they take very high ground, and claim the support of the State for denominational education. Their

aim is to recast the whole system of secular instruction in a Roman Catholic mould, and to place it under the direct management and control of the clergy. If they can only find favour with those who hold the purse-strings of the Treasury, they will not find it difficult to keep the Irish people in leading-strings for another generation or two longer. The bishops cannot resist the demand for education; but they have made up their minds that it shall be of such a character as shall promote the interests of the Church, by stifling free enquiry, and preventing the development of Ireland's true manhood. But the right reverend fathers do not find even their own children so pliant as they desire; hence, they are resorting to the old weapons. Excommunication and the like are pretty freely threatened. If, as in the olden times, the church could wield the secular arm, and enforce its spiritual claims by fine, imprisonment, and death; there would be some hope that threats of spiritual penalties might induce Roman Catholic parents to keep their children from the National Schools. Without such a power, the course which the bishops are taking is one that must bring them into collision with the people. But if every Catholic child should be withdrawn from the schools, the English people will never submit to demands so unreasonable as those which Cardinal Cullen has put forth in the name of the Roman Catholic hierarchy in Ireland. We are evidently on the threshold of a new Irish difficulty. A conflict with the Ultramontane party is inevitable. In the meantime, let us steadily pursue our great work of Evangelization in the sister country. A crisis is at hand, and the day of Erin's true emancipation may be nearer than any of us expect.

EXTRACTS FROM MISSIONARIES' LETTERS.

Mr. Gray, of Dublin, writes:—

"We are in much better spirits as regards matters at the chapel. Nearly all who prophesied evil have begun to change their tone, and most of the people have the impression that we have got round the corner, and have really begun to succeed. Not that we have anything striking to report beyond increased congregations, and a greater interest manifested in the services.

"I have lately had a letter from County Cork asking me to go and preach in the large hall of a gentleman's mansion, which is now occupied by a respectable farmer. The writer promises a congregation of from thirty to forty from the village. The journey is long and expensive, yet I do not finally decline the invitation, but postpone it for the present."

Mr. Rock, of Ballymena, is encouraged in his work:—

"The Lord continues to give me some signs of his approbation in my work here, though I long to see more of them. Since I last wrote you, three have been united to the Church, and have put on Christ by baptism. One is a daughter of one of our most exemplary members, and her attendance since I came here has been most regular. The other two—husband and wife—are from the world, and continue to walk worthy of their profession, and give evidence that their change is real.

"The average attendance on Lord's day is not only maintained, but of late it has considerably increased; strangers come in occasionally to hear the Word of Life. At the out-stations the attendance is very encouraging, and the people are always glad when preaching night comes round, which helps to reconcile one to a walk of eight miles, and a good pelting with rain sometimes. As far as I can judge, the Lord is with us; but I very much desire to see more fruit. How much the Lord's work in

poor Ireland needs the prayers of his dear people in England! O for a spirit of prayer, that we may receive the blessing in due time."

Donaghmore, and the wide district visited by *Mr. Dickson*, are bearing fruit. The whole of our brother's letter is interesting, and especially that part of it which refers to his labours in the mountains:—

"Our missionary movements in this region are steady, and somewhat progressive. The attendance at our meetings is on the whole, very good, and the spirit of hearing manifested is often truly encouraging. For such tokens of favour we are humbly thankful to the Lord, and so much the more as it is a time in which all the godly around us here lament much about the coldness and indifference of the people generally to things of an eternal nature.

"Within the last nine or ten weeks I have baptized ten persons, seven of whom have joined the Church at Donaghmore, two the Church at Knockconny, and one at Belfast. We have also some hopeful enquirers. May their number increase! You are aware that our place of meeting at Donaghmore has been a hall kindly lent us for the purpose, but as there are some inconveniences connected therewith, the friends here have resolved to set about building a chapel for themselves in the coming spring. And it is so far encouraging, that the gentleman on whose property they purpose building, has received their proposal in a very kind and generous spirit. And we hope also that the Directors of the Mission will be able to see their way to assist us in raising a substantial and commodious house as a centre for missionary operations here. For, indeed, the fields for Mission work in this quarter of our Island are constantly extending and enlarging, *and even new fields opening up*. Just two or three weeks ago, for instance, I received a letter from a brother I had never seen, nor had he ever seen me—a farmer residing in the western end of this county,—urging me to go and spend a week at his place for the purpose of preaching the Gospel to the people of that neighbourhood. I went and spent part of a week, preaching every evening to large and very solemn meetings. I found it to be a mountainous and romantic region of country, the valleys, and even far up the hills, being densely populated. What a fine field there seemed to be in that place for missionary work. O that the Lord would send forth labourers. I may mention also, that in the house of the farmer referred to, six baptized disciples meet every first day of the week to read the Scriptures, have prayer together, and remember the Lord in the breaking of bread. These are Baptists, and attached to the Denomination. They seemed much refreshed by my visit, and most anxious to know when I could visit them again. Their cry is truly Macedonian—"Come over and help us."

Contributions, &c., to August 21, 1869.

		£ s. d.			£ s. d.
LONDON—Arthur Street, Camberwell Gate,			CUMBERLAND—Broughton—Collection ...		1 10 0
by Mr. Barrett—Collection ...	10 0 0		Maryport—Subscriptions		0 17 2
Do. Pastor's Bible Class			Whitehaven—Subscriptions		2 8 0
by Miss M. S. Cowdy.....	0 12 9				
		10 12 9	DEVONSHIRE—Plymouth—George Street		
J. T.		0 2 5	—Weekly Offerings, by T. W. Popham		4 0 0
Putney—Mrs. E. Ackworth		1 0 0			
Searle, Messrs. C. G., and Son		2 2 0	DURHAM—Hartlepool East ...		0 5 6
			" West		1 9 0
BERKSHIRE—Reading—Subscriptions by			" Small Sums		0 11 6
Mrs. I. O. Cooper.....		6 15 0			2 6 6
			Middleton Teesdale		2 0 1
CAMBRIDGESHIRE—Cambridge—St. Andrew's St. Chapel—Collections	10 4 4		" Subscriptions		2 5 0
Subscriptions on account.....	10 6 0		" Box		0 10 0
		20 10 4			4 15 1

	£ s. d.		£ s. d.
South Shields—Subscriptions		NORTHUMBRLAND--Berwick-on-	
on account	2 7 6	Tweed—Collections	2 19 0
" Collection, Bar-		Subscriptions	3 5 0
rington Street	0 13 9		6 4 0
	3 1 3	Broomley, Broomhaugh, and	
Stockton-on-Tees	0 7 6	Bearl—Collection	4 11 4
Sunderland—Subscriptions on account	1 12 6	Cards	0 16 11
			5 8 3
ESSEX—Great Leigh—A Friend	0 2 0	Newcastle-on-Tyne Subscrip-	
Leughton—Sunday-school, by Mr. W.		tions	14 6 11
D. Mason	3 2 9	Collection Bewick St. 10 10 0	
		Cards	0 5 0
GLoucestershire — Bourton-on-the-			25 1 11
Water	5 12 6	Whitefield—Mr. John Angus	1 0 0
Cheltenham—Salem Chapel		OXFORDSHIRE—Amersham Hall—Mr. E.	
Collections	10 3 6	West	2 2 0
" Subscriptions 4 2 6		Chipping Norton—Subscription on	
	14 6 0	account	4 14 6
Cheltenham—Cambray Chapel.....	3 10 0	Hook Norton—Subscription 2 7 0	
Gloucester—Subscriptions.....	1 10 0	" Small Sums 0 7 10	
Naunton and Guiting—Collections.....	3 5 1		2 14 10
Stow-on-the-Wold—Collections 1 5 6		Milton-under-Wychwood—Subscriptions	3 8 6
" Subscriptions 1 17 6		Oxford—Subscription	2 13 0
	3 3 0	Woodstock—Collection	1 10 6
HAMPSHIRE—Southern Association, by		SUSSEX—Brighton—Bond Street—Sub-	
the Rev. J. B. Burt.....	3 0 0	scriptions	4 10 0
KENT—Ashford—Subscriptions	1 0 0	" Grand Parade—Subscriptions	2 6 6
Biddenden	0 10 0	" Queen's Square	
Canterbury—Subscriptions on account	5 4 6	Public Meeting 5 5 7	
Chatham	0 1 0	Subscriptions. 4 3 6	
Edenbridge—Collections	1 5 3	Sunday-school 0 16 2	
" Subscriptions... 0 10 0			10 5 3
	1 15 3	Lewis—Collections.....	2 3 2
Egerton—Collections.....	0 18 1	" Subscriptions	0 17 6
" Subscriptions	0 5 0		3 0 8
	1 3 1	Rye—Subscriptions.....	0 19 0
Faversham—Collection.....	2 18 9	WARWICKSHIRE—Birmingham, A Friend	0 2 6
" Subscriptions... 1 15 0		WILTSHIRE—Chippenham—By Rev. J.	
	4 13 9	M. Bergin—Collection	1 16 3
Marden—Subscriptions	1 6 0	WORCESTERSHIRE — Blockley—Subscrip-	
Ramsgate—Subscriptions	1 7 0	tions	3 1 0
Smarden—Subscriptions	2 5 0	Malvern—The late Mr. John Reynolds,	
" Collections	1 5 6	by Mr. Richard Reynolds	20 0 0
	3 10 6	YORKSHIRE—Beverly—Collection 1 1 6	
Tenterden—Subscriptions ... 0 2 6		" Subscriptions 2 1 0	
" Collection	2 7 1		3 2 6
	2 9 7	Bishop's Burton—Mr. J. W. Clarke ...	0 10 0
LANCASHIRE — Barrow-in-Furness—Con-		Middlesborough—Collection	1 0 0
tributions	0 17 4	Hull—Miss M. A. Hill	2 0 0
Blackburn	0 5 0	Sheffield—Townhead Chapel—By Mr.	
Lancaster	0 14 6	S. Chapman—Collection.....	5 4 4
Liverpool — Myrtle Street, Weekly		IRELAND—Belfast—Subscriptions	7 15 0
Offerings	10 0 0	Carrickfergus—The Misses Kirk	1 0 0
Over Darwen.....	0 15 0	Dublin—Subscriptions	16 12 6
NORTHAMPTONSHIRE—Little Houghton—		Donaghmore—Contributions	5 0 0
Mrs. Knight and the Misses York	0 15 0	Grange Corner	5 0 0
		Parsonstown	2 4 0

Several sums have been received from Lancashire; but as the particulars have not arrived, the acknowledgment of them is postponed.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1869.

THE AUTUMNAL SESSION OF THE BAPTIST UNION AT
LEICESTER.

A UNIVERSAL feeling of gratification followed the announcement that the Churches of Leicester had invited the Baptist Union to hold its Autumnal Meetings for 1869 in that town. The largest anticipations that had been indulged respecting the success of this arrangement were, however, far more than realized, both in the numbers of the delegates who attended, and in the excellent spirit which pervaded the manifold engagements of the Session.

On the evening of October 4th our brother Mr. Chown preached in Victoria Road Church (Dr. Haycroft's) a sermon to the young. The building was crowded, and the preacher, who is a living sermon on the happiness of religion, discoursed from the words—"That our sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace."

On the following morning the Missionary Committee Meeting was held in the school-room of Belvoir-street Chapel (Rev. J. P. Mursell's).

The protracted and vigorous discussions in the pages of *The Freeman* and elsewhere on the recent resolutions of the Mission Committee had created some apprehension that the proceedings at Leicester would be perturbed. Happily all fears of this kind were completely dissipated. It was evident that the spirit of prayer, and love, and unity had possession of the hearts of all, and in five hours' conference not a word was dropped that required to be recalled. The lucid exposition of the resolutions given by Dr. Underhill cleared away irrelevant matter that had been imported into the discussion, and the admirable letter of the Treasurer also removed much misapprehension on the subject. When our brother Dr. Landels carried his resolution of sympathy with brethren already engaged in Mission work, gratitude and joy were universal, and all felt that a holy influence had pervaded one of the largest meetings of Committee ever held. We regret to find from a document which is the subject of comment in another portion of this

Magazine that some of our brethren in India have not participated with us in the genial influences that rested on us in those sunny days at Leicester.

The public missionary meeting was thoroughly crowded, the speakers being M. Foster, Esq., of Huntingdon, in the chair, and the Revs. James Mursell, of Kettering, W. Bailey, late of Orissa, and W. Lance, of Newport, Monmouthshire. After an early prayer meeting, presided over by the Rev. H. Von Sturmer, of Worcester, and subsequent devotional exercises—Rev. F. Trestrail in the chair—the proper business of the Union commenced with the address by the chairman, Dr. Brock, on the morning of October 6th.

Mr. Mursell's noble chapel was quite filled, with an audience whose feelings were deeply touched by the stirring appeals of the beloved and honoured speaker. Reverence for the Divine Word; reliance upon the Divine redemption; trust in the Divine Providence; conformity to the Divine will; solicitude for the Divine glory, were employed as tests of the spiritual condition of the Christian. We venture to affirm that hundreds who were present will remember to the latest hour of life the deep emotions caused by this address. The Rev. Charles Williams, of Accrington, read an able paper on "The Policy of Nonconformists in View of Ecclesiastical Disestablishment." Leicester, as the birthplace of the Liberation Society, was clearly the place; and 1869, the year in which the high court of Parliament has disestablished the Irish Episcopal Church, as clearly the time, for such a review of the ecclesiastical history of the last twenty-five years, and such forecasts of the future as were given by Mr. Williams. On the evening of the same day sermons were preached by the Revs. H. S.

Brown, of Liverpool, to a densely crowded congregation; H. Dowson, of Bury, Lancashire; and E. Edwards, of Torquay. The proceedings of the second day were inaugurated by a sermon preached at seven in the morning by Dr. Landels, "On baptism into the Holy Spirit." This was a season of great spiritual profit to all who were present. We hope that Dr. Landels will accede to a very general desire that this discourse should be published. After a season of united prayer—the Rev. S. Green presiding—the papers read on Thursday, October 7th, were by Rev. C. Short, of Sheffield, on "The best means of overtaking the Religious Destitution of our Large Towns;" by Mr. S. R. Pattison on "The Relation of the Sunday-school to the Congregation and the Church;" and by Mr. D. Gracey on "Precision in Doctrine." All of these papers deserve a thoughtful perusal, both on account of the importance of the subjects discussed and the ability with which they were prepared.

The following resolutions were also passed on the Education Question:—

"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 the teaching is not confined to secular knowledge."

"That the schools which are sustained by Government should be under the management of a local board, and subject to Government inspection and control."

"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."

To this issue have come at last the voices of many who struggled strenuously against Government education in bygone years. The last evening was occupied by two meetings, that at Belvoir Chapel, under

the presidency of Dr. Gotch, the speakers being Revs. R. Glover, C. Kirtland, and W. G. Lewis; and at Friar-lane Chapel, Dr. Underwood presiding, the Revs. E. G. Gange, W. T. Rosevear, and W. Walters, giving the addresses. The interest was sustained to the latest moment, and the attendance in both cases was very large.

The Leicester meetings will have associated with them the circumstance that, after protracted discussions and preliminary efforts, a sustentation fund was actually started, under the modest title of the Baptist Pastors' Income Augmentation Fund—its object being to increase the stipends of pastors who receive not less than £60 or more than £120 per annum. It is to be hoped that this Institution will soon spring into a vigorous and useful career. The retrospect of these numerous engagements is very gratifying. "Our Feast of Tabernacles," as Dr. Brock happily designated it, through Divine mercy had nothing to mar the pure enjoyment of sacred friendship, united worship, and fraternal counsel. The thought has since occurred to us, it is a pity that one day was not devoted to the consideration of the low state of religion in many of our churches.

Far better than the best of all the excellent documents which were read would have been a free and friendly conference on the present condition of the churches, and the modes to be pursued in order to their increased prosperity. But after-wisdom is cheap; the suggestion may be, however, in good time for future meetings of the Union.

The generous welcome afforded their numerous visitors by Christians of all denominations in Leicester was beyond all praise.

The members of the local committee, its secretaries, the Revs. T. Lomas and J. J. Goadby, and the ministers of the various chapels, were untiring in their determined efforts to secure the comfort of all their guests. The town, whose beleaguered walls suggested the profound philosophies of the Holy War, in whose streets Carey and Robert Hall had walked and talked, and lived and laboured; which has in its pulpits now some of the foremost of our ministers, and amongst its people not a few of our noblest specimens of the Christian gentleman, we had long desired to visit. Its name will to us ever be associated with memories of Christian privilege and consecrated enjoyment.

BAPTIST MISSIONS.*

WITH very deep regret we have read a paper on the now famous resolutions of the Committee of the Baptist

Missionary Society, which has been printed in India, and bears the signatures of seventeen missionaries.

* "Remarks from the Mission field on the proposed reforms in the working of the Baptist Mission in India."

We regret its appearance on the simple ground that its tone and temper and contradictory statements appear to us far more likely to lower than to raise, the estimate which most of us are pleased to entertain of our missionary brethren.

We should have been glad to be silent on some of the questions raised in the paper. But the seventeen missionaries as opposed to the Committee and Officers of the Society, have now made their appeal to the churches in England; and it behoves those who are interested in the welfare of the Denomination, to give such a response to that appeal as they think truth and justice demand.

We had hoped that the question was satisfactorily settled at the recent Leicester meeting, and that the conciliatory message which that meeting resolved to send to the brethren in India, along with the admirable letter of the Treasurer, would be a sufficient solace to feelings wounded by misapprehension; and it seems to us a sad pity that, just when there was a probability of vigorous and harmonious action on the basis of the new resolutions, this inopportune document should have made its appearance.

On one ground the missionaries, if their case be fairly and fully stated, may have cause for complaint. It appears that only one copy of the paper read at the Bristol meeting was sent to India, and that the missionaries have been left to gather the nature of its proposals from the report of Dr. Landels' speech. They also give as a reason for appearing before the public, "*that no private letter on the subject sent to the Officers of the Society appears to receive any attention.*"

Why copies of the paper were not sent to the missionaries we must leave the Officers of the Society to explain; regretting, nevertheless, that that courtesy was not shown them.

But we must express our very strong doubts as to private letters receiving no attention, and we deprecate in the very strongest manner such a charge being publicly brought against the Officers of the Society by its Agents, thereby risking and fomenting a division of feeling which must be fatal to its best interests. Those who know the Officers will be slow to believe any such charge; and will regard the conduct of the missionaries, in gravely laying it before the public, as the most suicidal step which they could possibly have taken. Things have come to a very serious pass indeed, if the missionaries must address the public because their own officers refuse to listen to them. If we could believe it we should see no prospect for the Society but immediate disruption, by the removal of either the officers or the missionaries who make such complaint. We are willing to hope, however, that our brethren have not sufficiently considered the nature and legitimate consequences of their own act, and that quiet reflection may yet bring them to a better mind.

We are all the more surprised at the extreme step they have taken, when we call to mind the slight provocation on which they have acted. The proposals of the paper contemplated no alteration in the salaries or the work of missionaries now in the field; but the sending out of a class of men who, working on a different system, might do more at less expense to the Society. And one reason of the proposal was the recognized necessity of increasing the salary of married missionaries, because of the increased cost of living in India. We cannot see in this any reason why our brethren should have assumed an attitude of hostility to the Officers and Committee, and asked the public to judge between them.

They are not "insensible," they say, "to the sneering and disparaging tone in which missionaries are alluded to in the address of Dr. Landels." This tone, as our readers are aware, has been repeatedly and emphatically disclaimed by the speaker, and we regret that the missionaries did not see, or would not receive, the disclaimer previous to publishing their manifesto. But assuming that that address is all that they say, it is not the address either of the Officers or the Committee, nor has it, as they suppose, been published by the Society "in a separate form," and made "part of its permanent literature." The Committee indeed have not given any expression of their disapproval. But can their silence be deemed a sufficient reason for their being dragged before the public in such fashion by their own agents?

Apart from the propriety or impropriety of the step they have taken, the objections the missionaries urge against the new proposals are feeble in the extreme, based on a misconception, or answered by the missionaries themselves. "*The fact of their taking exception to some of the statements in the address must not be understood to justify the inference that they disapprove entirely of any reforms whatever in the direction of that measure. They believe that they could go a great way with the Committee in the direction of the reforms proposed.*" Here is an admission which one would suppose would lead them to hail the proposal, even if they did not see it their duty to take the initiative in such reforms. But instead of this, in the next sentence but one, they say, "*Those who really know India can only stand amazed that the Committee should have given their assent to any such proposals being gravely submitted for consideration to the*

friends of the Society." And in the closing paragraph of their paper they "*beg to express their entire and united disapproval of the theory of missions alluded to being carried into practice.*" It is "*ridiculous and impracticable; in relation to the Society stultifying and suicidal: to the public a fruitless waste of money; to new candidates for missionary work, oppressive, misleading, and cruel.*" And yet they are prepared to go a great way with the Committee in the direction of the reforms proposed in a theory of missions to which they apply such epithets! How seventeen intelligent men could attach their names to such contradictory statements, and deliberately publish them to the world, is inexplicable, save on the ground that, too readily taking offence where no offence was intended, they allowed their feelings to run away with their wits. Surely the god of confusion must have presided over their counsels!

The longest paragraph in the paper is an elaborate attempt to prove that "*a missionary cannot do without any fixed source from which the means of subsistence may be drawn, and depend SOLELY on the hospitality of the natives of India.*" But as this has never been proposed either in the paper which they have not seen, or in the address which they have, they might have spared themselves their assault on a man of straw.

"*They submit that the question of marrying or not marrying is no question for the Committee at all.*" The Committee, however, have pretty unanimously come to the conclusion that within certain limits it is. And that conclusion is not likely to be altered, unless better reason for the alteration can be shewn than any contained in this paper.

On the question of support the paper contains two paragraphs. The second, which we notice first, com-

compares the position of a missionary in India with that of a minister at home. In a foot-note they deny "*that EVERY missionary receives as much as Dr. Underhill's paper states.*" Instead of £385, which he gives as the average, they say, "*a married missionary receives £270 and a progressive but limited sum for children.*" In addition to this however there is the "house rent," which, when there is no house belonging to the Mission, "*the Society pays up to £72 a-year.*" And when this is added to the £270, with the "progressive but limited sum for children," it will be seen that Dr. Underhill's estimate and theirs very closely coincide. Whether this sum "*will procure in quantity or quality those necessaries of life which in England could be easily procured for £150,*" we are not prepared to say. Mr. J. G. Gregson, a returned missionary, speaking from experience, says it will procure considerably more. And since the question is started, not by the Committee or the Officers, or in Dr. Landels' address, but by the missionaries themselves, it seems to us only reasonable that it should be fairly considered. Far be it from us to affirm that any missionary is over-paid or well paid. They may be,—we doubt not many of them are,—worth far more than they receive. But it may still be a question for those who contribute the funds whether they be as economically expended as they could wish, and whether there be missionaries who are working with equal efficiency on a much smaller salary? We have heard of missionaries who do not draw to the full extent of their allowance, showing that in some instances less than that is sufficient. We have heard of one who can spare £50 per annum for the support of a relative in this country—a most praiseworthy thing to do; and of another who paid £50 or £60 annual

premium on his insurance policy—an equally praiseworthy provision for a husband and father to make for his family. But we question if those who contribute the funds of the Mission, some of whom do not receive more than fifty or sixty pounds a year for all purposes, intend such use to be made of their money.

The other paragraph on this question deals with the "*methods for the support of life observed by our Lord and His Apostles.*" And here the logic of our missionary brethren reaches its climax. Anything more utterly puerile we do not remember to have read. "*The proposals,*" they say, "*rest upon most fallacious assumptions; and Scriptures might be quoted to show the contrary truth—that all necessary and wise precaution was taken by the pioneers of Christianity in Palestine for the preservation of their lives.*" We were not aware that this was ever forbidden to our missionaries, and are amazed that they should have thought it necessary to pen such a sentence. Our amazement, however, grows as we read the arguments by which it is supported. We give them as they occur, numbering them for the sake of distinctness.

1. "*Kind-hearted women followed Christ and ministered to Him of their substance.*" And why, we ask, might not kind-hearted women do the same for the missionaries whom it is proposed to send out? Do not the writers see that the present plan of receiving a fixed and sufficient salary renders them independent of such ministries?

2. "*There was a bag, in which were deposited the common ownings of the twelve; and from which it would seem they were able, habitually, to give to the poor.*" Can any of our readers discover in this an argument for a fixed salary? Has it ever been proposed that the missionaries who may

go out in twos, according to the new plan, should dispense even with a "bag," and never give to the poor?

3. *Christ's command, "But now he that hath a sword, let him take it, and also his scrip; and he that hath no sword let him sell his garment and buy one."* Our brethren overlook the fact that when one said, "here are two swords," the Lord said, "It is enough." But, letting that pass, one does not see that the exchange of a garment for a sword would be very much conducive to comfort, or that such an exhortation would have been suitable had there been much in the "bag." The whole thing savours rather of poverty than of wealth. And probably it is the first time it has ever been quoted as a proof that missionaries should have good and fixed salaries.

4. *"The endless attention paid to Paul's comfort."* When and where? Paul had a deal to bear with. But we question if he ever expected to have his successors speak of him in this fashion, and hold him up as a specimen of one to whose comfort endless attention was paid. He seems to take a somewhat different view of the matter when he thus recounts his experience:—"In stripes above measure, in prisons more frequent, in deaths oft. In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And they think all this compatible with endless attention being paid to his comfort! And that the missionaries whom it is proposed to send out will be placed on a worse footing peculiarly than he!

5. *"The 'cloke' and other properties which he was able to afford to leave behind at Troas."* The "other properties"—what were they? If we remember rightly, they were "books and parchments." Why the missionaries should not say so we cannot imagine, unless it be that "other properties" has a more imposing sound, and conveys the impression of greater wealth. The parchments, we apprehend, were not the title-deeds of estates. And there has been no proposal, that we ever heard of, to deny to missionaries the use of books and writing-paper. But what of the "cloke"—was not that an extra garment, and was not he able to afford to leave that at Troas? Yes; but it is now winter when he feels the need of it, and does not seem to have another to use in its place, as he lies shivering in the Mamertine prison at Rome. Surely greater proof of poverty could not be given than that "such an one as Paul, the aged," should require to have a cloke brought from Troas to shelter him from the wintry cold. He had riches, but they were of another kind. Hence, he could say, "As having nothing, yet possessing all things; as poor, yet making many rich."

6. *"His having resided for two years in his own hired house,"* is the last thing mentioned. This was also during his imprisonment at Rome. Do our friends suppose that he hired a palace for his accommodation; or have they any evidence that his "own hired house" was anything beyond the merest hovel, or that the means of hiring it were not supplied very much as it is proposed to the missionaries who may go out on the new plan to derive part of their sustenance from the people among whom they preach? We do not turn these arguments against the missionaries as we might. Such is not our wish. We only expose their fallacy, for the

sake of counteracting any influence their paper may have on the minds of those who are always ready to attach weight to anything which missionaries may say. We question if ever such a string of flimsy reasons were adduced in support of any conclusion as those we have now passed in review. And yet these, flimsy as they are, lead them to say, "*All these, and a number of similar instances afforded us in the Scripture narratives, go to show that even apart from, and in addition to the unrivalled vantage ground which the power to work miracles must have given them, the first teachers of Christianity were not, after all, so badly off as the advocates of the new theory of missions seem to assume that they were.*" Such is the deliverance of seventeen Indian missionaries, and the facts on which it is based are those to which the reader's attention has been called. What comment is required?

The missionaries seem to hold a view of the use of miracles which is as novel as their view of the temporal circumstances of the first missionaries of the cross. "*Give us,*" they say, "*the power to work miracles, and we engage to relieve the Society of the burden of supporting us in future.*" How they are to do this they say not. But if they suppose that that power would provide them directly with the means of subsistence, they think it capable of being used in a manner and for a purpose of which we venture to say the apostles never dreamed.

On the whole, we consider theirs about the most melancholy paper

it has ever been our lot to read. That seventeen missionaries should have been found to attach their names to it is a fact fraught with very painful significance. For our churches at home to receive the impression that our missionaries are men of the moral and mental calibre which it indicates, would be the first step towards the ruin of the Society. We know not where it fails most—whether in conceiving of the true missionary ideal, or in breathing the true missionary spirit. We are thankful to learn that "*each brother who subscribes does not endorse every argument or illustration that is adduced.*" Pity they did not withhold their names.

After we had written thus far a paper reached us which more than justifies the strongest language of Dr. Landels' speech, and shows how urgently reforms are needed in the Mission field. Mr. George Pearce, in an address delivered at the Union Prayer Meeting, Calcutta, July 5th, 1869, makes the following statement:—"It is deeply to be regretted that of late years vernacular preaching has greatly declined. Most missionaries in this city seem to have become contented to instruct the young only; or, if their auditors be adults, through the medium of English; the great mass of the people knowing Bengali only, being left to find their way to Heaven as best they can." This extract, from the address of the missionary whose address heads the list of seventeen, will speak for itself.

QUAKER ANNALS.

(Continued from page 642.)

No religious formula can be entrusted with the sword.

It was stated in a former paper that Baxter and Owen were among the persecutors; nor, in this attitude, do they stand alone among the Puritan preachers. Their names are mentioned here, not from any desire to give them an invidious distinction, but simply as illustrative of the inconsistencies which necessarily environed and hampered the path of all those who upheld the doctrine of compulsory aids. To such inconsistencies every parochial functionary was *ex officio* committed; even when, as in the case of sundry Christian-hearted men among them, they abstained from pushing matters to extremity with refractory parishioners; for concessions of this kind were but a tacit condemnation of a system which was pretty sure to be pushed with retaliating vigour in the adjoining parish. The creed of the Puritans, we need hardly remind our readers, still advocated the coalition of Church and State. It needed a long discipline to unteach them; and the first part of their education took the form of themselves sitting in judgment on unresisting Quakers. But as we are anxious in this controversy to support all our statements by documentary proof, the county-annals kept by early Friends may again be tendered in evidence.

The September paper closed with an account of proceedings in Worcestershire. Here the Quakers were in very bad odour; it was also Richard Baxter's county; and the cathedral

aisles of Worcester city itself were anew made to echo with denunciations of sectaries, as vehemently uttered by a Parliamentary army chaplain as ever they had issued in former days from the lips of bishop or dean. In 1655, our chronicler states—

“ Thomas Goodacre, for speaking to Richard Baxter, after he had ended his sermon at Worcester, was sent to prison. He was also imprisoned at another time for asking a priest, probably the same Richard Baxter, a question in the steeple-house at Kidderminster; and with him was also sent to prison Thomas Chandler, of Chadwiche.”

Under date 1659—

“ Robert Widder, for speaking the words of truth to Richard Baxter in the steeple-house at Kidderminster, was imprisoned there; as was William Pitt, of Worcester, who accompanied him at that time.” . . . “ Nicholas Blackmore, William Pitt, and John Waite, passing from Worcester to a meeting, were taken and set in the stocks at Kidderminster, under pretence of their having broken the Sabbath by travelling on that day.”—*Besse's Sufferings*, II., 60, 61.

All this was quite consistent with Baxter's combative theology, and with that admiration of Presbyterian uniformity which prompted him in a court sermon to designate the toleration of separatists and sectaries as the grand evil of Cromwell's government. His own after-sufferings as a down-trodden separatist, must have checked his resentment, even if they failed to modify his theory.

The case against Dr. John Owen belongs to the period when he held the Vice-Chancellorship of Oxford

University. That place was visited in 1654 by Elizabeth Evans and Elizabeth Fletcher, two north-country Friends, who publicly exhorted the citizens and collegians to repentance and amendment of life. The collegians responded by personal abuse of the most cowardly kind. They carried the women to the pump in John's College, and pumped water upon their necks and into their mouths, till they were nearly dead; after which they tied their victims arm to arm and dragged them up and down the college, and through a pool of water; eventually throwing Elizabeth Fletcher into a grave, whereby she received a contusion on her side, from the effects of which she never recovered, but died not long after. Venturing, in spite of this usage, to speak in a church a few days afterwards, the two young women were forthwith lodged in gaol, and the next morning arraigned before the local justices, among whom sat Vice-Chancellor Owen. After an examination, principally conducted by Owen, the justices decided that they should be whipped out of the city. This sentence Mr. Mayor resolutely refused to sanction; he would have no hand in such a lawless procedure; but if the prisoners lacked food, money, or clothing, he was ready to supply it.

"But so eager," we are told, "were the Vice-Chancellor and some others, that they told the Mayor that if he would not sign their sentence, they would execute it without him. And so they did, and gave orders that the poor women should be severely whipped next morning, which was accordingly done; though the consciousness of their innocence did so move the heart even of the executioner, that he performed his office with manifest reluctance; but their persecutors would be obeyed, and had their order executed with severity. The women endured their grievous sufferings with Christian patience, in nowise murmuring or complaining; so that their meek and patient behaviour was very affecting to many of the sober inhabitants, who, ob-

erving the innocence of their testimony, attended with such surprizing demonstrations of the patience of saints, acknowledged them as servants of the living God, and in much tenderness and love accompanied them out of the city."—*Besse's Sufferings*, I., 563.

Many other instances might be added of oppression practised by ministers, who, nevertheless, gave testimony of a good conscience by themselves voluntarily relinquishing their livings when Charles II.'s Uniformity Act was passed. But in place of detailing any more of these, the narrative which it is proposed to link on to the above is that of a controversy carried on between a vicar and his parishioner for the extraordinary term of nearly thirty years, twenty of which were actually passed by the victim in prison. This was not, it is true, like the above, the case of good men led away for a short period by the force of public prejudice; nor is it intended for a moment to establish a parallel between the wicked vicar and such holy men as Baxter and Owen. It may serve, nevertheless, to illustrate the working of a system to which those same good men had once lent their sanction. It will also show how possible it was for a wolf to enter the fold, even through the wicket-gate of the Triers.

William Gunn, who held the living of Marden, in the Pewsey Vale, near Marlborough, in the time of the Commonwealth, came early into collision with a Quaker farmer in his parish, named William Moxon; and the one proved as unwearied in attack as the other in passive resistance. The Restoration of monarchy gave the vicar enlarged powers over his victim, for he could now harass him on political grounds. For instance: a group of friends assembling at Moxon's house for the adjustment of some family difficulty, the vicar, accompanied by his son and others,

all armed with pikes, enters the house, and violently carries the whole party before a justice. Unconscious of any crime, the prisoners refuse to provide sureties for their re-appearance, and in consequence lie many weeks in prison for contumacy. On some pretence Moxon was again incarcerated by the vicar, just as the next harvest season was approaching. About the same time he lost his wife; and, to enhance his difficulties, the vicar's threatening language to the labourers of the parish so operated on their fears that not a man of them could be hired to cut down his corn. But Moxon was not left entirely friendless. Two courageous individuals were still found, with ready hearts and hands, to withstand "the petty tyrant of the fields." These were no other than the farmer's own daughters; who watching their opportunity, reaped the crop, loaded the waggon, and carried off the spoil; and all this without the least assistance. For this act the priest subpoenaed them into the Exchequer; but the Barons of the Exchequer having heard the cause, and learning also that the father was lying in prison, dismissed it. But it will not be necessary any further to chronicle the successive tribulations to which the poor man was subjected; because they are all summed up by himself in the following document, dated from Fisherton-Anger prison, in Wiltshire, 27th November, 1684, and entitled "William Moxon's Complaint against the Vicar of Marden":—

"William Gunn, being one that did turn with the times, had me before William Blisset and Isaac Burgess, Oliver Cromwell's Commissioners [at Marlborough]: and there he demanded £3 for tithes; and I for conscience sake refusing to pay him, he conformed to their wills, and so they granted him £8, and gave him an order to take it from me. He sent his son and his own two men and horses with his cart, and

broke up my barn-doors, and threshed and carried away one and twenty sacks of corn, worth near £20.

"Then in the year 1661 he carried me to prison, where he kept me two years; then he carried me to London and had me before Judge Hyde, and there he declared for £100 against me. At the next assizes at Sarum, it was brought to a trial before Judge Archer, and then it was brought to £5 for two years' tithes, and there he was allowed before Judge Archer treble damages. But afterwards the jury brought it to £14; and so he came with three bayliffs, and an execution, and with horses and cart, into my barn, and carried away all the corn that was in my barn, which was worth near £30. But pretending that that did not satisfy him, he got an exigent in order to outlaw me; and I, hearing of it, went and yielded my body to the sheriff, and the sheriff sent me to prison, and so stopped it. But afterwards he outlawed me in another county, contrary to my knowledge; and I being a prisoner at the same time, and having liberty from the keeper to go abroad, he took me up with his outlawry and carried me to prison; and so I remained seven years a prisoner on that account. And when an order came from the king, whereby some of my friends were released, and I being likely to be released also, he hearing of it, threw in a writ against me, called a 'Latitat' for £60; and so he kept me a prisoner until I was released by order of law. In about two or three weeks after I was released, he sued me in Chancery; and a little time after in the Bishop's Court, because for conscience sake I could not pay him privy-tithes; and I there appearing before the Bishop, he tendered me the oath, and I for conscience sake refusing to swear, was excommunicated for a contempt of their court, and by a writ of excommunication through William Gunn's occasion, was by a bayliff and apparitor haled to prison in William Gunn's own cart, the 26th of the fifth month, 1679; and so I have remained prisoner to this very day.

"He sued me in the Exchequer, in Chancery, at common law, and in the Bishop's Court; he outlawed me, he excommunicated me, he took me up seven times with bayliffs and apparitors, he caused me to be brought four times to this Fisherton-Anger prison, and once he carried me a prisoner to London. First and last and in all, I have been a prisoner on his account about two and twenty years, only for conscience sake. And notwithstanding my imprisonment, since the time he had an execution against me, he hath taken

away my goods for tithes every year at his own will, contrary to their law. And he being lately dead, hath left me a prisoner, and hath taken no care at all for my release, as far as I understand. So I cannot find that he ever repented of any of his cruel, hard, and unchristian dealings towards me, who for conscience sake could not bow to his unrighteous will. Thus it doth appear that the said William Gunn was no minister of Christ; for his fruits have clearly manifested him to be contrary to Christ and his ministers, by his persecutions and evil dealings towards me, who am willing to live peaceably with all men.

“WILLIAM MOXON.”

What a barbarous, incongruous, and dislocated state of society (who is not ready to exclaim?) which could invest a parish priest, in his character of a spiritual person, with the power to put into exercise all this dreadful paraphernalia of outlawry, sequestration, commission of rebellion, excommunication, and imprisonment, for the ignoble purpose of torturing an erring member of his flock! Yet be it remembered that although the ugly machinery then in vogue has now, to a great extent, become obsolete, the modern incumbent of Marden is just as much beholden to the law of force as was his predecessor in Charles II.'s time. Against tithes in the form they have now descended to us through many generations, and simply recognized as a prescriptive charge on the land, whether held by laymen or by clergy, few persons would now be disposed to raise any hopeful remonstrance. But how was the poor Quaker-farmer of those troublous days to steer his course, with his wife and children pulling him in one direction, and his conscience in another? Perpetually assured by the preachers of his party that it was unlawful to contribute money towards the maintenance of error, and unskilled in the modern methods of meeting the enemy halfway, he just laid himself open to be systematically pillaged and ruined by

any clerical, legal, or municipal harpy who found pleasure in striking the unresisting. The argument now generally accepted, that whenever ecclesiastical claims are based on an appeal to the law of force, such mode of appeal at once vitiates their spiritual character and places them on the same footing as other civil exactions, was not to the Quaker mind a satisfactory solution of the question. The early Friends seemed totally unable to define the different provinces occupied respectively by the Christian and by the citizen, and were perpetually allowing the action of one to invade and paralyze that of the other. So at least we are in the habit of theorizing, now that we have come to disregard many of those claims which it was peril of soul in them to surrender. Scanning from our more exalted platform the spiritual torpidity of the masses, we assay to contemplate with complacent reverence the methods by which the Supreme Ruler has in all ages permitted low aspirations, mixed motives, and the gregarious instinct, to regulate the actions of men who were as yet unsusceptible to the impulses of voluntary spirituality. Loudly asserting that our consciences are in our own keeping, we accept the gospel of the tax-gatherer, and retain our lives and estates. This philosophic acquiescence may, however, be carried too far. If, as we fondly hope, a new era has dawned on the ecclesiastical history of Great Britain; and if, in the presence of this fact, we do not now carry the war into the enemy's heart, and make priestcraft bite the dust, once and for ever, then our modern logic may after all prove to be but a poor exchange for that fortitude which prompted the first Quakers to strive against spiritual wickedness even unto blood.

“Even unto blood”—yea, even

unto death. Joseph Besse gives us a list of three hundred and sixty-five persons who in England and the colonies "died under sufferings for their religious testimony" during the first forty years of their history; some of them, as is well known, by the hands of the public executioner in New England; and this too, before the re-establishment of episcopacy under Charles II. It was, in fact, the king's personal mandate which put a stop to it in America.

And this brings us back to the point whence we started in the present paper, which was not so much to set forth the limited range of Quaker organization as to assert the evil consequences which are sure to result from permitting "spiritual persons," so called, to wield the argument of the civil sword. Let William Penn conclude the controversy for us. "Whether," says he, "the grounds of a man's religious dissent be rational or not, severity is unjustifiable; for it is a maxim with sufferers, that whoever is in the wrong, the persecutor cannot be in the right."—*England's Present Interest Considered*.

But we have not yet done with William Moxon. He appears to have been liberated soon after the date of the above petition; and, four years afterwards, the advent of Prince William of Orange put an end to

the coarser forms of persecution. So long as William reigned, at least, no one could be molested for exercising any form of worship; though, of course, it is not to be supposed that money-payments could be evaded during his time any more than formerly. All that can be said is, that the mode of levying tithes was in some degree assuaged; while the renewed outrages against Dissenters, which marked the reign of his successor Queen Anne, plainly enough showed that the passion for ecclesiastical intolerance had lost none of its vitality.

Moxon had a son (or descendant) whose holiness of life is traditionally said to have been associated with a prophetic spirit—the attribute of but a favoured few. Lest our facts should be thought to rest on a precarious basis, it will, perhaps, be best to limit his history with the above statement. But the doctrine of immediate Divine influence is of so interesting a character, that it may well make us dwell with devout thought on such cases as appear to be well authenticated, or, at least, are narrated with transparent honesty of purpose. To this end we propose, next month, to open a chapter on "The Spirit's Witness"—and to commence with the remarkable narrative of the Yorkshire mariner, Richard Seller.

(To be continued.)

SIN.—Many afflictions will not cloud and obstruct peace of mind so much as one sin; therefore, if ye would walk cheerfully, be careful to walk holily. Sin is first easy, then

pleasant, then agreeable, then delightful; then the man is far from God, then he is obstinate, then he resolves never to repent, then he is damned!

OUR WORK.

BY THE REV. J. BIGWOOD.

(Read at the Quarterly Ministerial meeting of the London Baptist Association, held at Salters' Hall Chapel, October 12th, 1869.)

THE subject suggested by the title of this paper is very extensive—to a very limited portion of it my remarks will be confined. Most, if not all of us, are pastors of churches—this is, emphatically, a *pastors'* meeting. Our work as *pastors*, then, will be the point of consideration. There is very much work that we are expected to do, which is not strictly pastoral work; and therefore constitutes no part of my subject.

It may be well to call to mind our precise *position* as pastors in the Church of Christ, and the duties arising out of our position. Very few, perhaps, in our congregations would be able to point out our counterparts in the apostolic age, or the passages in the New Testament which have special relation to our office, its duties, and its qualifications; and hence there is much loose talk about our call to the ministry, and our ministerial gifts; and passages of scripture are frequently applied to ministers which have no application to them whatever. Hence it is that many opinions are current among them respecting church government, and the respective rights of pastor and people, which are sustained by very feeble scriptural proof. That this should be the case calls for neither wonder nor censure. We, at any rate, have, or should have, clear and distinct and definite conceptions on this matter; and it may be well for us to call to our remembrance our precise position, according to the

New Testament, in the kingdom of Christ, our duties and qualifications, and among whom we find our types or predecessors.

We do not, for instance, regard ourselves as the successors of the Apostles in any other way than that in which all Christians are the successors of the Apostles. Their calling was peculiar, their work was peculiar, their rule was peculiar, their qualifications were peculiar. We do not find in them the foundation of our order as pastors; nor do we regard the references to their work, or authority, or qualifications as having any special application to ourselves as pastors.

Neither do we find our types in those who were possessed of spiritual gifts. We regard the *πνευματικά* as peculiar to the apostolic age. It was then necessary that pastors, evangelists, and teachers should have given them, by the Spirit, "the word of wisdom," or "the word of knowledge," or the gifts of healing, or of tongues, to enable them to teach, and confirm the truth of their teaching. To us who have the New Testament, in which there is a complete revelation of the Gospel of Christ, there is no necessity for these "gifts." Their cessation is predicted in the 13th Chapter of the first Epistle to the Corinthians; and we know, moreover, that we do not possess them. If we did, we should be enabled, by some special manifestation, to prove their divine origin: and, then, our

teaching would be with authority, direct from God, and infallible. We therefore lay no claim to these spiritual gifts; but we hope that we have, in common with all genuine Christians, received the gift of the Spirit, to dwell in us, to purify our hearts, that we may be prepared to understand, appreciate, love, and teach the Word of God.

We read in the New Testament of bishops or overseers of the flock of God, whose work was to feed, rule, or teach God's Church. The appointment of such bishops generally followed the planting of christianity in any city or district. That the office of bishop or elder was intended to be permanent, we argue from the fact that Titus was left by Paul in Crete to set in order the things that were wanting, and to ordain elders in every city. In these bishops or elders we find our types. Our qualifications as the stewards of God, as sketched in God's Word, are gentleness, soberness, holiness, and aptness to teach. A bishop should be one who has been taught the faithful word and holds it fast, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. These bishops have different departments of work; all have to rule, and some in addition, to labour in word and doctrine. Here, then, we find our types. Our position, in what way soever we may have arrived at it, is that of New Testament bishops. In that position we find ourselves this morning. We Christian pastors are overseers or shepherds of Christ's flock; and our work, our peculiar work, is to labour in word and doctrine: our source of knowledge is the Word of God; our text-book is the Bible; the source of our piety and our fitness for our work is the Spirit of God, promised and given to all who believe.

If this be so, our work—and all

that I have read, was intended to conduct us fairly to this point—I say, if this be so, our work, our distinctive, our emphatic work, is *with the flock*; we are pastors over the churches; and to the churches, to believers, converted, regenerated men and women, our work has special reference. The conversion of sinners and the evangelization of the world form no part of our work *as bishops or pastors*. I do not mean to say that we should not embrace or seek opportunities of preaching to sinners, or of improving society by the dissemination of Christian truth; but I do mean to say that our *distinctive* work as bishops or pastors, is to feed, and shepherdize, and instruct the flock, and that this is the only part of our work that is scripturally connected with the *pastoral* office. Our charge is the flock of God. For the souls under our charge we have to give account. To develop their spiritual life; to take the babes in Christ and nurse them; to give them the sincere milk of the word, and, as they can bear it, strong meat; to induce a healthy, vigorous, manly, and intelligent piety; to imbue their minds with the holy principles of Christianity, and to aid them in the application of these principles to the duties, temptations, and conflicts of life; to train them for the service and glory of their Master; to watch over their path and to warn them of the dangers that lurk about them; to lead them into all truth, that they may be proof against the various forms of error that from time to time assail them; and to build them up in their most holy faith, that they may grow up in all things into Christ, their head:—this is our work. Let it be our constant aim.

Did we realize, dear brethren, the true character of our work, we should tremble at its vastness, and be humbled with a sense of our own

insufficiency and unfaithfulness. Is it ours to develop the spiritual life of our flocks, and to train into manhood the disciples of our Saviour? Do we propose to ourselves, as the standard of their piety and life, that which is found in the New Testament? What lofty conceptions of the Christian character are excited by such quotations from Holy Scripture as the following:—

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. xiii., 1, 2.

“But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.” 2 Cor. iii., 18.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.” Phil. ii. 15, 16.

“Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” 1 Thes. v., 22-24.

Is it our work to produce men and women to whom the language quoted can fairly be applied? Are the rude materials around us to be thus fashioned, and polished, and rendered God-like through our labours? To what extent has this result been arrived at, or even aimed at by us? and are we in any way qualified for such a work as this? Are the members of our churches described in the verses we have quoted? Are they distinguished by earnest and intelligent piety? Are they Christ-like in deportment and spirit? and, if not, how far are we responsible for their deficiency?

Have we endeavoured to make them so? Are the measures we employ calculated to make them so? ARE WE SUCH MEN OURSELVES? Do we reflect Christ? Do we bear His image? Do we glorify Christ? Have we His mind, His temper? Are we new creatures in Christ: not conformed to this world, but transformed in the spirit of our mind, seeking out the good and the perfect, and the acceptable will of God? Are we Christ's—manifestly so—living as those who are not their own, but bought with a price? Can we say, as Paul said, “*Be ye imitators of me*”? Are we holy who have undertaken to be the leaders of the flock? Have we not, all of us, much to confess and mourn over? Is not the genuine language of our hearts, “Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips?” Is there not reason to fear lest at any time the remembrance of our own weakness and worldliness stop our mouths when we should reprove or exhort the flock of God?

The first qualification for our work, then, is the indwelling of the Spirit of God; so that we may be filled with all the fulness of God, and that our heart, and soul, and body, and spirit be sanctified wholly, that we may be perfected in every good word and work.

The next qualification is an intimate acquaintance with the Word of God. To labour in word and doctrine is our work. The Bible is our text-book, and it is by the Word of God that our whole work is to be accomplished. That word is the seed of the kingdom, the sword of the Spirit; it is God's own provision for the edification, growth, and sanctification of His people. If men are begotten, it is by the gospel; if they are sanctified, it is by the truth; if their souls are purified, it is by obedience to the truth through the

Spirit; if the Devil is to be resisted or temptation overcome, "It is written," must be engraved on the weapons that are employed; if trials are to be endured or difficulties triumphed over, if the Christian race is to be run with patience, the heart must be strengthened by the consolations and hopes set forth in the Word of God; if the perfections and attributes of God's character, and His special providence, are to be fully realized, the mind must be stored with the historic portions of the Bible in which the God-head of Jehovah is illustrated. Life is the result of the knowledge of the Father and Christ. Growth in grace must be produced by growth in the knowledge of the Saviour. The instrument, then, by which our work as pastors is to be effected is put into our hands by God. It is ours to use it honestly and prayerfully. And to do this effectively we must have faith in the Bible—faith in the Bible as God's book—unreserved faith in its teachings, and firm and unwavering confidence in its *adaptation* to the work for which it was put into our hands by God. We must believe that it is the seed of the kingdom, and if so has in it the germ of life; we must sow it, and not any other seed, looking to God to quicken in the soul such germ of life. We must preach and teach God's truth as that which must mould the character—the sincere milk of the word, that Christians may grow up into strong and vigorous life. We must do this patiently and continuously, for we shall generally find the development of the Christian life very slow, very gradual. There are not many Minervas in the Church of Christ that come into being fully grown and fully equipped; there are more babes, and sickly babes too, that need our tender care and the nourishment that must be found in the

Word of God. We are, I fear, in danger of distrusting the complete efficacy of the instrument—of substituting rhetoric, or poetry, or logic, or the sensational for simple Scripture truth; or of gilding or painting the seed, as though it were a pill that must be silvered to be swallowed—if we do not substitute something else; or of appealing to the senses or passions of men, rather than their hearts through the understanding or judgment. By doing so we may hope more easily and quickly to produce results; and perhaps we may *results of some kind*—results transient and of little worth; but permanent and spiritual results, a holy and Christ-like character, can only be produced by the word of truth, amalgamated with the understanding and affections, and rendered fruitful by the Spirit of God. The use made by Christ of the Word of God is very remarkable. When He was tempted by the Devil, He met every temptation by a quotation from Holy Scripture. At the commencement of His ministry, we are told by Mark, that when the people came "He preached the Word unto them." I have often marvelled at this statement—that Christ, the Incarnate God, coming from heaven, preached the Word, the written Word. In the synagogue at Nazareth He simply read the Scripture relating to Himself; and even after His resurrection, He opened up to His disciples the Scriptures. We cannot, surely, do better than follow the example of our Master; and if the Great Shepherd fed the flock with the Word of God, we, who are the under-shepherds, cannot find for them a better provision.

The recent correspondence on Public Worship in *The Freeman* is suggestive of one form of temptation to substitute something else for simple Scriptural teaching, to which we

are constantly exposed. It showed us that in some quarters the attempt is avowedly made to adapt the *worship* of the sanctuary to the unconverted as well as the converted ; so that they may not only be present, but also take part in it. If the prayers be thus adapted to them, may not the teaching also ? And if a large number of unspiritual persons are supposed to form part of the worshippers, and if the practice widely obtains of attracting such worshippers by musical and other entertainments, may we not be tempted to adopt a kind of preaching which shall please rather than profit, in order to retain the unspiritual persons who may be attracted by unspiritual appliances ? And if so, is not the flock of God likely to suffer loss ? Are we not in danger "of converting"—to use the words of the late much-esteemed Alfred Morris, of Holloway—"the Church to the world instead of converting the world to the Church ; of turning the wine into water, instead of the water into wine"—or of erecting a building of wood, hay, and stubble, and our work of being burned ? It is a question well worthy of our consideration whether our public services should not have a more special relation ; some to the flock of God, of which we are the pastors, and some to the unspiritual for whose good we rightly labour and pray ; and whether some division of work might not be arranged. The best pastors are not necessarily the best preachers to the unconverted, *et vice versâ*. Such an arrangement would conduce very much to the edification of the Church. The unsatisfactory character of the present plan, and the want of real Christian worship and fellowship, have been much felt by me during the last three years—during so large a portion of which my feeble health has

compelled me to occupy the pew, and not the pulpit. I am not insensible to the great difficulties in the way of any such arrangement. Christianity is popular, and men call themselves Christians and claim respect for their Christianity, even though it bears not the least resemblance to Christ. But the benefit that would accrue to the Church, and the increased effectiveness it would give to our work, renders it, in my opinion, highly desirable that there should be some services besides the Lord's Supper, or week-day prayer meeting, especially adapted to the people of God.

There never perhaps was a time when instruction in the Scriptures was more necessary than now—partly from the fact that sermons are generally shorter than formerly, and less Scriptural ;—I say *less* Scriptural, *not unscriptural* ; and partly from the pernicious character of the popular literature of the present day, which renders it more than ever important that Christians, and especially young Christians, should be well instructed in the Word of God. Periodicals and novels form the staple literature of the age. To pay they must be attractive. To obtain general sanction they must be, in some sense, religious. Hence religious tales, and Sunday tales abound. In many of these tales, published in so-called religious or Sunday magazines, the grandest and most precious truths of Christianity—truths which give all its worth to Christianity—are not controverted, but insidiously undermined and turned into ridicule ; and everything that is divine is eliminated from the Bible. At the same time a false charity has obtained which professedly respects every man's opinions, deems all errors venial, embraces in the arms of Christian fellowship all professing Christians, whatever their

views of Christ or His atonement, and condemns as harsh and ungentlemanly any expression of suspicion as to the unscriptural character or injurious tendency of such views. The popular sentiment on this point may be conveyed in the opening words of Pope's universal prayer,

“Father of all, in every age,
In every clime adored.
By saint, by savage, or by sage,
Jehovah, Jove, or Lord.”

This false charity makes it our work to instruct our flocks in Christian truth, and also in its importance. I maintain that error is not a harmless thing. It is both injurious and sinful. Its source and effect are both evil. An evil heart turns men aside. Error is successful because it accords with the feelings of fallen humanity, and panders to human lusts and passions; and hence the strength of Popery. It offers to save men not from, but *in* their sins. The truth as it is in Jesus alone can produce a holy and devoted and unworldly life. The truth and nothing else will purify the heart and work by love. All effective motives to consecration to God must be found in the mercies of God displayed on the cross of Christ. If, then, the flock of God grow up into Christ, the head, and be healthy and pure, it must be nourished by *sound doctrine*, the importance of which is so frequently insisted on in the New Testament. If we would have our churches devoted, spiritual, and unworldly, we must preach the truth—

they must be instructed in the Scriptures, and thus preserved from error. It is to be regretted that expository preaching obtains so little among us, and is so unpopular with our congregations. May it not be our own fault? A careless and *improvised* exposition is deservedly unpopular; but a careful exposition, in a sermon-form, of a history, or an epistle, would, I think, be generally appreciated by the Church.

Such are a few of the many thoughts respecting our work as pastors which have crowded on my mind. The other departments of our work are equally important, but they are not my theme. When we contemplate this one portion only, we are oppressed by its magnitude. “Who is sufficient for these things?” are the words that instinctively rush to our lips; and we are only sustained by Him who has said, “My grace is sufficient for thee.” Let us, then, brethren, resolve, by God's help, to be mighty in the Scriptures, that we may feed God's flock with the bread of life, and preserve and reclaim from the paths of error the sheep and lambs of the fold—knowing that if any of them do err from the path, and we convert him, we do save a soul from death, and shall hide a multitude of sins; and assured that if we feed the flock of God which is among us, being ensamples to the flock—when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

THE LATE REV. WM. COLLINGS, OF GLOUCESTER.

THE subject of the following brief memoir was born of parents in somewhat humble circumstances—

members of the church under the care of the late excellent John Chin, of Walworth. His mother

died in the Lord ere her son could receive and appreciate Christian instruction from her lips; but in due time her place was supplied by a step-mother, who had resided for some time in the family of the late Joseph Gutteridge, Esq., to whose domestic instructions and very honourable Christian example she always acknowledged the deepest obligations. She was a woman of earnest piety, of clear and fixed views on the great verities of the gospel, and as soon as her step-son's mind opened to those instructions which, under God, were likely to lead him to the Saviour, Mrs. Collings poured those instructions into his mind with all simplicity, earnestness, and affection. As the child developed into youth and manhood, he often thanked God for the care which sought, thus early, to train him for the Saviour. These efforts of the mother-in-law issued in awakening thought and inquiry in the child's mind very soon after infancy had passed away.

At eight years old or thereabouts William heard a sermon from an occasional supply of the pulpit at Lion-street (Mr. Chin's) on the words of Christ in John iii., 7, which aroused serious thought for one so young; but ere long the impressions thus produced, apparently wore away, and the next few years of the boy's life resembled the years of other children in similar circumstances. Christian childhood was not then so much thought of and so judiciously fostered as it has since been. Still, enquiry was not quite stifled, and impressions were not entirely obliterated. When the child was growing into the youth of sixteen, a work was occasionally seen to be progressing, in which godly parents have often found reason for devout thankfulness. The parents of William Collings did not lose hope for their boy.

A season of severe affliction, which threatened to shorten his life, probably contributed, by God's mercy, to that change of feeling and action which from that date became apparent. And at this period in his life Mr. Collings was induced to engage with other young Christian friends in Sunday-school instruction, in the then comparatively neglected though beautiful village of Dulwich, in Surrey. The exercises which he found necessary in this work led him to secret prayer, and to much self-examination, which, through divine mercy, issued in entire consecration to the Redeemer, and to that holy resolve and sacred joy which he was wont occasionally afterwards to refer to as contributing to the happiest emotions he had ever experienced.

As far as his Sunday-school labours permitted, Mr. Collings was an attendant with his parents at Lion-street, under the ministry of Mr. Chin; but when that excellent servant of Christ was laid aside, Wm. Collings, with other young friends in the congregation, attached himself to the ministry of the Rev. R. G. Le Maire, who was becoming pastor of a church then meeting at Horsley-street, Walworth, but now removed to Arthur-street, under the care of the Rev. Samuel Cowdy. He was united to this church in March, 1836, when he was about twenty-two years of age. He had associated with many others in the total abstinence movement, to which he remained faithful to the end, where his popularity and usefulness, together with his argumentative, and not infrequently eloquent, addresses, induced the thought that perhaps he might usefully inculcate from the pulpit, should opportunity offer, the great truths of the gospel, in the understanding of which, despite the want of educational advantages, he was evidently growing. He was

requested, therefore, to add to his Sunday-school labours at Dulwich, attempts to expound God's truth, and preach the blessed gospel to the parents of the children and their neighbours who were induced to attend. He yielded to the request, and his first efforts in this direction were crowned with a share of God's blessing.

These labours continued for about five years, accompanied with a very diligent study of the Word of God, at all such times as he could secure from the demands of a faithful and industrious application to assist in his father's trade. In August, 1841, an occasional pulpit service rendered at Hampton, Middlesex, led to his being invited to take charge of a small church at Kingston, in Surrey, where, low as the cause then was, Mr. Collings did not hesitate to undertake the work apparently laid upon him. There was at that time no Sunday-school in connection with the congregation. Missions to the heathen awakened but little sympathy among the people. But to both these matters the enterprising pastor soon directed attention, and ere long he had the joy of seeing a flourishing Sunday-school, taught by earnest, God-fearing young men and women, who had been brought into the church by his labours; and through his example and exhortations the people were induced to help the cause of missions by their prayers and contributions.

When Mr. Collings had laboured with comfort and success for about fourteen years at Kingston, he was invited to become the pastor of the Baptist church at Gloucester. The church was low and feeble. It had not been altogether free from intestine divisions. The people had to grapple with a heavy debt, occasioned by the erection of a new place of worship, which was far from being

filled with hearers. Mr. Collings addressed himself, however, to the work he had been besought to undertake, devoting himself with characteristic ardour to the revival of the church, and the lessening of its difficulties and incumbrance; and ere long he had reason to thank God for a success far surpassing that which he had been permitted to realize at Kingston. The church was increased in numbers; the debt was paid off; enlargements and improvements were made in the chapel, and paid for, and for nearly the whole of his ministry Mr. Collings had the happiness of witnessing the almost uninterrupted peace of the community under his care. To these results unquestionably his skill and wisdom as a pastor very largely contributed; and the statement may not be omitted that the excellent lady who now deploras the loss which she sustains by his decease, rendered effective aid in the work he conducted. Both Mr. and Mrs. Collings were well prepared for the place they occupied, by assiduous and successful Sunday-school labour.

In this department of Christian work, Mr. Collings, down to the last, had the gratification of realizing great success. The school and the young persons connected therewith numbered, at his decease, more than five hundred, instructed by thirty-five teachers, who all, with but one exception, were members of the church over which he presided. May they still very largely increase in numbers, and in every good word and work!

Mr. Collings's last affliction was long and severe. It made its appearance early in the present year, if not before then, and steadily reduced his strength and ability to labour as he had done, till, on the first Lord's-day in June last, it left him scarcely vigour enough to con-

clude his morning sermon on the Psalmist's words, *O, when wilt thou come unto me?* He could do no more than preside at the Lord's table in the evening, giving utterance to a few earnest sentences on the love of Christ, as the motive power of the whole Christian life.

He had somewhat reluctantly yielded to the persuasions of beloved friends to seek a renewal of health in the salubrious breezes of the Isle of Man. But the search was vain. In six weeks Mr. Collings returned to his home, greatly reduced in strength, and from that time to the end—on the 10th of the past month—his sufferings continued with great severity. Friends witnessed these sufferings with anxious hearts; he bore them with un murmuring patience. His hold on the great truths of the gospel was too firm to be harassed with doubt, and there were but few things, besides the prosperity of the church over which he had watched with so much solicitude, and the future of the beloved wife so soon to become a widow, that occasioned him even a touch of anxiety. His children, all of them pervaded by a piety like his own, and occupying stations promising earthly success, left him, for them at least, no heavy burden of care. He could pray for the church, and he believed that if it were faithful in the service of Christ, His blessing would not be wanting to it. And he could commend his beloved wife, and he did so, to the *Father of the fatherless, and the judge of the widows*. Earnestly did he, a few days before his death, urge on her the beautiful language of the Psalmist, laying special stress on the personal element in the latter part of the passage, *Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord.*

For himself he had no misgivings.

After listening to the fourteenth chapter of John, one of the last portions of Scripture read to him at his request, his feelings found utterance in the well-known language:—

“Unworthy as I am,
Of thy protecting care;
Jesus, I plead thy gracious name,
For all my hopes are there.”

For two or three days before his death Mr. Collings was unable to speak. He could acknowledge the comfort friends afforded him by their prayers on his behalf only by an affectionate, though feeble, grasp of the hand. Rallying, however, somewhat towards the end, every utterance and every look showed how complete was his triumph over the last foe. “I am weary,” he said, “but the everlasting arms are round about me.” “The battle is fought, the victory is won!” “Earth, earth, I give thee up.” “Come, Lord Jesus, receive my spirit.”

Mr. Collings was a somewhat remarkable example of what fidelity and diligence in the work of the Lord can accomplish, under God's blessing, even when literary and worldly advantages are but scanty; and the great respect paid to his memory at his funeral, manifests what undoubted excellence will command from many who may not have been brought to believe in the Saviour, or in the truths which the faithful servant of Christ delights in presenting.

Mr. Collings' character as a minister of Christ will be inferred from what has been said. He was strongly attached to the great truths on which the hope of sinners rests. With him, as he again and again declared, the atonement was no myth. He knew Christ and relied on him, and in his hour of sorest trial Christ did not desert him. His heart was set on usefulness to souls as the aim of all his labour. His affections were warm

and sincere. His skill was that of a man well instructed in God's law, and who, next to that, makes the heart his study. If he was not a profound and learned expositor of Holy Scripture, his expositions were generally correct, devout, and practical. And his talents—all that he was, and all he had—were faithfully devoted to Him by whom those talents had been graciously bestowed. In the words of a local newspaper, published the day next after his decease,—

“To the poor of his congregation he was invariably a kind and faithful friend. Always ready to attend the sick chamber and the dying bed, whenever called to do so either by members of his own flock, or by strangers; he was more frequently found in the cottages of the poor and in the house of mourning, than in the house of feasting and the abodes of affluence. In all the relations of life he was a noble example of Christian integrity and consistency, and his memory will long be held in deserved respect and admiration by all classes of the community.”

S. G.

SOME NOTES ON THE JEWS AND THEIR MODERN HISTORY.

WHILE staying in a country town a few months since, we found the usual week-evening lecture at the Independent Chapel superseded by an address from one who had relinquished Judaism for the truth of Christianity. The gentleman—a native of Poland—gave ample evidence of being an accomplished master of Oriental lore. The address itself was no attempt at rhetorical display; yet the speaker pleaded the cause of his blinded countrymen with so thorough an earnestness; and his natural manner of delineating character, or Jewish peculiarity, was so fascinating that he entirely engrossed the undivided attention of his scanty audience during the ninety minutes he stood before them. From that night we have felt a growing interest in the history of the scattered Hebrew nation. That interest has prompted the research necessary for our present purpose.

Have Christians obeyed the dictates of Christianity in regard to the

Jews? The proper answer to such a question may be read on a very dismal page of history—a page which contains a melancholy and humiliating relation of Jewish wrong and suffering. The injustice, it is true, sprang from nominal Christianity; but then, in the eye of a Jew, we are all Christians. After the same manner are all of the Hebrew community simply Jews, *i.e.*, in a Gentile's estimation. Thus the acts of rapacious rulers, unprincipled politicians, and priestly tyrants, have been regarded by the Jews, through many long years, as the fruits of Christian principles. Human nature, of necessity, judges a tree by its fruits; and, until comparatively recent times, it was usual to treat the Jews in so barbarous a manner, that none need wonder if the injured people have grown in their aversion to the Christian Dispensation; because, for the iniquitous burdens imposed upon them, they held that system responsible. It never occurred to their unenlightened mind, that the tree which bore

such bitter grapes was a base counterfeit of the living Vine.

The doings at the coronation of Richard Cœur de Lion may serve for one example. By those doings the Londoners thought to tinge with gaiety the summer of 1189. The chivalry of Europe was then combining to wrench Jerusalem from the possession of the Saracens, and the antipathy of the populace to Mohammed was only equalled by their hatred of the Jews. On the third of September the grand feudal spectacle of Richard's coronation was witnessed in Westminster Hall. Romish superstition then occupied the place of principle in the minds of the multitude. Because their bodily presence was regarded as contaminating, and because the King feared their expertness in witchcraft, the Jews were warned by proclamation not to attend the rejoicings. Not apprehending injury, however, certain Hebrews pressed into the chamber with their offerings in their hands. They were soon recognized by the officials, and by expelling some, and refusing admission to others, a tumult was raised, which eventually ripened into riot and massacre. Some fanatics gave out, that the King would approve of a seasonable extermination of the old enemies of the Christian faith. The Jews were therefore hunted through London, slain in the streets, and burned in their homes. Several of the murderers were subsequently hanged; yet Popery, true to her principles, extolled their actions as the offspring of piety.

The spirit of vengeance, thus awakened in the capital, was speedily wafted into the provinces, and many frightful stories might be told of murder and rapine committed against the Jews during this mournful era. At York some fifteen hundred were

slain to celebrate the King's accession. A number shut themselves up in the castle; and in the frenzy of despair, slew their wives and children previous to setting the whole on fire. Indeed, what occurred in this city was one of the most tragical scenes of history. Two natives — both wealthy Jews — by name Jocenus and Benedict, hastened to the coronation at London, each with his contribution, and they were therefore witnesses to the riot and massacre. The latter, to save his life, consented to baptism; but soon after died of the injuries he received. At York, the narration of what had been enacted in London produced quite a contrary effect to what Jocenus anticipated. Accounts of bloodshed only awakening vindictive passions, a spirit of horrid emulation was created, and York soon rivalled London in barbarity. To escape the popular fury, Jocenus and his brethren were allowed a refuge within the castle. Being fearful that the governor would prove a traitor to them, these wretched people one day refused to admit him on his return from an excursion into the town. This was followed by the siege of the castle; and foremost in the rabble of soldiers and civilians were the town clergy. Meanwhile, in the stillness of the night, the Jews, presided over by their Rabbi and Jocenus, were debating in council the lawfulness of suicide in so awful an emergency. Husbands were then constrained to take the lives of their wives prior to self-destruction. The columns of smoke which obscured the rising sun, told the heartless besiegers that fire and death had disappointed them of their expected prey. King John's ill-usage of the Jews is a well-known story; and to recite again how, during his miserable reign, they were tortured, blinded, and robbed of their wealth

would only be a profitless labour. The barons, whose patriotism historians so loudly extol, became amateur housebreakers, to despoil the Jews of their property; and the latter saw even the stones of their houses used for rebuilding the city gates. Such outbreaks of popular fury were periodical occurrences. In the time of Rufus intolerance ran so high, that many, to save their lives, embraced the Christian tenets. Hundreds of these people were hanged by Edward the First, for the alleged offence of coin-clipping. The bishops, moreover, undertook the task of demolishing the London synagogue. In the year 1235 a number of Jews were arrested at Norwich and charged with crucifying a child. The peasantry believed that another child had been thus immolated at Edmundsbury; and both many and marvellous were the miracles said to be wrought by its ashes. Such stories were manifestly the inventions of Romish zealots, who sought by such means to enrich their shrines.

The statutes against the Jews in the thirteenth century were no less disgraceful than absurd. The penalty was death for entering or leaving England without royal license. A Jew, if he walked abroad, wore the yellow badge of serfdom. If he struck a Christian he forfeited the offending arm. If he murdered a Christian the Jew was gibbeted alive, but had his misery extended by a diet of bread and water. If a Rabbi declaimed against the Christian faith, the law condemned him to be burned alive. The evidence of a Jew could not be taken against a Christian. Each member of the hated race was ever suspected of possessing wealth; yet was never allowed to enjoy an oftentimes scanty substance in peace; and when at length he died, death

was made harder by the remembrance that the strangers among whom he sojourned would allow his widow to inherit nothing. The King claimed the right of executorship, the Government therefore carefully registered the names and amount of wealth possessed by the English Jews.

The Jews would not perhaps readily acknowledge the gains they won by the Protestant Reformation. Their troubles, whether social or political, mainly sprang out of Popish intolerance. Even so lately as the year 1827 the Roman Jews were placed by the Pope in a lower category than ordinary criminals. In the year named sanctuaries for the lawless were re-instituted; but the Jews were ordered to wear their ancient yellow badge. They were obliged to part with their Gentile servants, and the Romans in general were warned against serving in the households of Jews. In the Dark Ages the common people had no means of knowing more than their preceptors, and they therefore readily accepted the stories which an unscrupulous priesthood put in circulation. Horrid fabrications were current purporting to be authentic accounts of the crucifixion of Christian children. The English Jews, it was alleged, were wont to act in concert for the purpose of stealing children, and murdering them in contempt of Christ. One of the most famous accounts of this character is the one given by Matthew Paris. According to Paris, the Jews of Lincoln, in the year 1255, procured a little boy by stealth for the atrocious object above-mentioned. With a refinement of cruelty, the little prisoner was treated with all possible kindness, so that his physical condition might be improved for the coming sacrifice. Messages were despatched in all directions to give and

take counsel concerning the approaching tragedy in mockery of Jesus. At length a sham trial was instituted, upon which a Jew personated Pontius Pilate, and thus exactly imitated the antitype. The victim was scourged, crowned with thorns, mocked at and spit upon, in strict conformity with the accounts of the Evangelists; then followed crucifixion. The sequel savours too strongly of Romish supplementing to be credited in our own incredulous times: *e.g.*, the earth refused to be a party to the impious deed, by throwing up the corpse immediately after receiving it. The stricken mother of the victim found the body at the bottom of a well; and the Jewish miscreant to whose home the child was eventually traced, confessed that such deeds were almost an annual custom in his community, being perpetrated with the connivance of the richer members. On account of this affair, eighteen inhabitants of Lincoln were hanged, and sixty others imprisoned. The above is a fair specimen of the malicious arts which, in the olden time, were exercised to depress the Hebrew nation. Few probably, now-a-days, would accept as truth this farrago of Matthew Paris; for Matthew Paris was, probably, himself imposed upon by the superior subtlety of Rome. The story, it is supposed, emanated from the monastery of Bury St. Edmunds, being an invention of the monks for mercenary purposes.

Indeed, the history of the Jews in Britain previous to their banishment by Edward the First, is a continuous account of wrongs inflicted, and of sufferings borne. It was customary with William Rufus, when a bishopric became vacant, to farm its revenues; the farmer was usually a Jew—a fact which probably aided in incensing the people. In the days of Henry the Third

money was subscribed for erecting a synagogue in London, to which action no opposition was offered till the building was complete; then it was seized by authority and converted into a chapel. During this same reign the Jews were oppressed by excessive taxation, so rigorously enforced by their Gentile taskmasters, that wives and children of Jews were seized like cattle in default of payment. History, in fact, plainly proves that the people were regarded as property of the Crown, and only as such were tolerated. On one occasion they were actually mortgaged to an imperial money-lender. There were many principal English towns which the Jews were not permitted to inhabit; and even where a miserable toleration was awarded they suffered incessant molestation. At Oxford, it was not an uncommon occurrence for Jews to be attacked and robbed by the students. At Canterbury clerical prompters to outrage and rapine were never wanting. In addition to this array of lynch-law the Government promoted the destruction of their miserable subjects. In the reign of Edward the First nearly three hundred Jews were hanged in a single year, for the alleged offence of coin-clipping; and others were subjected to ruinous fines for the crime, real or imaginary, of circumcising Christian children. Our infatuated ancestors, in their frenzy and greed, we can almost conceive, strove to make Christianity as terrible as possible for fear of diminishing their prey; for if perchance the truth did shine into the benighted soul of some Hebrew outcast, the sincerity of his faith was tested to the utmost by the compulsory surrender of all his possessions.

In regard to this Hebrew nation only emotions of regretful sorrow are awakened by the reflection,

what might have been the effect of a contrary policy to the one described. If, through so many precious years, Christianity had been allowed to exercise her native and alluring charms, what multitudes, humanly speaking, of the once chosen people might have discovered the beauty of Christ, and have found a home beneath His reign in the antitype of Canaan. Even as regards ourselves, it is possible to say too much about the divine purposes of restoration, while we neglect the obvious duty that we owe to the blinded people. It is manifestly our privilege to do something in aid of that spiritual restoration of Israel which we believe will one day be effected.

The Jews were flourishing in England at a very early period. They do not seem, however, to have settled here in any great numbers until after the Conquest; but there is ample evidence to prove, that stragglers lived among the Saxons, as allusions to them occur in ecclesiastical writings of the eight and ninth centuries. The Conqueror encouraged their immigration; and Rufus, out of respect for the bribes they tendered him, awarded the Jews his smile and protection. The King even jested about embracing Judaism, could a Jew be found to outmatch a Christian in argument. It has been surmised that, after the destruction of Jerusalem, some refugees wandered across the world to Britain, and so mixed with the Romans in possession. In support of this proposition is adduced the fact that Roman brick has been discovered in Mark-lane with the figures of Samson, the foxes, and the firebrands stamped upon it. No authentic records belonging to these islands throw light upon the Jewish history of those distant ages. Some centuries later we find

the Church enacting that "no Christian shall presume to eat with a Jew." The whole community, it is not improbable, were banished prior to the Conquest. After that event their migration thither was so encouraged, that a district of the capital was apportioned to their use, known to the denizens of old London as the Great and Little Jewries. In those early days, and for a long time subsequently, the English Jews were only allowed the possession of one solitary burying-ground, in Jewin-street. Not till the reign of Henry the Second were they permitted to enclose a cemetery in the suburb of any country-town.

The question, When did the Jews re-settle in Britain after their banishment by Edward the First? has awakened much interesting discussion. It is not possible to determine with certainty whether they were recalled during Cromwell's protectorate. Some will contend that the Protector really offered them an asylum; while others attempt to prove that, some years after the Restoration, not a dozen Jews could have been found in London. A paper was read before the Society of Antiquaries in 1827, wherein the writer endeavoured to prove the re-settlement of the Jews among us prior to the recall of the Stuarts. According to this author, a synagogue thus early existed, which the richer classes mostly frequented; and during the same era, the Feast of Tabernacles was celebrated beneath a number of tents upon the Surrey bank of the Thames. If such accounts are trustworthy, the Jews returned to England in 1656, and did so as a result of the negotiations of Rabbi Ben Israel, who visited London on behalf of his countrymen, and prevailed upon Cromwell to appoint a council. The conclave that assembled included many emi-

ment men whose names are yet remembered. Among the divines were Nye, Goodwin, and William Kiffen, the Baptist pastor, with his future assistant, Daniel Dyke. The array of lay members either voted for the people's return or refused to oppose it. The preachers, however, grew very warm over the debate, and their high words drew forth from Cromwell some sharp and seasonable rebukes.

Cromwell's council broke up without arriving at any definite result, and only little is now known respecting its doings. It is more interesting to know that during the Cromwellian era the Jews were greatly agitated among themselves respecting the person of the Messiah. Upon the continent of Europe especially, the subject attracted great attention. During the autumn of 1650 a great assembly of Jews, including 300 Rabbins, was convened to meet upon the plains of Ageda, in Hungary. A certain traveller, one Samuel Brett, witnessed the whole proceedings, and on reaching London he published a summary of the discussions in a quarto pamphlet. This great gathering was called together for the purpose of examining the testimony of Scripture concerning Christ. For the convenience of those denominated the Council, a tent was erected opening to the east. None but Hebrews of the Hebrews were allowed to sit with this body. Surrounding this tent was an enclosure within which only true-born Jews could enter, but outside this a concourse of 3,000 "strangers" assembled. A large portion of the first day was occupied with the ceremony of salutation. On the morning of the following day the chairman, or propounder, explained the object of their assembling: "This is to examine the Scriptures concerning Christ, whether He be already

come, or whether we are yet to expect His coming." The actors in these interesting proceedings professed to reason from the Hebrew Bible, copies of which they held in their hands to quote in support of any opinions advanced. According to the majority, as might have been expected, the Messiah's advent belonged to the future, yet others boldly maintained that Christ had already appeared. These last, however, were divided in their opinions, some supposing that Elijah was the Christ. In the outer circle were numbers of Jesuits and friars, who hoped to turn the occasion to some account. The speeches of these men caused great commotion in the Hebrew ranks. Many rent their clothes, threw dust upon their heads, and vehemently shouted, "No woman god!" Even after the lapse of centuries, it is greatly to be regretted that some guileless Christians were not present, to reason, as Paul would have reasoned, from the Oracles held in common veneration. It was thought at the time that a rare opportunity had been lost of converting numbers to Christianity. This great council broke up without settling anything; but it was arranged to meet again in three years. Whether this arrangement was carried out we have no evidence to show. The Romish Church, it will obviously appear, has ever obstructed the progress of Jewish evangelization. Her shameless idolatries shock and disgust a Hebrew enquirer.

After what has been said, the modern history of the Jews in England will appear to begin at the Restoration. Although between that time and a comparatively recent date, the people may have suffered from civil disabilities, their history is not sullied with records of deeds of barbarous outrage corresponding to their earlier experience.

In foreign countries, however, their exemption from insult has not been so complete. Even so lately as the year 1766, the superstitious prejudice of the populace of Vienna against the Jews was only cowed by threats of sanguinary punishment. Crowds of persons congregated in the streets to shout destruction to the Jews; and their homes were only saved by the prompt action of the authorities. For much of the ill-usage inflicted upon them the Jews have returned good for evil. They have often manifested the truest

patriotism in seasons of national emergency. As is well known, a spirit of large-hearted charity prevails among themselves. To illustrate the last remark this one example may be given:—At the commencement of the present century one Solomon died of plague at Constantinople. He was justly respected as a national benefactor; for during one notable time of scarcity he subscribed for the entire support of eight thousand persons.

G. H. PIKE.

(*To be continued.*)

TEXTS AND THOUGHTS.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—LUKE xii. 32.

Those who have been restored to the Divine favour, may sometimes be cast down and dejected. They have passed through the sea, and sung praises on the shore of deliverance; but there is yet between them and Canaan "a waste howling wilderness," a long and weary pilgrimage, hostile nations, fiery serpents, scarcity of food, and the river Jordan. Fears within and fightings without, they may grow discouraged and yield to temptations, and murmur against God, and desire to return to Egypt. But fear not, thou worm Jacob! Reconciled by the *death* of Christ; much more, being reconciled, thou shalt be saved by His life. Be of good cheer; the

work is finished; the kingdom of heaven is opened to all believers. There is no debt unpaid, no devil unconquered, no enemy within your own hearts that has not received a mortal wound!

CHRISTMAS EVANS.

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways.—ISAIAH ii. 3.

Man is a social being, and the social principle which God has implanted in his nature prompts him to wish for associates in his religious pleasures and pursuits. It is proper that he should wish for, and, if possible, obtain them; for when a festival is to be kept unto the Lord, when thanksgiving and praise are to be

offered, two are better than one. United flames rise higher towards heaven, impart more heat, and shine with brighter lustre than while they remained separated. If private devotion be the *melody* of religion, united devotions constitute the *harmony*; and without harmony music is not complete.

EDWARD PAYSON, D.D.

As for God, His way is perfect.—2 SAM. xxii. 31.

Oh, for the blessedness of that man who has been enabled to realize the most entire conviction—and that not as a theory but as a practical truth—that God doeth all things well, and that His work is perfect! The grinding and low cares of this life have no place with him. He knows that all his affairs are guided by One who cannot err; that he is watched over for good by One who is never weary. Human friends may weary of him, and shake him off, if he becomes troublesome by his wants; but he heeds it little; his God invites, solicits, is gratified by the entireness of his dependence, and by the full and undivided burden of his cares. Strange it is that we are so slow to claim the rights thus given to us, and which we ought to regard as inestimable privileges.

Dr. J. KITTO.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus.—JOHN xii. 3.

Adoration demands enthusiasm. It scorns to use the scales of avarice; it thinks not of moderation and cannot be brought under the rules of human wisdom. The adoring soul is oppressed and overwhelmed with the feeling of the greatness and goodness of God. It flows forth in tears, in sighs which cannot be uttered; it is restless as the sea, till

it find some outlet for its love. It will not be restrained by the opinion of the world, or by its ridicule. It soars above all secondary considerations, it shakes them off, like chains which fetter it to earth. Thus it attains the "third heaven" spoken of by Paul, and learns to utter, even on earth, the angelic hosanna which shall be its song through all eternity.

E. DE PRESSENSÉ, D.D.

Christ is the end of the law for righteousness to every one that believeth.—ROM. x. 4.

When at heaven's gate they ask in whose right you come, make mention of Jesu's righteousness, and the everlasting doors will be open to receive you. The word is nigh thee, even in thy mouth; speak it out. Confess the Lord Jesus—believe that God hath raised Him from the dead, and by raising Him from the dead, has accepted Him in the stead of sinners. Believe in Jesus, and in Jesus you are righteous. *Submit* to enter heaven in another's name and in another's right. *Submit* to be saved without doing any great thing for yourself, but by the great things which Jesus has done for you. The Lord has not bid you do some great thing, not even sent you to wash in Jordan seven times. *Submit* to wash in a better stream, once and for ever in the fountain opened, and see if your flesh do not come again like that of a little child; see if, believing in Jesus, you be not born again and brought into the kingdom of heaven.

JAMES HAMILTON.

I am the door: by me if any man enter in, he shall be saved.—JOHN x. 9.

Take Christ first, before you think of doing anything else; did He not

say, "Without me ye can do nothing"? So then all you do without Him is sheer nothing, however pious and noble it may appear in the eyes of men. Is He not the Alpha, and is not the Alpha the first letter? Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart, but Christ? Indeed, everything you want is *within* the sheepfold of God; but how can you get within except through the door, which is Christ?

DR. GUTHRIE.

Let all things be done decently and in order.—1 Cor. xiv. 40.

This command is founded in a regard to our advantage. It calls upon us to lay down rules, and to walk by them; to assign every thing its proper place—its allowance of time—its degree of importance; to observe regularity in your devotions—in your expenses. From order spring frugality, economy, charity. From order result beauty, harmony, concurrence. Without order there can be no government, no happiness. Peace flies from confusion. Disorder entangles all our affairs; hides from us the end, and keeps from us the clue;—we lose self-possession and become miserable—because perplexed, hurried, oppressed, "*easily provoked.*"

WILLIAM JAY.

That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of him.—Eph. i. 17.

The knowledge of Christ, as soon as it dawns on the benighted mind

of the sinner, discloses a remedy for every evil, deliverance from every danger, pardon for every sin, purification from every defilement, relief from every guilty fear, a refuge from every storm. Christ is Himself the remedy; Christ is the propitiation for sin; Christ is the "hiding place from the wind." By the knowledge of Christ a sinner is delivered from the bondage of legal terror, and from the burden of guilt on the conscience; from the reigning power of sin in his heart, from the slavish fear of death, and from all that is terrible in the prospect of judgment and eternity.

JAMES BUCHANAN, D.D.

Work out your own salvation with fear and trembling.—PHIL. 2, 12.

Your faith can be worth nothing unless it have, bedded deep in it, that trembling distrust of your own power which is the pre-requisite and the companion of all thankful and faithful reception of God's infinite mercy. Your horizon ought to be full of fear if your gaze be limited to yourself; but oh! above our earthly horizon, with its fogs, God's infinite blue stretches, untroubled by the mist and cloud which are earth-born. I, as working, have need to tremble and to fear; but I, as wrought upon, have a right to confidence and hope, and an assurance which is the pledge of its own fulfilment. The worker is nothing, the worker in him is all. Fear and trembling when the thoughts turn to mine own sins, hope and confidence when they turn to the happier vision of God. Let all fear and trembling be yours as a man; let all confidence and calm trust be yours as a child of God.

ALEXANDER MACLAREN.

It doth not yet appear what we shall be ; but we know that when He shall appear we shall be like Him.—1 JOHN iii. 2.

It is His robe that we shall wear ; and is not His robe the fairest ? It is His crown that we shall put on : and is not His crown the brightest ? It is upon His throne that we shall sit ; and is not His throne the most exalted of all ? It is with the love wherewith the Father hath loved Him, that He hath loved us ; and what love is there in the universe like that which the Father bears to His beloved Son ? It is as His bride that we are to share His joy as well as His glory ; and what joy of affection can be compared to that with which He shall rejoice, in unhindered love, over the purchased partner of His throne ? If, then, these things be so, what "manner of persons ought we to be in all holy conversation and godliness ?"

HORATIUS BONAR.

Greater love hath no man than this, that a man *lay down* his life for his friends.—JOHN xv. 13.

Oh ! what a lovely victim is Christ ! not unwillingly dragged to the altar, not unwillingly pressed upon the altar ; oh no ! What bound Him to the cross ? Was it the nails ? If He had never been fastened by anything but nails, He had never been fastened at all. It was love that bound Him to the cross ; it was love that carried Him to the cross ; it was love to us that led Him to go to the high altar ; and it was love to us that fastened Him to that altar.

DR. BEAUMONT.

Your Heavenly Father will give the Holy Spirit to them that ask Him.—LUKE xi. 13.

Our progress heavenward need never be delayed ; the fruits of holiness need never be blighted for lack of this heavenly influence. Ask in faith, nothing doubting. God may not will your earthly prosperity ; but your spiritual welfare is dearer to His heart than your own, and nothing that contributes to it shall be wanting to the earnest supplicant. In every emergency, in every Christian work and effort, therefore, pray for the abundant grace of the Spirit, without which you can do nothing, with which you can do all things.

JOHN CAIRD, D.D.

Weeping may endure for a night, but joy cometh in the morning.—PSALM xxx. 5.

It is true of every individual Christian, that to him, when he is pressed down by calamity and sorrow, the "morning cometh." Long may he watch ; and hope deferred may make the heart sick ; and his faith may be ready to faint ; but still it is true that to him brighter times will come, and on him the day-star of hope and salvation will arise. Or even should his trials continue till life shall close, and should night follow night full of gloom, still he sees a light above in heaven. Beyond the confines of all this darkness his eye beholds the beams of eternal day ; a world where the sun never sets, and where light dwells for ever around the throne of God.

ALBERT BARNES.

Reviews.

Moral Uses of Dark Things. By HORACE BUSHNELL, D.D. Strahan and Co. 1869. Pp. 422.

THERE are few writers of the present day who can command a more thoughtful attention than Dr. Bushnell. In reading his works it is impossible not to feel that we are in contact with a mind which has gazed long and intently on the higher forms of truth, and whose words, expressive as they are of profound and earnest conviction, are capable of ensuring a similar contemplation to us. Besides which he excites, in uncommon measure, a deep and living interest in his subject, whatever it be. His books are therefore among the most valuable and suggestive which our age has produced, and their run of power—long as it has been—is not likely to be soon exhausted. Their circulation is extensive, and nothing can exceed the enthusiastic admiration with which they are regarded by appreciative students.

The present work is not inferior to any of the author's previous productions; in fact, to our thinking, it claims a decided precedence. It is in every way a remarkable book, amply sufficient of itself to establish a reputation. The subject is congenial to Dr. Bushnell's mind, and affords full scope for his most characteristic powers. He is thoroughly at home in the loftiest regions of thought, and where many are overpowered by a sense of mystery, he is roused to grand and heroic activity, and before long roams abroad as with kingly freedom. As we follow him in his difficult and almost untrodden track, the darkness begins to disperse, and more than ever we feel sure that a time is coming when there shall be night no more; whilst even now we are consciously invigorated by our exercise, and

return to our work with firmer faith and greater buoyancy and hope. There is throughout the volume a noble and impassioned strain, which renders it impossible for a thoughtful reader to remain apathetic and despondent. We are led to see more of God in everything; the grandeur and consistency of His creative purposes are clearly unfolded, and we can understand, in ways before unthought of, how "all things," even "the dark things" of creation and providence, are working together in wondrous harmony for our good.

The book is intended to supply a defect in the common treatises on Natural Theology, in their development of the argument from design. The writers of these works assume "that Physical Uses are the decisive tests, or objects of all the contrivances to be looked for in God's works. Whereas they are resolvable, in far the greater part, by no such tests, but only by their Moral Uses, which are, in fact, the last ends of God in everything, including even his Physical Uses themselves." Of the justice of this position there can, we think, be little reasonable doubt, and the little there is, the book itself is calculated to remove. In one or two places Dr. Bushnell unduly depreciates the Paleyan school, whose contributions to Natural Theology we still deem indispensable; but of this we are sure, that such speculations as the present are needed to complete, and in some instances to correct, the others. The Physical and the Moral Uses are not mutually contradictory. Both are seen plainly enough to exist, and there is a point in which they harmoniously combine; only we believe with Dr. Bushnell that the Moral are essentially the higher, and in some sort, inclusive of the Physical.

The "dark things" of creation are

manifold. Among those noticed by Dr. Bushnell—a separate chapter being devoted to each—are the following: Night and Sleep, Want and Waste, Physical Pain and Danger, Non-intercourse between Worlds, Winter, The Animal Infestations, The Distinctions of Colour, &c. Although the chapters are not connected together as a regular and systematic treatise, they have a manifest unity, and are all explained by the same great principles. They are, without exception, handled with thoroughness, reverence, and candour. In the subjects themselves we are all interested, and are more or less compelled to face them. These are the features of the Divine government which have afforded no small perplexity to the most earnest thinkers of all ages, and given to scepticism some of its most specious and powerful arguments. From the lofty stand-point taken by our author in regard to “Moral Uses,” the whole matter assumes a different aspect. Even if every difficulty is not cleared away, it is at least diminished. We receive an accession of light, and discern the wisdom and beneficence of God, where before they were shrouded from our view. Dr. Bushnell’s interpretations are always ingenious, and frequently new and original. As soon as we distinctly apprehend their force, they have a strong power of winning our approval. He has in many cases given “a local habitation and a name” to thoughts and feelings which have lurked in all our hearts, but so vaguely that we could neither understand nor express them. This is, perhaps, one of the surest marks of genius. The book is also written in its author’s best style. Always clear and vigorous, it not unfrequently rises into a solemn and majestic eloquence, and has all the minute and concentrated beauty of a prose-poem.

Here and there we come across an argument whose validity we question, both on grounds of Scripture and reason, and a conclusion we cannot accept. But these are exceptional cases, and many of our readers who, like ourselves, differ very widely from other of Dr. Bushnell’s speculations, will be able to give a very hearty assent to the noble volume be-

fore us. We gratefully acknowledge our obligations to the author for an amount of delight and profit which few recent works have imparted.

We append one or two extracts, which will, in our opinion, give a fair idea of the worth of the book. The first is from the chapter on *Night and Sleep*:—

“Consider, next, how differently tempered a realm of bad minds becomes, under the ordinance of night and sleep, from what they otherwise would be. Always fresh and strong, incapable of exhaustion as the spring of a watch, moral ideas would seldom get near enough to be felt. Evil is proud, stiffening itself always against the restrictions of God, and trying to be God itself. Therefore only a little modicum of capacity is given it, which runs out in a single day. After twelve or sixteen hours, the man who rose in the morning full of might, as if a young eternity were in him, begins to flag, his nervous energy is spent, his limbs are heavy, his motions want spirit and precision. If he tries, for some particular reason, to hold on over whole days, his hands grow weaker, his eyelids more heavy, till at length he is obliged to resign himself to his fate, and drops, a merely unconscious lump, on the couch of the sleeper. Every day this lesson of frailty is given to him. The grass that is cut down by the mower’s scythe does not sooner wither and dry up than the strength of the mower himself. We take our very capacity thus in little loans of only a few hours, and when the time has gone we fall back into God’s bosom, again to be recruited. Were it not for this wise and morally beautiful arrangement, we might be as stiff in wrong as so many evil angels.

“Having only this short run of power, we are humbled to a softer key. We do not feel or act as we should if we could rush on our way, and have our sin as a law of ceaseless momentum for the whole period of our life. For we are like an engine that is started off on the track by itself; the fuel and water will soon be exhausted, and then it must stop. But if it could go on without fuel or water, it would even whirl itself across a continent, and pitch itself into the sea. So if, being loose in evil, we could rush interminably on, never to be spent, or recruited by sleep, one bad momentum would itself drive us on till we are hurried by the goal of life itself. . . . Happily it is not so. . . . God has prepared even the world itself to be a corrector of worldliness. He buries the world in darkness, that we may not see it. He

takes the soul off into a world of unconsciousness and dream, to break up its bad enchantment. He palsies the hand, to make it let go; palsies even the brain, to stifle its infatuations. Were it not for this, I verily believe that what we call the world would get to be a kind of demoniacal possession."

The next extract is from the *Moral Uses of Physical Pain* :—

"Pain is a matter of great consequence, in the fact that it gives a moral look and capacity of moral impression to the world, of which it would otherwise be totally vacant—a similar impression also of the benignity of God. If we had the world only for a garden or a landscape, if it meant nothing but what it is in production, or the delectation of the senses—a place of good feeding, and health, and jocund life—it would be God's pasture only, not His kingdom. Moral ideas would not even be suggested by it. But the simply finding pain in it puts us on a wholly different construction, both of it and of life. Now there appears to be something serious on hand. The severity bears a look of principle and of law, and the unsparing rigours, hedging us about, tell of a divine purpose and authority that respect high reasons, and are able to be immovably faithful in their vindication. In this manner pain changes the whole import and expression of our moral sphere. Every pain strikes in, touching the quick of our remorse, and giving it practical sanction. We cannot look about on such a spectacle of groaning, writhing members as the world exhibits, and think of it as being reconcilable with God's perfect fatherhood, without perceiving that there is a moral frame about the picture—that it means eternal government and responsibility to God.

"Having so great an effect on the world, it also has, we have already intimated, a correspondent effect on the attitude, and even the accepted idea of God. As the world is, so also is God; for the world is but the shadow of God. But the impressions we obtain of God are varied by the fact of pain, principally as respects His goodness. If there were no mixtures of pain in our human experience we should have no possible conception of severity in His goodness, but should think of it as being a disposition simply to gratify, and keep in terms of comfort or pleasure. But the stern, fixed element of pain—if this be good, then it is in goodness to be firm, unsparing, experimentally, and dreadfully

sovereign. Such goodness, shooting in such pang, and searching a way by them into all inmost secrets of evil, is now very different from that unmoral goodness that is only concerned to please. How fearfully earnest, and pure, and holy must it be to have such abhorrences witnessed by such pains. These pains, too, must be somehow the result of retributive causes—we cannot think otherwise—and our feeling undergoes a change that answers exactly to the moral effectiveness given to public law by decisive, faithfully-executed punishments. What the State is doing in such terrible emphasis, mustering its judicial wrath up even to the pitch of capital execution, must, we feel, express the opinion it has of law and the moral sacredness of law. So in this article of pain, God's rectoral goodness works by damage. Pains are His silent thunder-bolts, shooting in the sense He has of law, and they are expected to consecrate law in men's feeling the more powerfully that His tenderly benignant nature breaks into such damage in them—just damage, it is true—yet real, purposed damage. What an opinion of wrong and of law does He thus imprint on our feeling by His seemingly strange work in the pains. Still we call Him good, and have only the more tremendously deep sense of His goodness, that we find Him good enough to sharpen these pungent woes of damage in our bodies. It is eternal tenderness, iron-clad for the right."

Sermons Preached in the King's Weigh-House Chapel, London, 1829-69.
By T. BINNEY. Second Edition.
London: Macmillan & Co. 1869.
Pp. 384.

THE greater part of our readers are, we presume, not only familiar with Mr. Binney's name, but have, at some time or other, listened to his preaching. His popularity has extended over a period of forty years, and during that time he has visited most of the principal cities and towns of the kingdom. There is, moreover, such a strongly marked individuality in his sermons, that his hearers necessarily form a very definite idea of him. The present volume exhibits all the best and highest characteristics of his preaching, and is therefore a fitting "memorial" of his long and useful career. The author of such sermons as these must be a

power in the land, especially on the minds of thoughtful men. Mr. Binney unites with a reverent appreciation of the Scriptures, and very decided views of their meaning and requirements, a broad and noble catholicity of spirit. There is nothing narrow or sectarian in his sympathies, nor can he be charged with the too-common fault of inability to enter into the minds of others. He persistently threads his way to the inmost heart of the question with which he deals, and having gained a thorough mastery of it, leads the perplexed enquirer gently, but firmly, to a recognition of Him who is emphatically *the Truth*, and shuts him up to the faith. The end of all Mr. Binney's preaching is the redemptive work of the Christ.

His sermons probably lose less in print than the majority of discourses. They are indeed of a kind which require calm and thoughtful meditation. The impression of their excellence does not pass away after the first perusal. If read carefully a second or a third time, they will appear more richly suggestive, and new proofs of their beauty and power, more minute and subtle harmonies will be discerned. Several of these sermons we had the pleasure of hearing, some years ago, with equal delight and profit, and the favourable estimate we then formed of their worth has been greatly raised by our review of them now. The general tone of Mr. Binney's ministry and the character of the hearers whom he has especially sought to influence may be gathered from a paragraph in his sermon on "Men in Understanding," which, on this account, as well as for the sake of its intrinsic importance, we will transcribe:—

"Manly Christian character capacitates for entering into the profound portions of truth, and for enjoying and being benefited by the higher forms of instruction. Preaching may be too elementary, and it may not be elementary enough. In some parts of the Church, where a very simple style of preaching prevails, there is the constant reiteration of just the three or four truths which make up what we call the Gospel. The people are thus always kept at the alphabet, or in the spelling-book, or in the shortest and easiest reading lessons, and are

never introduced to the high arguments which lie beyond. In other parts of the Church, where a style of preaching more abstruse and argumentative prevails, the result is that theology is taught rather than religion—the preacher becomes more of a lecturer, or professor going through his argument, than of a minister in the Church speaking 'to instruction, edification, and comfort,' and giving to the flock its 'portion of meat in due season.' The danger here is, too, that plain elementary instruction will be neglected; and then trains of thought will be gone through, and discussions indulged in, which take too much for granted, and for which the people are not prepared. This will be like reading the higher authors before the pupils have learnt anything of the grammar. The great thing is, for Christian people to be such thorough *men* that they may delight in being introduced to 'the deep things of God,' and may be able to benefit by the higher forms of discussion and argument. Very simple and elementary preaching is very proper, and very important, in its place; but the Bible is a book which demands, both for explanation and defence, a great deal beyond that. The character and wants of the age, the popular and plausible forms of error, the ignorance in the Church, and the subtlety of the world, together with the nature, the magnitude and grandeur of Christian truth, all demand, both in preachers and hearers, greater efforts after that 'manly understanding' which *includes* in it among other things, accurate knowledge and large intelligence in relation to all spiritual truth. Without the culture of their own minds, the full development of their spiritual faculties, a congregation will listen to the higher forms of Christian teaching, not only without benefit, but with weariness and wonder; it will be irksome and incomprehensible; because, however good and valuable in itself, it is addressed to those who are not in a condition to understand and use it."

We are glad to see that Mr. Binney hopes to prepare a second volume of his sermons for publication. By so doing he will furnish another valuable addition to the literature of the English pulpit; and will, we have no doubt, be encouraged to fulfil his intention by the success which his first volume is sure to achieve.

The Early Years of Christianity. By E. DE PRESSENSE, D.D. London: Hodder and Stoughton. 1869.

THIS volume is intended as a sequel to "The Life, Work and Times of Jesus Christ," and to be followed by two others, the first of which will be entitled "The Martyrs and Confessors," and the second is to comprise "The Entire History of Christian Thought and Doctrine." The completed work will be a most valuable addition to our ecclesiastical literature. Many of our ablest scholars have laboured in the same field, and with no small success—notably Neander; but there are few so competent, from his rare combination of spiritual and literary qualifications, to deal with the subject so satisfactorily as M. de Pressense. Even a superficial glance at the volume before us will justify this remark; and this conviction will be increased in proportion as the book is thoroughly perused and studied.

Its pages are not loaded with evidences of learning, but the simple, lucid narrative betrays both a most ample knowledge and a perfect mastery of the subject. It will be as helpful to the student as to the general reader; and we express the hope that it may soon find a place on the shelves of every congregational library throughout the land, for the young people of our churches could not be committed to a more trust-worthy guide.

The object which the author has had in view is thus stated:—

"There is not a single religious party which does not feel the need either of confirmation or transformation. All the churches born of the great movement of the sixteenth century are passing through a time of crisis. They are all asking themselves, though from various stand-points, whether the reformation does not need to be continued and developed. Aspiration towards the Church of the future is becoming more general, more ardent. But for all who admit the divine origin of Christianity, the Church of the future has its type and ideal in that great past, which goes back not three, but eighteen centuries. To cultivate a growing knowledge of this, in order to attain a growing conformity to it, is the task of the Church to-day."—Preface, p. ix.

It is impossible, especially at the present crisis of ecclesiastical excitement and change, to overrate the importance of these words; and had the principle they assert been steadily kept in view, recent discussions at Church congresses and other places might have borne more fruit. It will at once be perceived that the simple aim of the author is to bring us face to face with the Primitive Church, as a means of measuring the corruptions and ascertaining the needs of that of the nineteenth century. His subject, therefore, is strictly the Apostolic Church. He treats of it under three periods, which he designates by the names of Peter, Paul, and John. The first, starting from Pentecost, reaches to the dispute between Peter and Paul at Antioch; the second to the death of Paul, and the third to the close of the Apostolic age. Under each he describes the influence and activity of the apostle to whom the period is assigned, in connection with the Church, the development of offices, forms of doctrine, heresies, &c., peculiar to the period.

The portraits of the several apostles are especially worthy of notice. Our author's stand-point will be best apprehended if he is allowed to speak for himself. Under the section entitled "The Teaching and First Constitution of the Church at Jerusalem," we have the following:—

"We must set aside, first of all, any ideal of sacerdotalism. It must not be forgotten that at the period when the apostolic authority was used with the most power in the Church, the Church still acknowledged the Jewish priesthood. Besides, Christianity recognizes no priesthood but that of Christ, communicated by faith to the Christian."—P. 25.

Again, speaking of the apostles, he says:—

"They clearly do not represent the priestly tribe, but the twelve tribes; that is to say, the people of God as a whole. . . . Apostolical succession is not then the privilege of a certain portion of the body, but of the whole; the Christian Church itself carries on the apostolic office."—P. 26.

On baptism he is no less pronounced and satisfactory :—

“Baptism, which was the sign of admission into the Church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands. These two rites corresponded to the two great phases of conversion—the crucifixion of the old nature preceding the resurrection with Christ. Faith was thus required of every candidate for baptism. The idea never occurred to Paul that baptism might be divorced from faith—the thing signified; and he does not hesitate . . . to identify the spiritual fact of conversion with the act which symbolizes it. ‘We are buried with Christ by baptism into death.’ With such words before us we are compelled to ascribe to him, in spite of all else that he has written, the materialistic notion of baptismal regeneration, or to admit that with him faith is so intimately associated with baptism, that in speaking of the latter he includes also the former, without which it would be a vain form.”—Pp. 334, 5; *vide* p. 27.

The length of these extracts will be excused on the ground of their bearing upon the controversies of to-day; and we are sure that our readers will feel no less thankful than ourselves for the clear and decided testimony which M. de Pressensé bears to the truth. In dismissing the volume from our notice, while we would not be understood as endorsing every view the author advances, we most heartily commend it as worthy of the most attentive study, and of the widest possible circulation.

The Open Secret: Sermons dealing mostly with the heart of Christ and Christianity. By the late Rev. A. J. MORRIS, formerly of Holloway. London: Arthur Miall.

ALFRED MORRIS was a prince of preachers. A volume of sermons from his pen, although not composed with a view to publication, will be gladly welcomed by all who knew him. He was a self-taught man, of independent thought, of strong and vigorous mind, drawing his inspiration immediately from the fountain of truth. He hated all shams. He had firm faith in the power of the Gospel, and but little, if

any, sympathy with its numerous substitutes, which modern ingenuity has devised for the regeneration of the world. In illustration of these remarks, we quote the concluding paragraph of his sermon on “Christianity, a Voice to the People,” which is full of sound and weighty words :—

“In seeking the christianization of the people, it is important that we should exactly understand and be well assured of the nature and necessity of our own spiritual agency. We should guard against the precipitancy of mere *zeal of ear*. It is said of a modern statesman (Lord Melbourne) that he was never alarmed except when he heard people say, ‘*something must be done*.’ We must avoid the idea that there is *mystery or miracle* in the question. There is no great discovery to be made. We must not be *impatient* supposing any sudden and surprising change is probable. That is not God’s method. We must beware of attaching too much value to *institutional and instrumental* changes, as if the great mass of alienation from the Gospel lay in ecclesiastical buildings, ecclesiastical offices, or ecclesiastical economies. Above all, we must not substitute the conversion of the church to the world for the conversion of the world to the church, nor fall into the terrific blunder of trying to remove unbelief and sin by denuding Christianity of its peculiar truths and peculiar sanctities. The work of the Gospel is not to change the wine into water, but the water into wine. The ‘earth’ suffers dreadful loss when the ‘salt’ no longer retains its ‘savour.’ What, then, must we do? *Live, speak, act*—the words of life. Let each one *do his own work in his own sphere*. Let each one do it *quietly, earnestly, patiently*; not vainly imagining or hoping for other powers and opportunities. Your part is to do what *you can*, little or much; and doing that, you will help, and must help, the great cause of the kingdom of God.”

Mother’s Last Words. By Mrs. SEWELL. London, Jarrold & Sons, 12, Paternoster-row. Price one shilling.

MORE than half-a-million copies of this charming ballad have been sold, and we hope that myriads more will go forth to bless old and young who will read it.

The edition now before us is on large paper, most richly illustrated by Kronheim’s process.

Sunday Echoes from Paris. Fourteen Sermons preached in the English Church in the Rue D'Aguesseau. With a short Preface to each. By JAS. F. SERGEANT, Assistant Chaplain. London: J. Nisbet & Co., 21, Berners-street.

THERE is nothing very striking in these sermons—they are evangelical in tone and rather vigorous in style. We fear that sermons preached by British chaplains abroad are usually much more dreary compositions. But the pre-fatory remarks that accompany each sermon are unique.

In the preface to No. 1 we read "I found the germ of the following sermon somewhere in the pages of that prince of preachers, William Jay."

No. 2 is "An Old Sunday School Lesson Prepared at a Teachers' Meeting in the Isle of Man, and Dressed up Subsequently into a Sermon." Considering that six persons were employed in its preparation, and that there were representations of "the legal, the medical, the literary," as well as the ministerial element, it is a very poor affair.

No. 3 is, we read, "*eclectic.*" "The divisions are from Matthew Henry. There are a few thoughts from Mr. Ryle's tract 'Living or Dead,' while the illustration of the carriage-wheel and its spokes is a souvenir of a speech which I heard twenty years ago from Dr. Cumming."

Of No. 4, Mr. Sergeant writes, "Those who are familiar with Sidney Smith's writings will recognise a sentence or two; while for two or three sentences towards the end of the sermon the pages of Mr. Maclaren, of Manchester, have been laid under contribution."

No honest quotation-mark is employed to identify either what is Sidney Smith's or what is from Manchester!

In No. 8, "there is an extract of some five or six lines from Mr. Bonar's beautiful and instructive little volume, 'The Night of Weeping.' The extract is not in inverted commas, for I am not sure of the verbal accuracy of the quotation, so I leave it to each reader to

discover for himself. I tell him, however, as a clue to the discovery, that the three or four sentences in question are the very best that the sermon contains; so that if he anywhere alights upon a passage of special merit, let him account that the contribution borrowed from the Scotch divine."

We do not think it honest of Mr. Sergeant to hide other men's gems in the midst of his own material, and then assume an air of disingenuousness by advertising the fact. According to his own showing, listening to his discourses must require the erudition of the old deacon who could ticket and label the paragraphs of a very *eclectic* preacher thus: "That is Flavel," "That is Baxter," "That is Bishop Hall," "That is Howe," and, at length, "*That is his own.*"

We remind Mr. Sergeant that quotation-marks are indispensable to literary integrity; and the writer who spurns them must be pilloried by pitiless reviewers.

Seed Scattered Broadcast; or, Incidents in a Camp Hospital. By S. McBERTH. London: W. Hunt & Co., Holles-street, Cavendish-square.

THIS book consists of a collection of conversations held by the authoress with sufferers in the hospitals during the late American civil war. "The Christian Commission," with its large staff of volunteers, formed a novel feature in the battle array, and by its exploits many a sin-sick soul was brought for healing to the Great Physician, and many a broken and contrite heart was bound up and made whole. While there is much to interest every Christian reader in this little volume, it will furnish valuable practical help to those who are seeking to lead souls to the Saviour.

Old Merry's Travels. London: Hodder and Stoughton, 27, Paternoster-row.

WE know the route taken by Old Merry very well indeed, and can testify that in Paris and Switzerland, and on the Rhine, he is a very truthful and agreeable guide.

The Harmony of the Bible with Experimental Physical Science. A Course of four Lectures. By the Rev. A RIGG, M.A., Chester. London: Bell & Daldy.

THE object of these lectures is to show that the God of the Bible and the God of Nature are one, and that there is a harmony between the writings of Scripture and recently-developed scientific principles. Heat, mechanics, light, and electricity are the departments in which the author has gathered some charming illustrations of the truth he seeks to enforce. We regret the shortness of the treatises, and shall be happy to hear soon and at greater length from Mr. Rigg.

Chosen Words from Christian Writers on Religion, its Evidences, Trials, Privileges, Obligations. Edited by the author of "Thoughts on Devotion," &c. London: Hodder and Stoughton, 27, Paternoster-row.

THIS admirable collection of extracts affords convincing proof that the vene-

erable editor has parted with none of the Christian sentiment and refined taste which have marked his long literary career.

Serving the Lord. Brief Memorials of the Rev. J. P. Lewis. By one of his Daughters. London: Jarrold & Sons, 12, Paternoster-row.

A VERY nicely written biography. Mr. Lewis was a good and useful man, and this tribute to his memory is worthy of a large circulation. Our pages have already contained a considerable portion of its contents, or we should have gladly given an extract or two.

Central Truths. By the Rev. CHARLES STANFORD. Third thousand. London: Hodder & Stoughton, 27, Paternoster-row.

WE are glad of the goodly measure of success which this volume has attained, but it is not as yet commensurate with its worth. This new edition is a charming specimen of typography. When good books have good type, there is a great zest imparted to good reading.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. Bigwood has intimated his intention to resign his pastorate at Brompton, his health rendering a more bracing climate necessary.

Mr. William Walker, of Wednesbury, has accepted the unanimous invitation of the church and congregation worshipping at Little London, Willenhall.

Mr. Joseph Forth has resigned the pastorate of Zion Church, Pontypool, and has accepted an invitation from the church at Cullompton, Devon.

Mr. Jabez Dodwell, of the Tabernacle College, has accepted an invitation to the pastorate of the Baptist Church, Middleton, Cheney.

Mr. A. Doel, of the Metropolitan College, has accepted the very unanimous and cordial invitation of the Baptist Church at Totteridge-road, Enfield Highway, Middlesex, to become their pastor.

The Rev. F. W. Walters has resigned the pastorate of the Baptist Church, Middlesbro'-on-Tees, and accepted an invitation to the church at Harborne, Staffordshire.

Mr. A. F. Mills, of Pontypool College, has received a unanimous invitation to the pastorate of the church, Blakeney, Gloucestershire.

The Rev. U. Foot has been compelled, by ill health, to resign the charge of the church at Cullompton, Devon, after a pastorate of twenty-six years.

Mr. George Thomas, of Haverfordwest College, has accepted the unanimous call of the Baptist Churches at Llanfair and Llanllugan, to become their pastor.

The Rev. W. Nicholson, who was compelled through ill health to resign the pastorate of Parkend and Yorkley, in the Forest of Dean, after over seven years of labour there, wishes us to say that, as he is now recruited in health, he is ready to occupy some similar sphere of duty.

We regret to learn that, in consequence of family affliction, the Rev. Isaac Stubbins has resigned the pastorate of the Baptist 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.

MISCELLANEOUS.

NEW BAPTIST CHURCH, RICHMOND, SURREY.—The congregation hitherto worshipping in the new Lecture Hall, Hill-street, have decided upon the erection of a permanent and commodious place of worship. The site purchased is in Park-shot, near to the railway station. It is intended to re-erect on this spot the building hitherto in the use of the congregation under the pastoral care of the Rev. J. Sugden, at Teddington. The interior arrangements of this church are unsurpassed for convenience and simple elegance by those in any building of a similar kind in the kingdom. The cost of the freehold ground, of the church, of its removal and adaptation, and of suitable school-rooms, is estimated at about £1,500. It is hoped that the building will be ready for occupation by about the middle of May, 1870. Meanwhile divine worship is continued in the Lecture Hall on Lord's-day mornings and evenings.

WEST GREEN, TOTTENHAM.—A few months since the Rev. T. T. Gough resigned his charge at Clipstone, where he had laboured most successfully for thirty years, and accepted the cordial invitation of a committee of the "London Baptist Association" to take the newly purchased chapel at West-green, Tottenham. Mr. Gough commenced his ministry at West-green at the end of June last, and on Tuesday evening, Sept. 28, a church of

about thirty members was formed. The Rev. Jesse Hobson, of Salters' Hall, presided. To his liberality and untiring exertion the movement is principally indebted. The introductory portion of the service was conducted by Rev. J. T. Wigner. Mr. Gough then read the names of the brethren and sisters who thus solemnly agreed to unite. Mr. Hobson addressed the new members, and gave to each the right hand of fellowship. The administration of the Lord's Supper followed; a large number of members, including many from Salters' Hall, were present. The devotional parts of the service were conducted by the brethren, T. T. Gough, W. G. Lewis, and Jesse Hobson. A few words of hearty sympathy and welcome were uttered by Rev. R. Wallace, after which the Hon. and Rev. B. W. Noel preached from John xiv. 1, and Mr. Hobson closed in prayer. Mr. Gough needs, deserves, and assuredly will have, the sympathy and prayers of his brethren in this new and encouraging enterprise, in a rapidly growing suburb of London.

CAMBERWELL.—Denmark-place Chapel has just undergone very extensive alterations and improvements at a cost of nearly £900. The place has been re-pewed and cushioned throughout, a platform substituted for the pulpit, "sunlights" placed in the ceiling, the ventilation greatly improved, new entrances made to the galleries, and more room obtained in the lobbies; the whole place has been painted and decorated, and now presents a neat and attractive appearance. The alterations have been effected by Messrs. Colls & Sons, of Camberwell, much to the satisfaction of the entire congregation. The greater part of the cost has been already defrayed by the voluntary contributions of the church and congregation.

NEW BAPTIST CHURCH, SHEFFIELD.—The memorial stone of a new Baptist church, Glossop-road, was laid on October 11th, by Joseph Wilson, Esq., of Clifford. The style is Gothic of the purest geometric character. The front presents a large and well-proportioned gable, containing a rich towering window of five lights, beneath which is the principal doorway, which has two openings with trefoil heads, surmounted by a handsome canopy of chaste design. At the sides of the front gable are the gallery staircases, the one nearest the town being carried up in the tower, which rises to a height of 140 feet, terminating in an elegantly pinnacled octagon spire. The baptistry, lined with Minton's majolica tiles, will be placed in a spacious chancel-like recess behind the pulpit; and

at the side of it the organ is to be fixed on a raised tribune. Seats are provided for 820 adults—500 persons in the body of the church and 320 in the galleries. The school behind the church is arranged to accommodate 250 scholars in one room, besides which are the infants' school-room and six separate class-rooms. There are three vestries, respectively for the minister, the deacons, and the ladies. With organ and fittings the cost of the structure will be little short of £6,000, exclusive of the site. The architects are Messrs. Innocent and Brown, Sheffield. The new edifice is being built by the church and congregation under the pastoral care of the Rev. Charles Short, M.A., who have subscribed, including £50 from the Master Cutler, the sum of £3,000. It is hoped that by the time the church is completed nearly the whole sum needed will be raised. The ceremony of laying the stone was performed at three o'clock. There was a large gathering present, among whom were Henry Wilson, Esq., of Westbrook; Rev. J. P. Chown, of Bradford; Alderman Crowther, of Lockwood, and various ministers of the town. Mr. Sydney Smith read a statement deposited, with some journals, and a number of current coins of the realm, in a cavity underneath the stone. Mr. Wilson then laid the stone, reverently declaring that he laid it in the name of God the Father, God the Son, and God the Holy Ghost. After the ceremony the assembly was addressed by Mr. Wilson, the Revs. C. Short, and J. P. Chown. A tea-meeting was held in the evening in the old banqueting-room of the Cutlers' Hall. About 450 persons were present, and the gathering was so unexpectedly large that many were unable to obtain admission. The chair was occupied by Alderman Crowther, of Lockwood, and interesting addresses were delivered by the Rev. Dr. Stacey, Revs. D. Loxton and Professor Tyte, J. Hargreaves, J. P. Chown, G. Barrons, J. P. Gledstone, C. Larom, and Mr. F. E. Smith, treasurer to the building fund. The meeting concluded with the benediction.

THE APPROACHING GENERAL COUNCIL AT ROME.

*Letter from DR. MERLE D'AUBIGNE to the
HON. ARTHUR KINNAIRD, M.P., with
reference to the Œcumenical Council at
Rome.*

Geneva, May 10, 1869.

MY DEAR MR. KINNAIRD,—I wrote to you some time ago about the Œcumenical

Conference which it was proposed to hold at Geneva on the occasion of the General Council at Rome.

A question presented itself—Should it be held before or after the General Council? Some thought—and some friends at Geneva were amongst the number—that it should be after, as it is then only that we shall know what the Council will have done, and what can be said in reply. Our resolution, is not to hold our Conference this year.

But is there nothing to be done before the Council is held at Rome? Shall we say nothing when Rome calls us? Do you not think it would be well to have a consultation about it in London while so many of your earnest men are assembled there for the May Meetings? The subject is of great importance. No General Council of the Romish Church has been held since that of Trent, in the sixteenth century. On that occasion the Pope invited Protestants to return to the bosom of the Church of which he is the head.

The present crisis, which agitates more or less all Christendom, renders it important that there should be now a great manifestation of Evangelical principles; for the doctrines thus established are precisely those which are attacked by Ritualism, Rationalism, and other erroneous systems.

The work of the Reformation was arrested in the second half of the sixteenth century. It is time that we should take it up; and the invitation which the Pope has addressed to us furnishes a suitable occasion.

This manifestation of Evangelical principles, to be useful, should be made in every town, even every village where there is Christian life: would to God that were everywhere!

But what should be the aim of these meetings? The great doctrines of Holy Scripture should be affirmed, and the urgent necessity of carrying on the work of the Reformation should be pressed upon the Christian public. Is it not true that the men of earnestness, sincerity, and noble character, now in the Church of Rome, should abandon a religion of exteriors, of forms and rites, to receive that which is "Spirit and life?"

Ought we not to try to make Roman Catholics understand that the difference between them and us is this—that they cling to a religion which addresses itself to the imagination or intellect, the essence of which is submission to the Church, to the com-

mandments of men, a dead form; while we ask them to receive a perfect and free salvation by grace to find a living Christ—that “kingdom of God which is righteousness and peace and joy in the Holy Ghost”?

Those are the questions to be opened up; but it must be done without pride, without bitterness, without violence; it must be done in love. When we consider the millions of Roman Catholics who have been baptized in the name of the Father, of the Son, and of the Holy Ghost, but, hindered by the veil of superstition, human tradition, and creature mediation, do not know, do not possess Christ, our feelings should be those of sorrow, not anger; and we should beseech them, by the meekness and gentleness of Christ, to come to Him in simple faith.

The Council at Rome will commence on the 8th of December, the anniversary of the promulgation of the doctrine of the Immaculate Conception. What is to be done at this period? Will it be permitted to me to express my thoughts, which I submit entirely to your wisdom and to that of the brethren assembled in London?

Would it not be well that, in every place where there may be a certain number of pious and intelligent Christians, this day should be devoted to conferences, to which orthodox Christians of different denominations should be invited? Would it not be well that prayers should arise, not only in these conferences, but in family worship and public services, to entreat the only Head of the Church, Jesus Christ, for the illumination and eternal salvation of those who are placed under the Papal yoke?

In these times Roman Catholics and Freethinkers show great boldness: shall we, the Evangelical Christians, be the only cowards?*

It appears to me that the proposition of such a manifestation of Evangelical principles in Christian parishes would come much better from London than from a continental town, which does not possess the influence of your great capital, the metropolis of Evangelical Christendom.

May the great Head of the Church Himself direct your resolutions, and give a

* Dr. Merle D'Aubigné added some *special* points to be considered, which are here omitted, but only with the intention on his part of taking them up at another time.

great blessing on every effort made for His glory.

Believe me, my dear sir,
Yours most truly,
MERLE D'AUBIGNÉ.

Resolution thereon, agreed to 14th July, 1869.

A number of friends having met at the house of the Hon. Arthur Kinnaird to consider the above letter addressed to him by Dr. Merle D'Aubigné, it was unanimously felt that, considering the startling additions to previous assumptions of the Papacy which may probably be made at the approaching General Council, contrary to the sole headship and prerogatives of the Lord Jesus Christ, it is desirable that the month of December should be specially set apart by Protestant and Evangelical Christians throughout the world to pray in private, in families, and in social circles, for the priesthood and members of the Roman Catholic Church, that they may be blessed with true saving grace, delivered from all human error, and endowed with full knowledge of Scriptural truth.

Further, it was deemed desirable that, wherever practicable, throughout the week beginning on Sunday, December 5th, United Prayer Meetings of Christians of all denominations should be held, and prayer made without ceasing for the progress of the work of Reformation now proceeding in Spain, France, Belgium, Italy, Austria, and other traditional centres of Romish influence; and for the deliverance of all Protestant countries from its prevalence or extension, by the abundant outpouring of the Spirit, and the conversion of souls to the true knowledge of a pardoning Saviour.

It was also felt that among special subjects of prayer a prominent place should be given to the following for ourselves as suppliants:—The removal of all sins tending to hinder our testimony to the Gospel; the increase of meekness, self-sacrifice, union, faith, and active labours of charity and Evangelization; the attainment of deeper knowledge of the Word of God; and the supply to us in more abundant measure than heretofore of that grace of the Spirit which combines zeal for the salvation of souls with gentleness to all who err.

2, Pall Mall East.

Correspondence.

THE DOCTRINE OF THE CHERUBIM OPENED AND EXPLAINED.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—In a review of Hengstenberg on Ezekiel, in your September number, you notice the rabbinical story that upon the Rabbi Ananias undertaking to explain completely the vision in chapters i. and x., the Sanhedrim furnished him with 300 barrels of oil to supply his lamp during the course of his studies.

A Baptist worthy, the learned Dr. Gill, attempted the explanation at probably less cost, and published his view in a sermon under the above heading, preached at the ordination of the Rev. John Davis, at Waltham Abbey, August 15th, 1764.

A short abstract of this remarkable discourse may be acceptable to your readers.

The text is Ezekiel x. 20: "This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubim;" and the argument is that the cherubim were symbolic of the ministers of the Gospel.

The author maintains the identical significance of the cherubim at the garden of Eden, and over the mercy-seat in the tabernacle and the temple; of the living creatures or cherubim in Ezekiel, and of the beasts (properly, living creatures) in the Revelation. These last furnish the key to his interpretation. They cannot be angels, since they are distinguished by different names in the same place; their situation is different; but, above all, because they lead the song of the four-and-twenty elders, the

representatives of the whole Church, "Thou art worthy, for thou hast redeemed *us*."

The cherubim with flaming sword, placed without the garden of Eden, to keep (or observe) the way of the tree of life, are emblems of the ministers of the Gospel, wielding the sword of the Spirit, which is the word of God, to observe and point out to man the true anti-typical tree of life, Christ Jesus, in the midst of the paradise of God, the Church.

The cherubim of gold over the mercy-seat, and looking towards it, denote the rich graces of the Spirit, by which ministers are qualified for their work, and their duty to keep in sight the doctrine of the atonement and satisfaction by the sacrifice of Christ. Their wings signify the swiftness, readiness, and cheerfulness of their ministrations.

In Isaiah the same emblematic figures are called seraphim, or burning ones, signifying the ministerial gifts, comparable to coals of fire, as fervent love to Christ and to the souls of men, and flaming zeal for their Master. Thus John the Baptist is described as a burning and shining light, the apostles as lights, and ministers as lamps.

The cherubim, or living creatures of Ezekiel and John, which closely correspond, appear "proper emblems of the ministers of the Gospel by considering their names and number, their form in general, and the several parts by which they are described."

I. They are *living* creatures, regenerate, quickened, and have spiritual life in them, lively in their ministrations, and "a savour of life unto life." Their name 'cherubim' is most probably derived from *carab*, to plough, as oxen were used. Now not only one of their faces is that of an ox, but that face particularly is called the face of the cherub (comp. Ezek. i. 10 with x. 14). Oxen were emblems of ministers, as Paul says (1 Cor. ix. 9), and point to the tilling of God's husbandry, ploughing the fallow ground of men's hearts, and treading out the corn of the Word; also to patience in bearing the yoke.

Their number is four, having respect to the four parts of the world; the commission being to go into all the world.

II. Their form and several parts agree with the ministers of the Word. They have the likeness of a man. Their four faces denote—the face of a man, that ministers should be humane, pitiful, men in understanding, manly and courageous; the face of a lion, that they should be bold and intrepid; the face of an ox, that they should be laborious and patient; the face of an eagle, that they should have clear insight into the mysteries of grace. Their faces and wings stretched upwards, signify that they should look to heaven for fresh supplies of gifts and grace.

Their eyes represent that what eyes are to the natural body ministers should be to the Church. They are to look into the Scriptures, to oversee the flock, to watch for souls. Their eyes are behind and before, to observe things past and things to come,—to look behind at the four-and-twenty elders, the Church; and before, to the throne of God and of the Lamb. They look within to the state of their own souls, and to the treasure put therein, to bring it forth.

Their wings are six. In Ezekiel four are mentioned first and two afterwards (i. 11, 23). With two they flew, and with the rest they covered themselves; as ministers sensible of the holiness of God, and of their own sins and imperfections, are abashed before Him.

The sound of their wings as the

noise of many waters denotes the Gospel sound; indeed, the voice of God which speaks in ministers. The hands of a man under their wings represent the activity and judgment of ministers, and that they have much private work to do.

Their feet, which are straight, show that ministers should walk uprightly, and turn not aside to error or immorality. These shine like brass to show the strength of ministers to support work and suffering, and the brightness and holiness of their lives.

"Whether the spirit was to go they went," shows that ministers are led by the Spirit. "When the living creatures went, the wheels went by them," signifies the churches raised and founded by ministers, who also lead the worship of the Church, as in the vision of John.

They are living coals and lamps, and fire goes up and down among them, to signify the gifts of the Spirit, and the quick and penetrating energy of the Word of God.

Dr. Gill closes his discourse with an application suitable to the occasion, praying that his ministerial brother may be a burning and shining light, successful in the work of the Lord, and have many to be his crown of rejoicing at the coming of Christ.

In connexion with this view it is remarkable that three of the four evangelists have usually been depicted by painters under the same emblems as the cherubim—Mark as a lion, Luke as an ox, and John as an eagle.

Whatever may be thought of these hieroglyphics, all will approve the sentiment of one of Keble's verses for St. Mark's day:—

"For even as those mysterious Four,
Who the bright whirling wheels upbore
By Chebar in the fiery blast,
So, on their tasks of love and praise
The saints of God their several ways
Right onward speed, yet join at last."

Bromley, Kent.
18th Oct. 1869.

J. L.

THE LANGUAGE SPOKEN BY JESUS CHRIST.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

SIR,—I was glad to see in the BAPTIST MAGAZINE for October an article on that very interesting question, the language used by Jesus Christ. It is said to be Syro-Chaldaic, or, as that writer prefers calling it, Aramaic. This theory I am not disposed to controvert, because I believe it to be the truth; but in that article there seem to be some errors (chiefly in respect to other languages) which it is desirable to point out.

1. The writer speaks perhaps too *confidently* on a doubtful and controverted subject in saying (p. 646, col. 1) concerning the question, "What was the mother tongue of Jesus?" "*We are able to give a satisfactory answer* to this question." A very clever and interesting book was written by the learned Diodati, to prove that the *Greek* language had got into general use in Palestine in the time of our Saviour. His work, entitled "De Christo Græce loquente," was republished, with an English introduction, by Dr. Dobbin. As Dr. Dobbin observes, the question, "What was the language in which Jesus was accustomed to speak?" does not appear to have been so thoroughly discussed as it deserves.* Therefore it is better to speak of the Aramaic as probable than as certain.

2. Greek is spoken of as having become a dead language. This is rather inaccurate, as a language bearing a great resemblance to that of the ancient Greeks is still used in Greece. But perhaps there may have been a time when Greek was dead, and the Greeks may have revived their own language since they escaped from the Turkish yoke; and if this be the case your contributor is justified in speaking of Greek as having

been dead, though it has had a resurrection.

3. There is a very similar error in comparing the difference between Ancient and Modern Greek to the difference between Latin and Spanish or Italian. Spanish, and even Italian, is a *different language* from Latin; whereas Romaic or Modern Greek, and Hellenic or Ancient Greek, are only different dialects of *the same language*. Though the great majority of Italian words are derived from Latin, and some of them very plainly so, yet they are in many cases altered as to orthography, and still more altered as to grammatical inflections, so that in an Italian book we find very few words retaining the old Latin form; whereas in a Modern Greek book we find not only that the words are derived from Greek, but that in many cases they have undergone no alteration, or that a large proportion (I believe I may say a majority) of the words are in the form which they would have had in Ancient Greek, and sometimes you find an entire sentence which, if detached, would not be distinguishable from Ancient Greek.

4. The reason why Latin was used (together with other languages) in the inscription on the cross is said to be, that it was the language used by Pilate and the other Romans. It might have been added, as a still better reason, that it was the language of Roman law.

5. Γεεννα itself is translated hell, not hell fire (p. 647, col. 2). It is the phrase Γεεννα του πυρος (literally the Gehenna of fire, or the fiery Gehenna), that is translated hell fire.

6. Your contributor treats as Aramaic all words in the New Testament that are not Greek; but besides Aramaic words we find also Latin ones. Λεγεων, σκευλατωρ, σουδαριον, κολωνια, χαρτης, also κεντυριων, κησος, σικαριος, κουστωδια, &c., appear to be the Latin words legio, speculator, sudarium, colonia, charta, centurio, census, sicarius, custodia, &c., in

* Whether Jesus spoke Greek or some other language, is a question of great importance (as it affects the question whether his discourses in the Gospels are reports or translations), but if he spoke some other language than Greek, then what that language was is of minor importance.

a Greek dress; and we can hardly call such words Aramaic merely because Jews writing Greek found it expedient to use them. If an Englishman writing French should introduce some Italian words, that would not be a reason why those words should be reckoned English words.

Besides these errors in what your contributor has written, some more appear in an extract that he gives us from some book which he does not name (p. 650, c. 2).

1. The Christians on the famous Day of Pentecost are spoken of as speaking not in *many gentile languages*, but only in *various dialects of Greek*, as if Greek were the *native language* of the *Romans*, the *Arabians*, the *Parthians*, &c. If all the disciples who did not speak Aramaic spoke Greek, the affair would not be so wonderful and so miraculous as it is represented to be.

2. The favourable hearing that Paul on a certain occasion obtained, for a time, from the Jews, by speaking to them in Hebrew, is attributed to his using the language of the country, when they expected him to use the gentile language, Greek. May it not have been because he addressed them in the pure ancient Hebrew, and so gave proof of his being a learned man, and gratified them by speaking in a dialect which, though not so well understood as the vulgar tongue, would be regarded with respect as the sacred language, for at the present day the Jews call it, "the Holy Tongue."

3. The writer quoted by your contributor, says, Whether Jesus himself understood and spoke Greek, cannot be determined for certain. Now, whether he ever *spoke* Greek may be a question, but how can there be any question as to his *understanding* it? Of course, there was nothing on earth, or even in heaven, that He did not understand.

4. He says the Greeks in Jerusalem *surely* spoke no other language than Greek. Surely the word *probably* would have been preferable to the word *surely*.

5. He says the conferences between Jesus and Pilate were *certainly* carried on neither in Aramaic nor Latin, but in Greek. As Latin was the legal language of the Romans,* it is not unlikely that proceedings in a Roman court were in Latin; as I suppose in the present day proceedings in a Welsh court are not in Welsh, the language of the country, but in English, the language of the law (in which case we may suppose great use would be made of interpreters); but if Latin were not used, probably the Aramaic would be, as the language in common use; so that Greek instead of being *certainly* the language used by Pilate, seems to be *the least likely* of the three. J. H. H.

*Even after the Roman Empire had been divided, and the Western branch of it overthrown, and when the surviving Empire had Constantinople for its capital, Justinian, an emperor reigning in that eastern city, in collecting, digesting, and improving the laws, made use of the Latin language. How clearly this proves that amongst Romans Latin was the language of the law.

JOHN'S BAPTISM.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

MR. EDITOR,—I read in the nineteenth chapter of the Acts of the Apostles, that when Paul came to Ephesus, he found certain disciples unto whom he said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And Paul said unto them, Unto what then were ye baptized? And they said, Unto

John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

Now the question arises, What is the difference between the baptism of John and that of Christ? Because the fact

of these believers being twice baptized implies there must be a difference. From their being baptized a second time in the name of the Lord Jesus, one would imagine that there was not only a difference, but that the baptism of John was insufficient. And if it was insufficient for these disciples, it must also have been insufficient for Jerusalem and all Judea, and all the region round about Jordan, who were baptized of him in Jordan, confessing their sins ;

and yet we do not find any account of the inhabitants of those districts being baptized again in the name of the Lord Jesus. Also, if the twelve Ephesian disciples were baptized the second time in the name of the Lord Jesus, in whose name were they baptized the first ?

I should be glad if one of your correspondents will give me an answer to these questions in your next number of the **BAPTIST MAGAZINE**.

Yours faithfully, P. D.

EXTRACT.

You cannot believe too much in God's mercy. You cannot expect too much from His hands. He is "able to do exceeding abundantly above all that we ask or think." No sin is so great but that, coming straight from it, a repentant sinner may hope and believe that all God's love will be lavished upon him, and the richest of God's gifts granted to his desires. Even if our transgression be aggravated by a previous life of godliness, and have given the enemies great occasion to blaspheme, as David did, yet David's penitence may in our souls lead on to David's hope, and the answer will not fail us. Let no sin, however dark, however repeated, drive us to despair of ourselves, because it hides us from our loving Saviour. Though beaten back again and again by the surge of our passions and sins, like some poor shipwrecked sailor sucked back with every retreating wave, and tossed about on the angry surf ; yet keep your face towards the beach, where there is safety, and you will struggle through it all ; and, though it were but on some floating boards and broken pieces of the ship, will come safe to land. He will uphold you with His Spirit, and take away the weight of sin that would sink you, by His forgiving mercy, and bring you out of all the weltering waste of waters to the solid shore.

So, whatever thy evil behaviour, come with it all, and cast thyself before Him with whom is plenteous redemp-

tion. Embrace in one act the two truths—thine own sin, and God's infinite mercy in Jesus Christ. Let not the one blind you to the other ; let not the one lead you to a morbid despondency, which is blind to Christ ; nor the other to a superficial estimate of the deadliness of sin, which is blind to thine own self. Let the Cross teach thee what sin is, and let the dark back-ground of thy sin bring into clear prominence the Cross that bringeth salvation. Know that thou art utterly black and sinful. Believe that God is eternally, utterly, inconceivably merciful. Learn both in Him who is the standard by which we can estimate our sin, and the proof and medium of God's mercy. Trust thyself and all thy foulness to Jesus Christ ; and, so doing, look up from whatsoever horrible pit and miry clay thou mayest have fallen into, with this prayer, "Create in me a clean heart, O God, and renew a right spirit within me—take not Thy Holy Spirit from me, and uphold me with Thy free Spirit." Then the answer shall come to you from Him who ever puts the best robe upon His returning prodigals, and gives His highest gifts to sinners that repent. "From all your filthiness will I cleanse you, a new heart also will I give you, and a new spirit will I put within you, and I will put my Spirit within you, and cause you to walk in my statutes."—*Alexander Maclaren's Sermons ; Second Series.*

THE MISSIONARY HERALD.

THE QUARTERLY MEETING OF THE COMMITTEE AT LEICESTER.

THE resolutions recently passed by the Committee, and which appeared in the *HERALD* of August last, indicating the policy they desired to adopt in regard to the future conduct of the various departments of the mission, have awakened among the constituents of the Society at home, and the missionaries abroad, especially those labouring in India, an interest at once earnest and deep. The various communications received by the officers, and the discussion carried on in those papers which are largely circulated among the friends of the Society, afford decisive evidence of the existence of an intense anxiety for the future welfare of the Mission, and the unimpaired efficiency of its operations.

That there has been much misapprehension of the feelings and intentions of the Committee is now very plain. Not a few regarded their proceedings with anxiety, if not alarm. The quarterly meeting announced to be held at Leicester on the 5th ult. was therefore looked forward to with the liveliest interest. Being an open meeting—at which all pastors of contributing churches, and all officers of auxiliaries were entitled to attend and vote, and the announcement having been made that the Secretaries would offer full explanations regarding the resolutions, and answer any inquiries; and that a memorial, numerously signed, would be presented by the Rev. J. T. Collier, requesting the Committee to reconsider their resolutions regarding the marriage of missionaries—it was expected that the attendance of brethren would be unusually large. That expectation was fulfilled. Not less than two hundred and fifty were present. The discussion was earnest, frank, and outspoken; but it was pervaded by a spirit of brotherly love and mutual forbearance. Most assuredly “the unity of the spirit was kept in the bonds of peace,” and the proceedings terminated with hearty thanksgiving to the Giver of all

good, by whose grace a difficult crisis, and one of no small importance, was happily past.

It will be a source of satisfaction to our readers to have in their hands the following extracts from the proceedings of the day. It is more than due to brethren who have stood prominently forth in these discussions to state, that the second resolution was proposed by Dr. Landels and the Rev. W. Sampson. We cannot but hope that it will allay anxiety and soothe any wounded feelings which recent events may have occasioned. The wish expressed by our honoured Treasurer in the closing paragraph of his letter, was fully realized. May we all, as heretofore, continue to strive heartily together to extend the kingdom of Christ, and to save perishing souls.

Extracts from Minutes of Quarterly Meeting held in Leicester, Oct. 5, 1869.

A letter was read from the Treasurer, expressing his regret that he was not equal to the exertion of being present, and suggesting that the secretaries should be given an opportunity, at the commencement of the proceedings, to explain the grounds of the action of the Committee with respect to their recent resolutions.

It was resolved:—That the Committee deeply regret the necessity which deprives them of the pleasure of their Treasurer's presence, and they desire to express their cordial thanks for the letter which he has addressed to them, and direct that it be recorded in the minutes:—

“TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

“MY DEAR BRETHREN,—It is a source of great regret to me that I am not equal to the exertion involved in being present at, and presiding over, your quarterly meeting. I feel my absence the more because of your request that the officers of the Society should attend at Leicester, and give any explanations that may be desired in respect of the resolutions to which your attention will doubtless be especially directed. Be assured that you will have my warmest sympathy in your important deliberations, and my prayer is, that ‘great grace may be upon you all.’

“I would venture to suggest that, with a view of preventing, or correcting, any possible misapprehension on the subject, and for the information of brethren who have not had the opportunity of considering with us, from time to time, the points which have occupied so much of our prayerful attention, the Secretaries should state, at the commencement of your proceedings, the grounds of our action in the matter referred to, and the circumstances which, if not at the present moment, would inevitably before long have forced themselves on our notice, and that of our constituents.

“The paper upon which the resolutions were mainly, but not altogether, founded, supplied facts bearing very seriously upon the future financial position of the Society; while its recommendations indicated a policy by which, in the

judgment of your officers, the anticipated difficulties might to a great extent be met, and the more efficient working of the Mission at the same time be promoted.

“The policy thus suggested was not regarded by us as substitutionary, in its practical development, but auxiliary to existing methods. We did not contemplate supplanting these, but adding to them, save where the circumstances of any given district might be found to render a change of system desirable. The resolutions, generally embodying our views, leave the Society at perfect liberty to walk in the old paths where it appears expedient to continue in them, or to avail itself of the proposed new form of agency, when brethren *so* offer themselves, in willing devotion to the service of our Lord and Master.

“Suffer me to add that, if in the paper to which I have alluded, anything was stated, or seemed to be implied, which has wounded the feelings of our dear brethren in the field or of those who, returned from the sphere of honourable and devoted service, are still with them, heart and soul, in their toils and trials, none would deplore it more sincerely than my colleagues and myself. If unintentionally pain has been inflicted, may ‘the power of the Lord be present to heal;’ and on your meeting (as on all the meetings of the week) ‘sanctified by the Word of God and prayer,’ may such a gracious influence rest, and in it may such a brotherly love and holy zeal be evoked, that ‘the joy of Jerusalem may be heard’ both at home and ‘afar off.’

“Believe me,

“My dear Brethren,

“Yours affectionately, in Christ Jesus,

“JOSEPH TRITTON.”

“GREAT LEIGHS, NEAR CHELMSFORD,
Sept. 30, 1869.”

A letter was read from the Rev. J. T. Collier, enclosing a memorial to the Committee, signed by ninety gentlemen, requesting the Committee to reconsider that portion of their recent resolutions which relates to the marriage of missionaries going out on missionary service. Also a resolution from the southern district of the Southern Association, requesting the Committee to give their earnest consideration to the foregoing memorial. Also resolutions passed at two meetings of the Committee of the Birmingham Auxiliary, expressing confidence in the action of the Committee, and deprecating any hasty change in their resolutions.

The Secretary, Dr. Underhill, then made a statement as to the origin of the paper read at Bristol last year, and on the course taken by the Committee with respect to it.

After a prolonged discussion, it was resolved:—

1. That the memorialists be respectfully informed that the Committee have considered their memorial, and declare—that the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they

are preparing for, or are doing a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries does not, and cannot disqualify such brethren for work in other departments as missionaries of this Society.

It was further resolved:—

II. That the resolutions adopted by this Committee originated in no want of confidence in our missionary brethren; and were not designed to reflect, in the slightest degree, on their character and work. The devoted self-denying labours of many of them have often commanded our warm admiration, and led us to magnify the grace of God in them. Towards them all, we desire ever to cherish the hearty sympathy to which we deem them well entitled, in the difficult and trying positions in which they are placed.

This large meeting further sends to each missionary, with all love and confidence, a copy of the Treasurer's letter received this morning.

They also earnestly call upon the Churches of Christ to remember these brethren in prayer, and to entreat the Lord of the harvest to raise up still more labourers. And while we would strive with greater energy to carry on the work, and to increase the staff of missionaries, we would impress upon the Churches the truth which the founders of our Mission ever put in the fore-front of their plans, that it is "not by might, nor by power, but by my Spirit saith the Lord;" they would therefore urge upon God's people throughout the land the necessity of special and earnest prayer, that God would smile upon their labours, and crown them with success.

MISSION WORK AT MONGHYR.

BY THE REV. J. LAWRENCE.

THE year is fast passing away, and the course of things at our station is running on smoothly, without anything remarkably pleasing or painful to characterise it. The preaching of the Word continues without intermission; conversations and discussions with the people respecting the truths of Christianity take place to a greater or less extent almost every day. Yet we have no conversions from the heathen. In July I had the pleasure of baptizing the young daughter of a native Christian, and there have been two other applications for baptism.

There are a great many Bengalis residing here who belong to the Brahmo-somaj sect. Some of them have shown a very friendly spirit. Our native preachers have been invited to attend their services; and they have also been asked to expound our Scriptures, and pray, and sing among them. On one occasion a large number, including the famous Keshab Chunder, who was on a visit here, attended by invitation a lecture delivered by Brother Parsons, on the character and work of Christ. And several, who well understand English, come occasionally to our English chapel on the Sunday. They profess to have a great reverence for our Scriptures; but they put their own interpretation on them, which is often very wide of the truth. They speak of Christ in the most exalted terms of respect and

affection; but it is not the Christ of the gospels whom they honour. The divinity and atonement of Christ they reject. The personality of the Holy Spirit they ignore. Man needs not the Holy Spirit to renew his nature, he can reform himself if he will only ask the Father in heaven for help, which if sought will certainly be given. There are some things encouraging about these people, but they are evidently far from being Christians.

On the return of Brother Parsons from Dinapore, I made arrangements for itinerating among the villages on the banks of the river Gunduck.

THE JOURNEY.

On the 5th of August I left home, accompanied by our native brother, Sudeen. I had the greatest difficulty in obtaining a small boat, and, owing to the high prices of every thing, I have to pay nearly double what such a boat would have cost when I first came to Monghyr. There is only one room in it, and a small bit of a place for a bath-room, made with mats. In this room Sudeen's bed was on one side and mine on the other, a small teapoy standing between, at which to take my meals and write. The roof of the boat is too low for me to stand upright, and I had to be careful at every move lest my head should come in contact with the roof. But small as this boat is, I have to pay fifty rupees for the month. Some days, when there have been neither clouds nor wind, the boat has been intolerably hot. Even Sudeen has panted for breath. I felt it my duty to go out this month, because we have often found more people in the villages than at other times. But the heat and inconvenience have been almost too much for me. I have at times felt quite prostrate and unfit either to walk or to talk. My companion, I am thankful to say, has kept his health well, and has been always ready to engage in conversation with the natives.

THE PREACHING.

At Kaggarría, a large village about ten miles from Monghyr, we remained a week; and at Rozra, a large village and grain mart, about fifty or sixty miles from Monghyr, which was the extent of our journey, we stayed five days. As we passed up the river, we preached in one or more villages every day; we were received with civility by the people in almost every village, excepting where the people had suffered from the oppressions of the planters. In many places the people remembered us, and seemed pleased to see us again. At Kaggarría and Rozra the shop-keepers invited us to be seated in their shops, and called their neighbours to hear about the word of God. We often had long and interesting discussions on these occasions. At the former place we found a great number of rice-growers who had brought their rice from distant villages to sell; but few of these people had heard the Gospel frequently, if at all. Some of them appeared intelligent, and gave serious attention while we spoke to them, and a few were willing to give a pice or two for a gospel; but most of these poor people seemed too much absorbed in their business to give any really earnest attention to religion. The brahmíns and mahajans were willing enough to hear and discuss with us certain important truths, and they would admit that there is in Christianity much that is excellent, but the grand doctrine of Christ crucified for the sins of the world they despised. A few of the shopkeepers, with much reluctance, gave a couple of pice for a gospel; altogether we took only a little over a rupee. Very little liberality can be expected from the heathen; and a mahometan would scorn to give even a pice for one of our books.

THE RECEPTION.

The village people are poor in the extreme, and rarely get more than one meal a day for their subsistence. The zamindars, of course, are better off, but they are invariably in debt, and never have a rupee at command. To get an anna from them is like extracting a drop of their blood. Both classes are generally as

ignorant and debased as they are poor. It is difficult to get them to understand the Gospel at all. They have no sense of the evil of sin, and they see not the necessity for an atonement. The prevalent belief among them is, that God is the author of sin, as of every thing else; if people are wicked, it is His pleasure that they should be so, and when He pleases He will destroy sin, and make the world abound in righteousness. It is of no use for men to trouble themselves about the matter; all their care and strivings and labours will not make them better than they are. We speak to these people of the Almighty Saviour, the destroyer of sin, the king of righteousness, who, being without sin Himself, is able to save from sin all who believe on him, and we sometimes think, from their attention and serious looks, that they are favourably impressed; but on asking them a few questions, we find that some have not understood us at all, or they are quite indifferent to what has been said, or they tell us they know nothing about Jesus Christ—never read or heard of Him, he may be all that we say, but they have their own teachers, guides, and deities, who are quite sufficient for them, and they desire no other. Often have we been told, if “you mean to say that Jesus Christ is only another name for God, then we can understand you, but when you talk about his incarnation, and death for sinners, &c., then all is mystery to us.” But while I can record little that appears encouraging at present, I do hope that, with the blessing of God, our discourses and discussions with the people will be for the furtherance of Christ’s cause.

Sometimes our hearers would listen attentively to all we said, and at the close exclaim, “Yes, what we have heard is very good; but how shall we attend to it?” Meaning that the evil influences by which they were enchained were so strong that they could not escape from them. It is indeed sad to think that we did not meet with even one who appeared ready to receive the Saviour. And I am much afraid that our experience is not singular. Having delivered to these people the Gospel message, all we can do is, earnestly and perseveringly to implore His blessing, with whom “all things are possible.” He can carry on His own work silently and surely, and convert the most unpromising into children of the kingdom. But if these people are not saved, still He will be glorified by the proclamation of His blessed Gospel! To preach the Gospel is our work; to convert the hearts of men is His work. Woe be to us if we preach not the Gospel. But experience has taught us not to be too sanguine of success; for this we must wait the time which the Lord of the harvest has appointed. Lord hasten it—speedily hasten it! and let Thy glory fill this dark and degraded land!

The only way apparently by which the Gospel can be brought home to these village people is, by itinerant preaching; and the more frequently they can be visited the better, one would hope. A young man should always be accompanied by an experienced native preacher, who would be ready to meet the objections of the natives in their own way. That such itinerant preachers may be multiplied a hundred fold is my fervent prayer.

MISSIONARIES IN CHINA.

BY THE REV. R. F. LAUGHTON.

[We beg to call special attention to the following communication from our esteemed brother, Mr. Laughton, on a subject which will probably, in the next session of Parliament, create much discussion. It is understood to be the intention of the British Government to withdraw all protection from mis-

sionaries labouring in China, and to leave them in the hands of any native official who may choose to be offended with their proceedings. The valuable statement of Mr. Laughton will enable our friends to form a just opinion on the subject.]

The discussions which have lately taken place in the House of Lords respecting missions in the interior of China, and the proposed policy of the Government in relation to them, are of the greatest moment both to missionaries here and to the religious public at home. The ignorant and unjust attacks which certain persons in high quarters have made on our character and operations, would trouble us but little, were it not that in the general dearth of accurate information about China and Chinese missions, we are taken at the estimate of our calumniators, and are to be dealt with accordingly. Time will wear away many prejudices, and further information will place our character and operations in the true light, but if Protestant missionaries are to be confined to residence in the treaty ports they will feel justly aggrieved.

Both the right and propriety of missionaries residing in the interior of China are now called in question.

I. So far as the treaty right is concerned we certainly have that. Our passports are available for one year, and if we choose to stop the whole of that time in any one city, or to make it our head-quarters for a year, we clearly have the right to do so, and whether we live amid the filth and noise of a Chinese inn, or seek the cleanliness and comfort of a private house, is a matter of taste and convenience which each one has a right to decide for himself. Further rights, however, exist under the French treaty, and by reason of the favoured-nation cause belong equally to us. This is evident from Lord Clarendon's speech in the House of Lords on the 12th of March last, in which he stated that "the London Missionary Society suggested last year that in any new treaty to be negotiated with China there should be an article empowering them to purchase lands and reside in the interior," and that "Sir Rutherford Alcock pointed out that it was unnecessary, since the right exists under the French treaty." The authenticity or otherwise of the clause in the French treaty, called in question by Sir C. W. Dilke, is of little practical importance in the face of the fact that Roman Catholic missionaries, French, Italians, and others, are residing and carrying on their missions, schools, and colleges in all provinces of the empire; that the property which had been confiscated, or its equivalents, has been handed back to them; and that so sure are they of their position that in many provinces of the interior they are erecting costly cathedrals, similar in style and dimensions to those of the west. As treaty rights on paper are unfortunately at a discount in China, the above facts give an increased value to Art. LIV. of the English treaty, which states ". . . And it is hereby expressly stipulated that the British Government and its subjects will be allowed free and equal participation in all the privileges, immunities, and advantages that may have been, or may be hereafter granted by his Majesty the Emperor of China to the Government or subjects of any other nation."

The Chinese Government recognise that we have the treaty right of residence in the interior. An important document bearing on this question has lately been made public. It consists of a memorial presented to the throne by the Foreign Office at Peking, and two Imperial rescripts in reply to it. As the second rescript embodies the substance of the memorial, and the first rescript is an authoritative exposition of the Imperial opinion and policy in regard to missions generally, I give it entire. I am not aware that it has been previously published in English. The rescript is dated the 24th day of the ninth month of the seventh year of the Emperor Kung Chi (November 8th, 1868), and reads as follows:—

"A memorial has this day been presented by the Foreign Office, stating that the

various missionary difficulties now under consideration prevent the existence of mutual good feeling between Chinese and foreigners, and praying that an order may be issued for their immediate settlement; and also that a general order may be issued to the authorities in every province to deal with missionary cases according to the treaties. A mob has been collected to prevent the giving back of a chapel (R. C.) at Nan-yang, in the province of Honan. Missionaries have been beaten and insulted at Yang-Chow, in the province of Keangsoo, and native Christians have been murdered by the soldiers (Chinese) at Tai-Wan (Formosa) in the province of Fukien. The English and French Ministers respectively have repeatedly and urgently regulated that the principal offenders may be apprehended and punished. In order to prevent serious complications, it is absolutely necessary that these cases should be settled at once.

"We have already issued orders to the governors-general, and governors respectively, of the provinces of Keangsoo, Fukien and Honan, to attend to them forthwith. We consider that since the right to propagate Christianity is included in the treaties, it is difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to reverence the correct, and banish the depraved (*i.e.* Christianity) and thus secretly and gradually to get rid of the calamities which are latent in it; that in future, when cases occur in which the interests of Chinese and foreigners are involved, by holding the balance evenly, granting whatever ought to be granted, refusing whatever ought to be refused; and showing this clearly from the treaties, we shall probably be able to make them shut up (lit., to shut their mouths and take their breath).

"Henceforward, wherever there are foreign missionaries, it is indispensable that both the literati and the people be ordered to attend to their own duties, and not listen to, or believe, idle rumours. Nor must they in the absence of just cause of offence be seeking for something to quarrel about. Should any missionary misbehave himself and cause disturbance in the district where he resides, information must be given to his consul, that he may be punished according to the treaty. It is absolutely necessary to see that Christians and the people generally live at peace with each other; thus grievances will be prevented from fermenting until the consequences become serious. Let the Tartar generals, governors-general, and governors, in every province, give full instructions to the local authorities, to deal with (missionary cases) cautiously, and without the least partiality, lest they should lead to serious consequences.

"Let the provincial authorities (also) transcribe the original memorial for the inspection of the local authorities. Respect this!"

Neither the Imperial rescript given above, nor the memorial which occasioned it, calls in question the right of the Protestant missionaries to reside at Yang-Chow, nor the rights of the R.C. missionaries to reside in Honan. On the other hand, the memorial and the rescript quote the treaty in favour of the missionaries, and are based on the assumption that they are at liberty to reside in all provinces of the empire. Tseung-Kuoh Fan, in his negotiations with Mr. Consul Medhurst, did not dispute the right of residence.

Since then, by common consent of the Emperor of China, the Office of Foreign Affairs at Peking, and of our own Minister and Secretary of Foreign Affairs, we, as Protestant missionaries, have the right of residence in the interior of China, the objections which have been raised against it necessarily fall to the ground.

II. But while the right is thus clear, the propriety of permitting us to exercise it is very gravely questioned. Lord Clarendon says, "The missionaries will do well to follow in the wake of trade," while his Grace the Duke of Somerset goes so far as to say that "Christianity can only go in the wake of civilisation and

progress." Surely these noble speakers are not so oblivious of the nature of Christianity, or so forgetful of the facts of history, as not to know that Christianity contains within itself the seminal principles of civilisation, and that the only true, enlightened, and progressive civilisation which the world has ever seen, has sprung from Christianity, and not preceded it.

Great Britain and America have no civilisation to impart to China but what is the result of their Christianity. When the peculiar civilisation of China was at its height, our forefathers were in the depths of heathenism, the votaries of a cruel and bloody superstition, and as to civilisation, they had nothing worthy of the name. We find Cicero writing to a friend, "There is a slave ship arrived in the Tiber laden with slaves from this island (Britain), but do not choose any of them, they are not fit for use." What has made the Britain of the Cæsars the England of to-day? Is it not Christianity? What accounts for the decay of civilisation in China? Is it not because it lacked those elements of stability and progress which Christianity alone could have imparted to it? Perhaps the remarks were intended to apply especially to China. If so his Grace's facts upset his theory. He says, "Suppose a Chinaman asks what effect this new religion has on the people, and goes to Shanghai to see—what does he behold? Naval and civil officers . . . inform me . . . that there is no such sink of iniquity as Shanghai."

Yet Shanghai is the great centre of European "civilisation and progress" in China. The "British trade" is enormous, and the people are fully aware of what the Earl of Clarendon calls "its material advantages to themselves." So that it turns out that the "civilisation and progress" in the wake of which Christianity can only go, are in reality a most serious obstacle to its success. But let Christianity go first, as both its nature and its history indicate it ought, and its progress will be rapid, and it will prove in China as it has always proved elsewhere, the most potent agent of civilisation.

Another and more serious objection, raised by our Minister at Peking, as quoted by the Earl of Clarendon, in the House of Lords, is that "He (Sir Rutherford) referred to the riots which had occurred as a proof that not only the authorities, and influential persons, but the whole population of China, are averse to the spread of missionary establishments."

Persons not conversant with the state of things in China, naturally suppose from the above statement that missionary "riots" are the *rule*, not the *exception*. Such is not the case. There are upwards of ninety Protestant missionaries in China. The number has been about the same for the last ten years, and they reside not only in the open ports, but in many places in the interior, as the German missionaries in the province of Canton; English and American missionaries at Hang Chow, Siao-San, Jai-Chow, Wan-Chow, Soo-Chow, Ninghai, Nanking, and several other cities and towns in the provinces of the Che-kiang and Keang-Soo, and at Wu Chang in the province of Hu-Peh. American missionaries also reside and carry on their work at Jung-Chow, in Shan-king, fifty miles from the port of Chefoo. They have been there eight years, and are now commencing a mission at Chi-Nan-Foo, the capital of the province, 300 miles in the interior. American missionaries are also residing at Toong-Chen, in the province of Chili, seventy miles from the port of Tien-tsin, and at Kalgan, on the borders of Mongolia, 130 miles beyond Peking; besides which missionaries have travelled in all directions with scarcely any hindrance or molestation.

Some missionaries have travelled very extensively in the exterior—as the Rev. A. Williamson, B.A., of the National Scottish Bible Society, who has gone through all the northern provinces of China, as well as through Eastern Mongolia, and southern, central, and Northern Manchuria; and A. Wylie, Esq., of the British and Foreign Bible Society, who, with his associates, has travelled in fifteen

out of the eighteen provinces of China, and distributed the sacred Scriptures in more than 300 walled cities, and more than 1,200 walled towns and villages. Mr. Wylie and the Rev. G. John, of the London Missionary Society, last year travelled through the province of Sz-Chuen, hitherto declared to be impassable by Europeans, and actually so last year to Mr. T. T. Cooper, who attempted to pass through it on his way overland to India. Mr. Cooper was obliged to return to Shanghai, and proceed to India to commence the route from the other end. Yet Messrs. John and Wylie travelled as *missionaries* without molestation. And Mr. Cooper said in Shanghai on his return, that had he been described in his passport as a *missionary*, and not as a *merchant*, he would have been allowed to proceed.

The inference, therefore, does not seem correct "that," because riots have occurred at Yang-Chow and in the island of Formosa, and minor difficulties in other places. "not only the authorities and influential persons, but the whole population of China, are adverse to the spread of missionary establishments." The universal testimony of missionaries in China is that the people are friendly to us. We speak their language, read their books, and hold social intercourse with them as no other class of foreigners do, and while they do not fail to speak of our countrymen as making haste to get rich, &c., we are known among them as the "foreign scholars who exhort to virtue," as "preachers of the doctrine of Jesus," &c. The principal difficulty which we encounter among the people is the deep and wide-spread hatred to foreigners caused by the nefarious *opium* traffic, commenced and carried on so extensively by our countrymen.

The people, however, are very shrewd observers, and they quickly distinguish us from merchants, and almost as quickly and as surely from Roman Catholics.

The *officials*, and *not* the people, are, and always have been, the real cause of all the difficulties which foreigners (for missionaries are obnoxious simply because they are foreigners) have had to contend with in China. The people have been merely used as tools by the officials. I use the term official in a general sense, as including the (so-called) literati, who are working for degrees in hope of getting into office; the officials who are in active service, and those who have made their fortunes and retired from public life, but who have a sort of *quasi*-official authority, and exert considerable influence in the places where they reside. There is a community of feeling and interest existing between these different sections of the official class, and such is their power over the populace that they can raise a mob at any time for any purpose, while their skill in managing it from behind the scene is almost incredible.

Besides the fact of a missionary being a foreigner, there may sometimes be other objections to him. The Earl of Clarendon quotes the opinion of Sir R. Alcock to the effect that it does not arise from religious intolerance, but is partly personal and partly political. The Chinese had a conviction, greatly strengthened by the conduct of the French missionaries, that converts were taught to rely on no authority but their own. Nobody knows better than Sir R. Alcock that, so far as Protestant missionaries are concerned, this conviction has no evidence on which to rest. Nor does this "conviction" appear to exist at Pekin; for Mr. Burlinghame, in his despatch of the 27th of May, 1867, quoted by Sir C. W. Dilke, says that, "the Chinese Government has repeatedly informed me that it has no objection to Protestant missionaries, for the reason that they have never appeared to be political agents."

The Imperial rescript given above is sufficiently clear and explicit in regard to the rights of missionaries to reside and teach in all the provinces of the empire. But unfortunately the rescript contains a sentence which is the key to its interpretation, and is inserted (according to the invariable Chinese custom) for the purpose of *nullifying, if not reversing*, this simple acknowledgment of treaty rights and obliga-

tions. The "memorial" also contains a sentence of the same import. His Majesty says:—"We consider that since the right to propagate Christianity is included in the treaties, it is therefore difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to venerate the correct and banish the depraved (*i.e.*, Christianity), and thus secretly and gradually to get rid of the calamities which are latent in it."

The remark about restoring and showing forth the glory of correct learning is a mere rhetorical flourish, with no more meaning or truth in it than similar flourishes in the speeches of the gentlemen at the head of "The Chinese Mission" now in Europe. I have just met with an able and vigorous essay by a native scholar, who signs himself "An Exhorter to Virtue," which shows that, on account of the rottenness and corruption universally prevalent among all classes of officials in China, the restoration of "correct learning" is impossible. On the other hand, every Chinese official will understand that he will be carrying out the real wishes of his Government by practising any and every kind of wrong towards missionaries and native Christians so long as he can do it quietly and secretly; while the speech of the Duke of Somerset, which has been translated into Chinese and published in Hong-Kong and elsewhere, will lead mistaken men to think that they may commit fresh outrages with impunity. Missionaries have been guilty of no crime but that of asking to be permitted to enjoy the privileges granted to them by solemn treaty. When outraged by the Chinese officials, whose duty it was to protect them, they made complaint, as was their duty, to the consul, who is a civil officer. The manner of seeking redress lay with him, and not with them. Though the wisdom of the course pursued by Mr. Consul Medhurst, and approved by Sir R. Alcock in regard to the Yang-Chow affair, is evident to all who know China, such was the rapidity with which the news of the outrage spread, and such were the efforts made to excite the people to commit similar outrages elsewhere, that, had not the speedy capture and punishment of the criminals been insisted on, it would have led to a series of horrible atrocities and probably ended in a general war.

England has duties to discharge to China which she cannot treat lightly without incurring the gravest responsibilities. The empire is weak, rotten, and corrupt; and things have been made much worse by the opium trade which has been forced upon it, and has spread poverty, wretchedness, and death through the land. While our merchants are jealously guarded and protected in their privileges of selling opium and Manchester goods, are we who come to represent the Christianity of England, and teach the heathen the way of life, to have *our* treaty privileges held in abeyance, and even abrogated?

A glance at the map of China, to say nothing of Mongolia, Manchuria, and Thibet, will show that if the Gospel is to be fully proclaimed throughout its vast extent (as assuredly it must be), missionaries must be permitted to go and *remain* in the interior, and not confined to residence in the ports. And since the right to do this is asserted both by our own Government and the Chinese, and since the people, as a whole, are well disposed towards missionaries, and so many are already residing peaceably in the interior, have we not a right to expect that whatever influence Great Britain possesses with China, will be used to secure as far as possible the enjoyment of treaty rights and privileges to English missionaries?

MORANT BAY MISSION, JAMAICA.

In the Report of the present year, it is mentioned that the Committee have resolved to continue their assistance to this Mission for two years more. The information was communicated to the churches of the district by the Rev. W. Teall, who reports that the "considerate kindness" of the Committee has greatly encouraged the churches, and called forth their warmest thanks. Of the work proceeding under his care, Mr. Teall speaks as follows :—

"At *Morant Bay*, the arrangements I mentioned in my last report have been carried out. The Mission Cottage has had some trifling repairs done, and is now occupied by Messrs. Brown and Lawrence. For my own accommodation at the Bay, I have a small room attached to the vestry, with a small iron bedstead which takes up the whole breadth of the chamber, a table, a washstand, a chair, and a candlestick. But the roof is low and but little inclined, and the heat at night as well as by day, is most oppressive. The timbers for strengthening the roof of the chapel are being got out, and will, I hope, soon be in their places. The money we have in hand will go far towards repairing the chapel. An additional £50 will, I think, be sufficient, and this I expect the people to raise.

"At *Arcadia*, the out-station of Morant Bay, we have done nothing in the way of purchasing or building, but the Gospel has been regularly preached, and the station is promising.

"At *Monklands*, the people have carried out the lime and are now engaged in opening the ground for the foundation of the chapel. We have sawyers engaged in preparing the scantlings for sills, planks, joists, rafters, &c., but our funds are now nearly exhausted, and we shall be glad of any speedy aid the Committee can render. To avoid a large, heavy, expensive roof, we have decided on a cruciform structure, as affording the largest space, with small roofs and no gutters. At first we shall use the transept and one of the ends, but we expect before long to need the whole area. Till the foundation is laid and we see what lime we have left, we cannot decide whether the building will be framed and nagged, or whether we shall be able to put up stone or concrete walls. The congregation at this station continues large and interesting.

"At *Prospect Pen* much has not yet been done. The church at present numbers only 38 members and 2 inquirers. The income is very small, and to render the house at all habitable, I am obliged to be spending much more than the station yields, and this will be the case for some time to come. At present, this station is favoured with more than its share of services, as I usually return from Morant Bay and Monklands to give evening service on the Lord's Day, besides one evening service each week. The congregation has increased, and on fine moonlight nights it is usually large.

"**DAY SCHOOLS.**—The day school at *Morant Bay* has increased in attendance, and made satisfactory progress. In 1868 the Government Inspector awarded it 19 marks. Last week it was again examined, and passed third class, with 29 marks. The teacher has been induced to take what he supposes will be a better and more lucrative position, but I have made temporary arrangements to keep the school open, and I expect a thoroughly competent teacher, so that I have every hope that the school will not suffer by the removal of its present teacher.

"*Arcadia*.—The teacher of this school was but poorly qualified, and did not give attention enough to it to warrant me in continuing my aid. The school is therefore closed, and as there are now two schools in the district, which were not in existence when I took up the *Arcadia* school, I shall not think it necessary to resume it.

"*Richmond Gap*.—Here we have nearly completed a school-room, and I am in

treaty with a teacher to take charge, so that I expect to begin the school with the commencement of the second half of the year.

“*Spring Garden*, near Stoney Gut.—Here we are establishing an industrial school, to be called ‘Alexander’s Industrial School.’ The foundation-stone was laid by Mr. Geo. Dixon and myself, on Thursday the 18th of March. The site is a very beautiful one, and the grounds consist at present of six acres of land, to which it is likely we shall make a considerable addition. I cannot yet say how long it will be before we shall be ready to make a beginning.

“*Prospect Pen*.—I hope to have a good day-school in operation here in a few weeks, as I am engaging a qualified teacher.

“I report *Day Schools*, as their organization and sustentation form an important part of my work; but I think it necessary to say that neither Church nor Mission funds are employed in their origination or support.

SUNDAY SCHOOLS.

- | | |
|-------------------|------------------|
| 1. Morant Bay. | 4. Pilot Hall. |
| 2. Arcadia. | 5. Monklands. |
| 3. Spring Garden. | 6. Prospect Pen. |

“The York school has been discontinued, and the Pilot Hall school has taken its place. The Sunday-schools are very encouraging. At *Monklands* and *Prospect Pen* the children and young people connected with the schools form a large and interesting part of the congregation. The Prospect Pen school is superintended by the members of the mission family. We have had no addition to either of the churches by baptism this year, but I am to examine the Monklands’ candidates next week, and the Morant Bay ones very shortly. I wish Morant Bay and Arcadia were settled with a pastor, and then I think, having a couple of pious day-school teachers, to assist in conducting services, I could well stretch out to the regions beyond, and thus embrace in this Mission a large and still extending field, white already to harvest.

“My own health is good, as is also that of my family.”

HOME PROCEEDINGS.

THE meetings held during the month of October have been many, although not so numerous as in September. From the information received they appear to have been well attended, and in most cases the contributions exceed those of last year. We are also happy to learn that the explanations respecting the resolutions of the Committee have been received with pleasure and satisfaction, and there is every prospect that the action taken at Leicester will remove all apprehensions. We have again to express our warmest thanks for the assistance rendered by our local brethren in the meetings and services which have been held.

PLACES.	DEPUTATIONS.
Coate, Faringdon, and Wantage	Rev. F. Trestrail.
Colchester	„ J. Parsons.
Coventry	Revs. F. Trestrail and J. J. Brown.
East Lancashire	Rev. S. Green.
Liverpool and Southport	Rev. G. Gould and Dr. Underhill.
Manchester	Rev. W. A. Hobbs.
Monmouthshire	„ A. Saker.
Nottingham	Revs. W. A. Hobbs and T. T. Gough
Scarborough	Rev. W. A. Hobbs
Sheffield	„ J. Bigwood.
Southampton, &c.	„ E. White.
Wiltshire	Revs. J. Parsons and A. Saker.
Yorkshire, North Riding	Rev. W. A. Hobbs.

Our Native brother, Mr. R. Domond of Jacmel, writes in the most grateful terms the thanks of the members of the church for the provisions lately sent to them. They are much scattered, so that only 22 had part in the distribution. Some have died of want and distress, and among them is one whose name will be recognized by many—Diana Ramsey. "These all have died in the faith," and left behind them pleasing testimonies of the power of divine grace.

We have the pleasure to report the safe arrival in this country of the Rev. E. Johnson. His health is much broken by the trials and dangers through which he has passed, but he hopes shortly to be able to visit the churches and relate his experiences of the Missionary life.

The Rev. Robert Robinson, of Intally, has announced to the Committee his acceptance of the post of Head Master of the Doveton Proprietary School of Calcutta, on which account his connection with the Society will cease.

DEPARTURE OF MISSIONARIES.

During the present month Dr. Underhill will leave this country on a visit to the Stations of the Society on the Western Coast of Africa. He has undertaken this task at the unanimous request of the Committee, circumstances having arisen which in their judgment render it expedient that a work for a considerable time past regarded as necessary should now be accomplished. He will be accompanied by Mrs. Underhill, also by the Rev. A. and Mrs. Saker and their daughter. We earnestly commend them to the prayers of the churches.

It is further expected that during the present month the Rev. J. Parsons will sail for Delhi, and Messrs. Baeschlin and Richard for China.

Mr. Campagnac, whose departure was announced last month, informs us of his safe arrival at Alexandria, on his way to India. The early part of the voyage was very tempestuous.

SPANISH TESTAMENTS.

We desire to acknowledge, with especial thanks, the gift of 250 Spanish Testaments by the Rev. W. Norton. A portion of them will be sent to Trinidad, and another portion to Turks Islands for distribution in San Domingo.

CONTRIBUTIONS

From September 18th to October 19th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

£ s. d.		£ s. d.		£ s. d.										
ANNUAL SUBSCRIPTIONS.														
Billson, Mr. W., Welford	1	1	0	per Messrs.' Thomp- son and Cook	45	0	0	Landbeach	2	1	1			
Do., box	0	11	4	LONDON AND MIDDLESEX.				Melbourn	6	11	0			
				Arthur Street, Camber- well Gate				Swavesey	4	8	0			
Dalton, Mr. E. N., for Mrs. Pigott's School, Colombo	6	0	0	Arthur Street, Gray's Inn Road				Waterbeach, Tabernacle	3	1	0			
Pewtress, Mr. T.	2	2	0	Castle Street (Welsh)				Willingham	1	18	0			
				Lower Edmonton				Less Deputation Ex- penses						
DONATIONS.				Newington, Ebenezer Sunday-school				11				18	1	
A Friend	1	0	0	Regent Street, Lambeth, for Rev. R. Smith's School, Cameroons				52				1	3	
A Wesleyan Minister. Special donation for Delhi, per Rev. J. Far- sons	1	1	0	Stockwell Sunday-school				CHESHIRE.						
Bible Translation Society, for T.	400	0	0	Westbourne Grove, for N. P.				Stockport				1	0	0
G. W., for Colombo	0	10	0					Do., for Africa				0	5	0
"Sat' bene sit cito"	20	0	0					CORNWALL.						
				CAMBRIDGESHIRE.				Looe				1	0	0
				Cambridge				DEVONSHIRE.						
				Chittering				Plymouth, George-street Sunday-school, for Bartsal Mission				4	12	7
				Cottenham										
				Great Shelford										
				Harston										
LEGACY.														
Box, the late Joseph, by Messrs. Pattison and Wigg				2070										
Ulyott, the late Mrs. Elizabeth, of Hull,														

DORSETSHIRE.		LIVERPOOL, Walnut-street		SUSSEX.	
£ s. d.		£ s. d.		£ s. d.	
Dorchester	4 10 0	Sunday-school	1 1 7	Lamberhurst	1 5 0
DURHAM.		Preston	2 4 1	WARWICKSHIRE.	
Middleten-In-Teesdale	9 14 7	Do., Fishergate-street	14 0 8	Birmingham, on account,	
Wolsingham	8 15 6	Do., Poie-street	3 1 6	by Mr. Thos. Adams,	
ESSEX.		LEICESTERSHIRE.		Treasurer	130 0 0
Barking, Queen's-road		Leicester, Victoria-rd.		Coventry, Cow-lane	94 17 1
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Nailsworth, Tabernacle	2 0 0	Northampton, Princes st.	17 16 6	for support of Jacob at	
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school Union, for N. P.		Hatch	2 12 0	Wakefield Juvenile Soc.	
Rom Kanto, Dacca	4 10 0	Montacute	14 7 11	for N. P. India	12 0 0
KENT.		Taunton	18 0 0	York	7 10 6
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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

“Missionary Dorcas Society,” Hope Chapel, Devonport, per Miss Parker, for a parcel of clothing for Mrs. Saker, Africa.	Mr. W. Norton, Teignmouth, for 250 copies of Spanish New Testaments for West Indies.
Friends at Kingsbridge for a parcel of clothing for Mrs. Saker, Africa.	Mrs. Risdon, Pershore, for a parcel of clothing for Rev. J. Clark, Brown’s Town, Jamaica.
Mare Street, Hackney, Sunday School, per Miss Hubbard, for a case of clothing for Mrs. Saker, Africa.	Friends at Chatham, per Mrs. Love, for parcel of clothing for Mrs. Saker, Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—	EGYPT—
CAMEROONS, Fuller, J. J., August 12, Sept. 7; Smith, R., August 10, 25, Sept. 7.	ALEXANDRIA, Campagnac, J. A., Oct. 1.
ASIA—	EUROPE—
CEYLON, Colombo, Pigott, R. H., August 10, 25, Sept. 17.	NORWAY, STAVANGER, Hubert, G., Sept. 20 Oct. 6.
INDIA—	WEST INDIES—
CALCUTTA, Lewis, C. B., August 27, Sept. 3, 21.	NASSAU, Davey, J., Sept. 18.
DELHI, Smith, J., August 27, Sept. 3.	HAYTI, JACMEL, Domond, V. R., August 25; Sept. 9.
DINAPORE, Davis, H. A., August 8.	JAMAICA—
NONOYR, Lawrence, J., Sept. 6.	ANNOTTA BAY, Jones, S.
MUTTRA, Williams, J., Sept. 20, 21.	KINGSTON, East, D. J., Sept. 24.
PATNA, Broadway, D. P., Sept. 3.	MONTEGO BAY, Dendy, W., August 20;
SERAMPORE, Trafford, J., August 19, Sept. 2.	Henderson, J. E., Sept. 20.
	SAVANNA LA MAR, Hutchins, Mrs., Sept. 4.
	SPANISH TOWN, Phillippo, J. M., Sept. 4.
	ST. ANN’S BAY, Millard, B., Sept. 23.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.’s, 54, Lombard Street, to the account of the Treasurer.



NOVEMBER, 1869.

THE PROSPECTS OF THE GOSPEL IN IRELAND

*AN ADDRESS BY C. KIRTLAND, SECRETARY OF THE BRITISH AND IRISH BAPTIST HOME MISSION, DELIVERED AT THE AUTUMNAL SESSION OF THE BAPTIST UNION, HELD AT LEICESTER, OCTOBER, 1869.

ALL Christians have an equal interest in the conversion of every part of the world. The Saviour's commission embraced "all nations." Ireland is one of the nations; and all who have sympathy with Christ, are anxious for the salvation of Ireland. If I *feel* any special interest in Ireland, it is not because I love the souls of Irishmen more than the souls of Hindoos, but because circumstances, which I had no hand in creating, have brought me into close relations with the Irish people, and led me to study their history, character, and spiritual wants. A prospect is something in the distance—an unrealized object. It must be admitted that the prospect of Ireland's real conversion to God—like that of other nations—is somewhat distant. After making all due allowance for the legendary and mythical character of a large portion of early Irish history, there are grounds for believing that at a period far remote from this, and long before the dawn of modern civilization, the gospel had taken a firm hold on the ancient Irish, so that they were known far and wide, as "An Island of Saints." This, of course, was an exaggeration, but it confirms the general impression that in very early times, Christianity, of a much purer type than that which afterwards prevailed, had struck its roots deep into the nation's heart. The prospects of her conversion were then comparatively near; and if Ireland had been faithful to her first love, and not have flirted and coquetted with an ecclesiastical rival; instead of becoming the arena of internal discord during long centuries, the battle-ground of hostile clans and factions, and the prey of every powerful foreign invader that landed on her shores, she would have taken a high rank among the nations, and have become a teacher and a benefactor to the whole world.

It was a great misfortune that Protestantism was introduced into Ireland by means that were calculated to excite the most deadly and enduring hostility against the reformed faith. In the mind of an Irishman, English Protestantism and English conquest are synonymous terms. The footing which Protestantism acquired, was not lawfully obtained. It was not the result of Christian teaching, but physical force. The victory was won by carnal weapons, not by the "sword of the Spirit." And when you remember that the Irish people connect with Protestant rule all the penal laws, the disabilities, the persecutions and the sufferings which Romanists endured so long, the wonder is, not that we have achieved so little, but that we have accomplished anything.

During the late struggle in Parliament on the Irish Church Bill, it was often said that the Irish State Church was a missionary institution. With the greatest respect and admiration for the good and distinguished men who have ministered at her altar, and do still minister thereat, I must declare my conviction that from first to last

*One of several addresses given at Belvoir-street and Friar-lane chapels, on the last evening of the Session.

her influence, as a political Institution, has been anti-missionary. Unintentionally, she drove the masses of the people into the arms of the Romish Church, which at that time, exhibited signs of internal decay; and by this mistaken policy, contributed not a little to that wonderful revival of Romanism, which has been going on in Ireland almost ever since that period. I was travelling some time since on a mail-car along the coast of Antrim, when the driver said, "I'd like to be telling your honour a bit of my mind about the Protestant Church, and it's this—if it had not been established by law three hundred years ago, there would have been a hundred Protestants by this time for every Roman Catholic." Some time afterwards, I mentioned this conversation to a priest, when he said: "I believe every word of it." I said, "Do you expect that your Church will acquire increased influence by the disestablishment and disendowment of the Protestant Church?" He replied, "No, I do not."

The priests are shrewd enough to see that the great act of last session, for, with all its faults, and they are not few, it was really a great work—the most wonderful piece of legislation that modern times has produced—I say the priests are shrewd enough to see that it must weaken their power, since it has removed the stigma which attached to all sections of Protestants, on account of their real or supposed sympathy with the Protestantism of the dominant sect. The position of Evangelical churches has been immensely improved by the removal of that symbol of Protestant ascendancy; and the prospects of the gospel are beginning to brighten. All denominations now occupy a common platform; and it is to be hoped that those who have most truth, the most genuine zeal in propagating it, and most of the spirit of that truth, may have the largest share of God's blessing. I rejoice in the change for the sake of that Church which is most affected by it. To her, it will be as "life from the dead." And when the bitterness which the late conflict provoked has passed away, all sections of Protestants will be brought into closer union, and greater force will be given to their efforts to bring Ireland to Christ. Two hundred years ago, eminent Baptists preached in the Protestant cathedral at Dublin; and, as history is said to repeat itself, eminent Baptists in the present day may be invited to occupy the pulpit of the gorgeous cathedral of St. Patrick, in the Irish capital. Secondly, the spread of popular education during the last thirty years has greatly improved the prospects of the gospel. Since the gospel is light, it does not shrink from the approach of light, come from what quarter it may. The more you diffuse sound education, the better it will be for the truth, and the worse for error. The national system of education in Ireland is working a vast, though silent revolution among the people; and is exciting great uneasiness in high places. The spectacle of more than nine hundred thousand children in connection with the so-called "godless schools" is so alarming, that with a view of arresting their progress, and breaking them up, it has been found necessary to threaten parents who persist in sending children to these institutions, with the highest penalties of the Church. To be obliged to resort to such means, is something like a confession that there is conscious weakness at the centre. But these fulminations have come too late. The Irish peasant can read, and his children can read; and the short tract, the penny paper, and the cheap periodical, create a taste for reading, and supply the people with abundant materials. Tens of thousands of Mr. Spurgeon's sermons cross the Irish Channel, and they find readers among all sects, and all classes. The noble lady reads them in her mansion, and, with tears in her eyes, blesses God. The ragged peasant reads them in his cabin, and with a humour which no poverty can repress, calls the preacher "a broth of a boy." Some time ago, I offered a copy of "Pilgrim's Progress" to the driver of a mail-car. He looked at it somewhat suspiciously, and asked: "What's it about?" "Why, it's a wonderful dream about a man leaving one city for another, where he was to dwell in a royal palace, and dine at the king's table, and be clothed in royal apparel, and know neither want nor misery." "Let me have one, and I'll read it, and take it home for my boys to read." Thirty years ago books would have been useless to the great majority of the Irish peasantry.

Now, while the schoolmaster has not been able—any more than the missionary—to banish superstition from the land; while pilgrimages are still made to the

holy-places, and circuits still performed round the holy wells; although St. Bridget's Chair has its occupants, and Patrick's Purgatory is not deserted; and other heathenish practices—which, but for the magnitude of the interests involved in them would be puerile and ridiculous—are continued; many are growing ashamed of them, because their intelligence is growing out of them. A short time since I visited a charming Islet in one of the Irish lochs, where some curious superstitious still linger: but nothing could induce the boatman to relate the legend of St. Patrick's stone, or speak of the virtues of the consecrated water in which the pilgrims wash their sores, or the meaning of the innumerable rags which were suspended from the holy thorn that overshadowed the granite block which the devotees regard with so much reverence. He gave evasive answers, which, I thought, betrayed a lurking conviction that such practices were beneath his manhood. There is yet dense darkness brooding over the land; but I hope the day is breaking, and that a brighter morning than that enchanting island has ever seen, is about to dawn. Superstition may be succeeded by infidelity, but I would far sooner have to deal with those who deny all truth, than with those who, while they have corrupted all, still contend that they possess all.

But I must refer briefly to prospects which are clearer and better defined than those to which I have alluded—such as arise out of the work in which we are engaged, and some of its results. Our work is less pastoral than evangelistic. Each missionary, instead of confining his attention to a single church, itinerates over wide regions, preaching and teaching Christ wherever he has opportunity. He conducts Bible-classes, visits cabins and farm-houses, and distributes tracts with a liberal, though judicious hand. He makes it a point to abstain from controversy, and carefully avoids all topics that are likely to irritate, and involve him in disputes. Christ is the sole theme of his ministry. A fair proportion of the men are educated. All of them are mighty in the Scriptures, and reason out of them with great effect. Some time since, a writer in the *Freeman* good humouredly suggested that our churches in Ireland should be disendowed. The fact is, men are not paid for being pastors, but itinerant preachers; and, when it is borne in mind that each man preaches on an average, six times a week, you will admit that the labourer is worthy of the hire which he receives. Then, the average additions to the churches in Ireland are equal to those received in the same number of churches in most parts of England. The question is sometimes asked, "How is it that the stations in Ireland do not become self-supporting?" The same inquiry may be made respecting missionary stations in many other parts of the world. Let the inquirer reflect on the enormous drain which emigration has been making on Ireland these many years past. Wave after wave of population has been thrown on the shores of America, till the land has lost about a third of its population. The Roman Catholic priests, in common with Protestant ministers, are sorely perplexed by the heavy losses which they suffer. One of them told me of a neighbour of his who said that twenty years ago his large chapel was filled: "Now," said he, "he can count them with his fingers." With all their influence, they cannot arrest this constant and mighty exodus. Now, if you bear in mind that for years past our congregations have lost nearly 50 per cent. annually from these and other causes, you will not wonder that our Irish Mission is still dependent on England. I know *one* church that has lost, in ten years, 200 members. But the churches are raising in contributions, from seventy to eighty per cent. more for the Mission than they did three years ago. We expect all to contribute according to their means.

In many parts there is a thirst for the gospel. When I was in Ireland, a Christian farmer came fifty miles from his native mountains—partly on foot—to plead for a missionary. An experiment is now being tried, and with considerable success. The missionary says:—"There is no lack of opportunity here for preaching the gospel. Last evening, I addressed about 200 people in Innishmagh Hall. The attention to the Word was very gratifying. Capt. S— has kindly given me permission to preach in the hall at Ballygawley as often as I please; but I must 'preach the gospel in regions beyond' this beautiful valley, where

"every prospect pleases,
And only man is vile,"

Another labourer, at the invitation of a stranger, went to the western part of the county in which he lives, where he preached every evening during one week, "to large and very solemn meetings." It is a mountainous and romantic region, the valleys, and even far up the hills, being densely populated. "The fields for mission work in this quarter," says the evangelist, "are constantly enlarging, and new fields are opening up. The cry is truly Macedonian, 'Come over and help us.'" A third missionary has been invited to visit a region more than a hundred miles from his home, to preach the gospel.

Another missionary has been itinerating in the counties of Mayo and Sligo, where he preached to *many who had not heard a gospel sermon for years.*

Two young men lately spent five or six weeks in preaching through an extensive district, embracing portions of five counties. Their average congregations amounted to about 300 persons, and while in some places they were maltreated, and had to speak amidst yells, and shouts, and groans; in most places the common people heard them gladly. And one of them, on reviewing the effort, says, "We look back on this tour with joy, and believe that good has been done." Sir, I know of no employment more refreshing to the spirit—though wearisome to the flesh—than going about that interesting country, preaching Christ to the people in the large rooms of farm-houses, in national schools, in chapels, or—when the season permits—in the open air. Far down in a quiet glen, thickly studded with fine trees, stands an old Baptist chapel, which was erected more than half a century ago. Not a house is within sight of the chapel, but whenever a missionary goes to preach—though it be a moonlit winter's night—the place is filled. When I preached there, the building was crammed, and, when the service was over, the friends came round me, and begged that a missionary might be sent to the district.

In conclusion, I ask for this Mission a larger place in the prayers, and practical sympathies of both sections of the Baptist body than it has hitherto had. Why are there two sections at all? But if they *must* remain two bands a little longer, why should not the general Baptists take their share in the work of evangelizing Ireland?

If Christian Missions are to reach a higher state of efficiency, it must be a result of a revival of spiritual life in the churches at home. We cannot expect the children to be better than their parents. Our missionary stations in every part of the world will, as a rule, be a reflection of the churches by which they are supported. And if there is more individual consecration to God among ourselves, there will be no lack of labourers. Many an ardent youth will say, "Here am I, send me."

Ireland has yet a future. Her past history is dark and troubled, but a new page is about to open on which will be written something better than "lamentations, and mourning, and woe." Have patience. Don't expect fruit in the sowing time. See that we do the work diligently; and the harvest will come. God's word shall not return unto him void. And if that country does not become—

"First isle of the ocean, first gem of the sea,"

She will be what is better still,—

"Great, glorious, and free"

In the higher freedom of the gospel.

The Contribution List is unavoidably postponed till next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

BAPTIST MAGAZINE.

 DECEMBER, 1869.

QUAKER ANNALS.

(Continued from page 709.)

NONE will deny that the following narrative is one of great historical interest, as a dramatic picture of life on board a man-of-war in the time of Charles II. A smaller class will consent to accept its moral conclusions from the Quaker point of view, and will reverently behold the sufferer as one sustained and justified throughout by the presence of his Redeemer. With the theory, which he held in common with the other Friends, as to the unlawfulness of fighting under any circumstances whatever, we are not now concerned. The story of his fortitude and its reward is that alone which we at present commend to the reader:

“An account of the sufferings of Richard Seller, of Keinsey, a fisherman, who was pressed in Scarborough piers in the time of the two last engagements between the Dutch and English, in the year 1665. These are, says the writer, the very words that proceeded from him, who sat before me weeping, which are as follows:—

“I was pressed in Scarborough

piers; and refusing to go on board the ketch that pressed for the ship called the *Royal Prince*, they beat me very sore on the sand, and hoisted me in with a tackle; and they bunched me with their feet, that I fell into a tub and was so maimed that they were forced to swaddle me up with cloths. From thence we sailed into Bridlington Bay, where Thomas Swalles and Mary Stringer hearing of me, sent me victuals on board of the ketch. Then we sailed to the Buoy at the Nore, where they hawled me in at a gun-port aboard the ship called the *Royal Prince*. The first day of the third month they commanded me to go to work at the capstan: I refused, and told them that as I was not free to do the King's work, neither would I live at his charge for victuals; upon which the boatswain's mate beat me sore, thrusting me about with the capstan till he was weary. Then the captain sent for me upon the quarter-deck, and asked me why I refused to fight for the King or to eat of his victuals? I told him I

was afraid to offend God, for my warfare was spiritual, and I durst not fight with carnal weapons. Then he fell upon me and beat me with his small cane; then called for his great cane, and beat me sore, and felled me down to the deck three or four times, and beat me as long as his strength continued. Then came one Thomas Horner (who was brought up at Easington) and said, 'I pray you, noble captain, be merciful, for I know him to be an honest man and a good man.' The captain said, 'He is a Quaker and I will beat his brains out.' Then falling on me again, he beat me till he was weary, and then called some to help him, 'For,' said he, 'I am not able to beat him enough to make him willing to do the King's service.' The Commander's jester then came forward and spake thus to the captain, 'Thou art a fool; I will lay a guinea with thee that I will make him work and hawl the King's ropes.' So two guineas being thrown down upon the deck, the jester called for two seamen, and made them make two ropes fast to the wrists of my arms and reeve the ropes through two blocks in the mizen-shrouds on the starboard side. Thus they hoisted me up aloft and made the ropes fast to the gunwale of the ship, and there I hung some time. Then the jester called the ship's company to behold and bear him witness that he had made the Quaker hawl the King's ropes. So, veering the ropes, they lowered me halfway down and then made me fast again. 'Now,' saith the jester, 'noble captain, you and the company see that the Quaker hawleth the King's ropes;' and with that he commanded them to let fly the ropes loose, upon which I fell to the deck. 'Now,' said the jester, 'noble captain, the wager is won: he hawleth the ropes to the deck, and you can hawl them no farther,

nor any man else.' Then the captain called the boatswain's mate, and bade him take the Quakerly dog away, and put him to the capstan again, and make him work and spare him not. So the boatswain's mate had me down to the gear-capstan, and thrust me about with the men at the capstan, and beat me withal when he could get time. Then he went and sat him down upon a chest-lid, and I went and sat down upon another chest-lid beside him, upon which he fell on me and beat me again. He now called his boy to bring his two seizings, and with these he seized my arms to the capstan's bars and caused the men to heave the capstan about; and in three or four times passing about, the seizings were loosed—no man knew how or when; nor could they ever be found, though the men sought them with lighted candles. The boatswain's mate then caused all the men to come from the capstan, and took a Bible, and commanded them all to swear that they neither loosed me nor knew how I became loose. They all being willing to swear, he then searched their pockets for the seizings, but could find none. So he let them go, but presently called them again to him and said, 'Hear what I shall say to you. You see this is a wonderful thing, which is done by an invisible hand, which loosed him; for none of you could see his hands loosed that were so near him. I suppose this man is called a Quaker and for conscience' sake refuseth to act; therefore I am afflicted, and I do promise before God and man that I will never beat nor cause to be beaten either Quaker or any other man that doth refuse for conscience' sake to act for the King. If I do, I wish I may lose my right hand.'

"On the third day came the Admiral Sir Edward Spragg on board

the *Royal Prince*, which was his own ship; and hearing of a man that was pressed on board that was called a Quaker, and learning also that the boatswain's mate had beaten me much and had given me over and had refused to beat me any more, he was therefore called to come before the Admiral, and answer for himself why he would not beat the Quaker. Said he, 'I have beat him very sore; and I seized his arms to the capstan's bars, and forced them to heave him about, and beat him and then sat down: and in three or four times of the capstan's going about, the seizings were loosed and he came and sat down by me. Then I called the men from the capstan and took them sworn whether they had loosed him or no; but they all denied that they had either loosed him or knew by what means he was loosed; neither could the seizings ever be found. Therefore I did and do believe that it was an invisible power which set him at liberty; and I did promise before God and the company that I would never beat a Quaker again, nor any man else for conscience' sake.' The Admiral thereupon informed him that for this refusal he must lose his cane. He willingly yielded it. 'He must also lose his place.' He was willing. 'He must also lose his right hand.' He held it out, and said, 'Take it from me, if you please.' So they took his cane from him, and displaced him. Sir Edward then gave order to the 'seven yeomen' to beat me whenever they met me for seven days and nights, and make me work. At the end of that time being called to an account as to what they had made me do, they told the Commander that they were weary and could not make me work; so they desired to be excused. Then the eighth yeoman was called, who promised he would beat me and make

me work; and he did beat me for a day and a night whenever he met me, and being weary he desired to be excused. Then the Commander sent for me upon the quarter-deck before him, and caused my clothes to be stripped off, shirt and all, from my waist downward. Then he took a view of my body to see what wounds and bruises I had, but he could find none, no not so much as a blue spot on my skin; and he was angry with them for not beating me enough. But Captain Fowler answered him and said, 'I have beaten him myself, as much as would kill an ox.' The jester also declared that he had hung me up a great while by the arms aloft in the shrouds; and the men also said, they had beaten me very sore, but they might as well beat the mainmast. 'Then,' said the Commander, 'I will cause irons to be laid upon him during the King's pleasure and mine.' The boatswain was called and commanded to call the ship's company together and to make ready the irons. The Commander Sir Edward Spragg then said, 'You, gentlemen, sailors, and soldiers, whosoever serves here under me for the King on board his Majesty's ship called the *Royal Prince*, the Admiral of the blue, you are to take notice that there is a man on board called a Quaker; he is to be laid in irons during the King's pleasure and mine for refusing to fight and eat the King's victuals. Therefore I charge you all and every man, that none of you give or sell him any victuals, meat, drink, or water; for if you do, you shall have the same punishment that he hath.' And this being called three times over, the boatswain was commanded to take me away and put me in irons. I was kept in irons six days and nights; and falling sick of a fever, I grew very weak; insomuch as when I was set out to ease myself, which

was but once in twenty-four hours, I could neither stand nor go. So the officers that let me out, called some of my countrymen to carry me into the ship's head to ease myself, and bring me back again to the irons. Then the officer took pity on me, and bade me lie down upon the bilboes that night and he would hap me with a coverlid. So I lay there that night and next day till evening. Then the officer desired me to go by the way a little, seeing all was quiet, and see if I could get a little rest. So I, being lame of a leg with the irons, was creeping over the larboard side of the ship, when the lieutenant coming down, said, 'Thou damned rogue,' with many other wicked words, 'hast thou broken the irons?' And with that he drew his rapier and swore he would stab me, and so drove me back again to the irons; and called the yeomen and would have known who let me out. I would not tell him; but the same yeoman came in the crowd, and I put my hand out to him and he locked it; and none knew how. Being thus in irons again, I was the King's prisoner; so I bade them begone, for they had nothing to do with me. I remained in irons six days more, and recovered very well of my weakness. On the seventh day at night several seamen fell to drinking brandy and playing cards, and becoming very loud, the boatswain's mate came down and desired them to leave off. They being full of drink, would not; so a quarrel arose and the boatswain's mate cried out, 'Murder,' and immediately there came assistance to him, but the men ran away and hid themselves; only two were taken, and put in irons with me.

"Now I shall speak a little of the carpenter's mate's kindness to me. When I had been in irons some days, my food being taken from me,

which was three days' victuals remaining of that which Thomas Swales and Mary Stringer sent me in Bridlington Bay, he came in the crowd and joined himself so near me that he put about a pint of brandy into my pocket, and no man knew it; likewise some meat, and none knew; and told me he would supply me daily, for, said he, I have meat of my own which is not at the King's charge; and said further, that he had a strict charge given him by his wife and his mother before he came on board, that if any Quaker came on board with him, he should be kind to them; and that he had lately received a letter wherein they charged him to remember his promise. But there being some occasion more than ordinary, he was taken off on board and I had nothing for three days and three nights. And the two men before spoken of, that were in irons with me, so long as the Commander was with us, they would lie nowhere but on me; but as soon as he was gone, they laid off me and gave me brandy to drink, and promised they would not hurt me. Then the lieutenant came at the middle of the night, and finding them still lying upon me, he asked why they did lie upon me. Said they, 'You would have him killed, so now we will kill him for you.' Then he came down the third time in the morning and found them lying upon me; for they set one to watch his coming, and he found them lying very close upon me, so that he could see nothing but my feet, I being so pressed and weak that he could scarce hear my voice.

"Then the lieutenant went to Sir Edward's cabin door and knocked; the boy answered, 'Who was there?' He told them it was the lieutenant, who would speak with Sir Edward, for there had been a mutiny in the ship by some men playing at cards, who

had beaten the boatswain's mate. He told him, he should have laid them in irons, and not called on him. The lieutenant replied, 'They are already in the bilboes.' He further said, 'If it please your Highness, Sir Edward, to remember that there is a poor Quaker in yet, who was laid in two weeks since, and they will lie nowhere but upon him, and they will kill him for us.' Whereupon Sir Edward bade him go at once to the yeomen that had the keys, and take him out of the bilboes, and put up a flag at the mizen-mast's head, and call a council of war; which was done. Then the captains of the other ships all came on board to answer the council of war, before eight o'clock in the morning (it being the first day of the week). So I being brought before the council of war, the Commander asked me, If I would go on board a hoy that was a tender and had six guns. I refused, and desired to stay on board and bear the punishment I had to abide; then he bade the council of war go on. So they proceeded; and I being set on a bulkhead, being so lame with the irons that I could not stand, and hearing them pass sentence of condemnation upon me. The judge of the council was a Papist, being Governor of Dover Castle, and went to sea on pleasure [Sir John Strode]; so they could not tell at present what death to put me to. The judge said I should be put into a barrel or cask driven full of nails with their points inwards, and so rolled to death. But the council of war taking it into consideration, thought it too terrible a death and too much unchristian-like; so they agreed to hang me. I hearing them speak several things against me which I was clear of, had a desire to arise from my knees where I was set to answer for myself, but I had not any power to arise or to

open my mouth, but was condemned within myself; insomuch that I had not power to breathe unto God. Proffering to arise again the second time, there came a motion within me which bade me, 'Be still, be still, be still' three times; which I obeyed and was comforted. Then I believed that God would arise. And when they had done speaking, then God did arise, and I was filled with the power of God and my spirit was lifted up above all earthly things: wonderful strength was given to my limbs, my heart was full of the power and wisdom of God; and with glad tidings my mouth was opened to declare to the people the things that God had made manifest to me. With sweat running down and tears trickling from my eyes, I told them, 'The hearts of kings are in the hand of the Lord, and so are both yours and mine. I do not value what you can do to this body, for I am at peace with God and with all men, and you are my adversaries. And if I might have an hundred and thirty years longer, I can never die in a better condition; for the Lord hath satisfied me that he hath forgiven me all things in this world; and I am glad through His mercy that he hath made me willing to suffer for His name's sake. And not only so, but I am heartily glad and do really rejoice, and with a seal in my heart to the same.' Then there came a man and laid his hand upon my shoulder and said, 'Where are all thy accusers?' Then my eyes were opened, and I looked about me, and they were all gone; and one said, 'There goeth thy chief friend, the judge.' Then it arose in my heart that I had news for him from the power of God, and I said, 'Man, come back; I have news for thee better than ever thou heardest in any coffee-house or elsewhere; and answer for what thou hast done.'

Then came a lieutenant and said, 'Sir Edward, this is a hypocrite-Quaker.' I said, 'Commander, I entreat thee to look upon me a little.' So I loosed my knee-string and put down my stocking, and let him see how the blood and rotten stuff ran down my leg round about. He said, 'Put up thy stocking, that is enough.'

"Then presently came forward an ancient soldier, and loosed down his knee-strings and his stockings, and placing his cap under his knees, begged Sir Edward's pardon three times. Then said he, 'Arise up, soldier, and speak.' And he entreated him and said, 'Noble Sir Edward, you know that I have served his Majesty under you many years, both in this nation and other nations by the sea, and you were always a merciful man; wherefore I do entreat you in all kindness to be merciful to this poor man who is condemned to die to-morrow, and only for denying your order out of fear of offending God and for conscience' sake; and out of nine hundred and fifty men on board we have but one man which doth refuse for conscience' sake; and shall we take his life away? Nay, God forbid; for he hath already declared that if we take his life away, there shall a judgment appear upon some on board within eight and forty hours; and to me it hath appeared; therefore I am forced to come upon quarter-deck before you; and my spirit is one with his; and therefore I desire you in all kindness, when you take his life away, to give me the liberty to go off on board, for I shall not be willing to serve his Majesty any longer on board ship. So I do entreat you once more to be merciful to this poor man. So God bless you, Sir Edward, I have no more to say to you.' Then came the chief gunner (that had been a

captain), and loosed down his knee-strings, and begged pardon three times, being upon his bare knees before Sir Edward, who said, 'Arise up, gunner, and speak.' So he said, 'If it please your worship, Sir Edward, we know you are a merciful man, and therefore I entreat you in all kindness to be merciful to this poor man, in whom there remaineth something more than flesh and blood. Therefore I entreat you, let us not destroy that which is alive, neither endeavour to do it. And so God bless you, Sir Edward, I have no more to say to you.' Then he went away. Sir Edward then desired me to go down and take my leave of my friends (this day) that were on board: and he gave orders that any that had a mind to give me victuals might do so; and that I was at liberty to eat and drink with whom I pleased, for none should molest me this day. Then came the lieutenant and sat down by me while they were at their worship, and he would have given me brandy, but I refused. Then the dinner came up to be served, and several gave me victuals to eat, and I did eat freely, and was kindly entertained that day. When the night came, a man kindly proffered me his hammock to lie in, because I had lain long in irons, and I accepted his kindness, and laid me down, and slept well that night.

"The next morning being come (it being the second day of the week), on which I was to be executed about eight o'clock in the morning, the rope being reeved upon the mizen yard's arm, and the boy ready to turn me off; and boats having come on board with the captains of other ships who had been of the council of war, who came on purpose to see me executed, I was thereupon called to come forward to the execution place. Sir Edward then asked the Council 'How their judgment did

stand?' Most of them consented, but some were silent. Then he desired me freely to speak my mind, if I had anything to say, before I was executed. I told him 'I had little at present to speak.' So there came a man and bade me go forward to be executed, and as I stepped upon the gunwale to go towards the rope, the Commander bade me stop there, if I had anything to say. Then spake the judge (Sir John Strode) and said 'Sir Edward is a merciful man who puts that heretic to no worse death than hanging.' Sir Edward turning about to the judge, said, 'What saidst thou?' 'I say,' replied he, 'you are a merciful man that puts him to no worse death than hanging.' 'But,' says Sir Edward, 'what is that other word that thou saidst—that heretic? I say he is more a Christian than thyself; for I do believe thou wouldst hang me if it were in thy power.' Then he said unto me, 'Come down again; I'll not hurt a hair of thy head, for I cannot make one hair grow.' Then he cried, 'Silence all men,' and proclaimed it three times over, that 'if any man or men aboard the ship would come and give evidence that I had done anything that I deserved death for, I should have it, provided they were credible persons.' But nobody came neither opened a mouth against me. Upon which Sir Edward cried again, 'Silence all men, and hear me speak. The Quaker is as free a man as any on board this ship.' So the men heaved up their hats, and with a loud voice cried, 'God bless Sir Edward, he is a merciful man.' The shrouds and tops and decks being full of men, several of their hats flew overboard and were lost.

"Then I had great kindness shown me by all the men on board; but the great kindness of the Lord ex-

ceeded all, for the day I was condemned to die on, was the most joyful day that ever I had in my life, and so I remained exceeding joyful until the time that I was proclaimed a free man. But soon after, troubles came upon me again, for I being laid upon the deck one night, as it was my usual lodging place, there was something appeared to me and struck me as it were dead, and I being in great dread and fear, believed that our ship was to engage on such a day of the month. With the wind at south-east then appeared also a small cloud about as big as a hat. After being engaged, the same cloud spread and became a great one, insomuch that it darkened part of the ship; then I stepped over on the starboard side of the ship into the shrouds, and looked aft, and I saw a thick water arising in the wake of the rudder, and feared the ship was near ground. This appeared to me three times that night. I would gladly have put it from me, but I could not. Then I did believe, and being satisfied of the truth of it, was at peace and quiet in my mind; but I was also to make it known to the pilot, and I knew it was death by law to discourage them [the pilots], and that I should be giving them an occasion to take away my life; but I could not rest, eat, drink, or sleep, until I had declared it; so I breathed unto God, and desired that he would find me a way to reveal it; and thus it remained with me two days and two nights. Walking upon the deck, and taking notice of the chief gunner of the ship, I was ordered to go to him and walk with him. Very solitary were both of us, and he perceiving that I had something to say to him of a weighty matter, desired me to speak my mind. I told him I had such a weighty matter to declare that it was death

by the law to declare it, and begged that he would stand true to me in that respect. He promised me fidelity in the presence of God before whom we were, that he would be true to me in all respects; and if one suffered, both should suffer. Then we espied the mate of the ship walking, he being a sober man, we drew near to him, and he perceived we were both afflicted, and desired to know what was the matter. So we told him we had a weighty matter; and if he would be as faithful to us as we were one to another, we would declare it. He promised to be faithful to us, believing that it concerned him; then we told him, and he was fully satisfied of the truth of it, 'But,' said he, 'it doth belong most of all to the pilot, so we must speak to him.' The pilot being such a briske high-spirited man, we scarce knew how to speak to him; but calling him to us and walking with him, he took notice of our heaviness and asked what was our business with him. We told him we had a matter to declare to him of great concern, therefore we desired him to be faithful to us, and we would declare the matter to him; and he promised to be as faithful to us as he supposed we were one to another. So they told him the matter; then he asked 'Who saw it?' I told him 'I saw it.' Then he fell into a rage, and seemed to fly from his promise, and said he would go and tell the Commander. So away he went, saying that he would have me executed speedily. I said 'Let him go; better I die than the whole company perish;' but they answered, 'If thou die, we will all die.' He now came to us again, near weeping, and told us that when he came before the Commander his mouth was stopped, and he could not speak a word good or

bad. He was very tender, and praised God that he had such a messenger; then he took me by the hand, and desired me to tell him the name of the sand. I told him I did not know, I never came there; but at that time I looked up with my eyes and told him whereabouts the sand lay. So he desired me to go to the compass; and he asked me if I knew the compass? I told him 'Very well.' I then showed him upon what point of the compass the said sand lay, and he took a book out of his pocket, and found the sand and the name of it. Some days after, we were engaged on that very point with the *Hollanders*; and as soon as we were engaged, the cloud appeared to me, and came and darkened the ship; then I stepped into the main shrouds and I saw the thick water. I showed it to the pilot, and he called two of the best men to the lead; they cried 'Five fathoms and a quarter;' then the Pilot cried 'Starboard your helm.' But the Commander cried, 'Larboard your helm, and bring her to,' [that is, towards the enemy,] upon which the pilot declared, 'he would bring the *King's* ship no nearer, he would give over his charge.' The Commander still crying, 'Bring her to,' the pilot said to the lead-men, 'Sing aloud, that Sir Edward may hear;' for the outcry was very great among the officers and seamen, because the ship was so near aground, and the enemy upon them. The lead-men cried 'A quarter less five;' the Commander said, 'We shall have our *Royal Prince* aground, take up your charge, pilot.' The pilot then cried hard, "Starboard your helm, and see how our ship will veer." So she did bear round up. The men at the lead cried, 'Five fathom and a better depth;' the Commander cried, 'God preserve the *Royal Prince*;' the pilot

replied, 'Be of good cheer, Commander.' The lead-men then cried, 'Six fathom,' then 'Nine fathom,' then 'Fifteen fathom,' then 'Sixteen fathom.' The Hollanders then shouted, 'Sir Edward runs;" but he cried once more, 'Bring her to again,' and the fight continued till the middle of the day was over and it fell calm. The ships being engaged ahead of us, we could see nothing but fire and smoke, but out of that smoke I espied a fire-ship designed to lay us aboard of the larboard bow; then I cried to the chief gunner to come to me quickly, and I showed him the fire-ship coming to board us on the larboard bow; upon which he fired a chace-gun with a ball in her, and as soon as the smoke was gone from the gun, we espied the fire-ship all on fire blown up; and what remained of her sallied on board the *Cambridge*, and only burnt her ancient. The fight continued, and my employ was to carry down the wounded men, and to look out for fire-ships. The Commander was mightily pleased with my service, and said 'it would have been a great pity had my life been taken away before the engagement.' The chief gunner also said, I was instrumental, through mercy, not only for giving notice of the ship coming on ground upon the sand, but also for preventing the fire-ship from boarding us; that I gave the first notice, whereof he was witness. And the lieutenant said to Sir Edward, that there was not a more undaunted man on board, except his Highness.

"Eight days after, we were engaged again with the Hollanders; and the officers sent for me upon the quarter-deck and asked me what I would do that day? I told them, I was willing to do as I had done before. They desired I would do that service and take that care upon

me, only to look out for fire-ships coming on board. I told them, I was free to do it; likewise to carry down wounded men if there was occasion. So presently we engaged. Not one fire-ship troubled us that day, but we lost about two hundred men. The lieutenant meeting me, asked me if I had received any wounds: I told him I had received none, but was well. He inquired, how I came to be so bloody? and I told him, it was with carrying down wounded men. So he took me in his arms and kissed me; and that was the same lieutenant that persecuted me so with irons at the first. Then we came to the Buoy at the Nore again, and went up near Chatham; and the King coming on board, the lieutenant desired me to go and walk upon the deck with him, in sight of the King, that haply some one might give him notice of me, hoping I might be brought to a trial and have my liberty; but I did not understand that the King had any intelligence of me. The next day the same lieutenant came to me and desired me to walk along with him upon the quarter-deck. I being somewhat unwilling, told him I did not use to go upon the quarter-deck unless I was called by the officers; he said, 'My uncle hath much business, and doth forget you; so walk along with me, I desire you.' I did as he desired; and after a while he walked away and left me alone. Sir Edward being there, and several captains with him, came from his company towards me, and laid his hand upon my head and said, 'Thou hast done well, and very well too.' So he walked by me, and I blushed: then he asked me why I blushed? I told him, I desired to know wherein I had done so well? He replied, 'By encouraging them which should have encouraged both thee and me.' He further said, 'Thou shalt have thy liberty to go

ashore.' I asked him if I might go on shore to recruit, or go to my own being? [occupation]: he said I should choose whether I would.' I told him, I had rather go to my own being; and he said, I should do so. Then I told him there was one thing I requested of him yet,—that he would be pleased to give me a certificate under his hand, to certify that I was not run away. He said, 'Thou shalt have one to keep thee clear at home, and also in thy fishing;' for he knew I was a fisherman. So he called the captain and ordered him to write a certificate and bring it to him; which he did with speed; but Sir Edward not liking it, flung it back to him again, and ordered him to make out one more legibly. Then the captain brought another and Sir Edward signed it and gave it me, and wished me well; and said he desired to hear from me if I got well home: I told him, I would send him a letter; and so I did.

"Soon after I got into London, two press-crews came to me, and said, 'This is Sir Edward's Quaker; you are welcome ashore. Will you please to go to the tavern with us?' I told them, I would not go, nor drink anything. Then they wished me well home.

"Also they proffered me my pay before I came off on board [the man-of-war]; but I refused; and told them I had of my own which I

hoped would serve me home. And the lieutenant was troubled because I would take nothing. He would have given me twenty shillings, but I would not take it."

"Thus ends," says the chronicler, "the remarkable narrative of the sufferings of this faithful sailor; who, rather than violate his conscience by being instrumental to destroy other men's lives, endured with much patience many and sore trials; persevering faithful in his testimony against war and fighting, even to death, to which he was wholly resigned, and from which he was preserved by a singular Providence attending him in those moments of time which he thought would be his last. But the virulence of the popish judge against him as a heretic gave the Commander Sir Edward Spragg, who professed himself a Protestant, such disgust, that, scorning to be made a tool to execute the vengeance of a papist in this case, he delivered the innocent man from the death he was condemned to. Being thus preserved alive, he was made instrumental to the saving of the ship and the lives of many therein. And by the exercise of an undaunted Christian courage and constancy, triumphed over the malice of his adversaries, who, conscious of his innocence, at length became his friends and favourers."—*Besse's Sufferings*, II. 112.

FOR THE CHILDREN.

I AM a minister. Don't be frightened, my dears. I hope I'm not one of the stiff-starched sort. I like play. No one is fonder of fun. When I was a lad I used to dread many ministers.

Sometimes when the pastor came to our house, I used to "bolt," as we called it. Yes: I'm sorry to say I was mischievous enough to snatch up "Robinson Crusoe," or some other

favourite book, and run into a bedroom, or else seize my cap and rush out for an hour. The reason of this was because I fancied that all "reverends" were a very awful sort of creatures. But I have found out my mistake. At any rate, I'm sure there's nothing to be alarmed at in me, your humble servant. He hopes that he will ever have a youthful spirit. Although grey hairs are beginning to come on his head, he is, in many respects, a boy still. You should hear what a row we have sometimes! My two little girls, Maud and Agnes, always expect mamma and papa and Mary (commonly called "Nanny," for what reason nobody knows) will have a regular romp with them at certain times. Christmas-day is a famous occasion. There is such "dressing up" as never was. Two horrid masks, a black and a white one, are brought out, and a large assortment of male and female clothing is used to help in the merrymaking. We all go to bed "real tired," I can tell you. Papa is always glad when such affairs don't come at the end of the week, for they make him almost too stiff and heavy to preach.

After this explanation I hope that no little lad or lass will "skip" this page. You will not think it "dry" because a minister writes it, will you? No; I don't think you will. Very well: as we understand each other, we will go on. My elder girl knows that I make sermons. She is well aware, too, that I put "pieces" in certain magazines. A few weeks ago she asked me to send a "piece" for children. I said that I would. Again and again has she reminded me of it. Nothing will do but that I shall set to work at once. I will. But what is it to be about? There is a garden at the back of the house here. I often look at it from the study window. I find pleasure

in the green grass and fair flowers. Sometimes I see "Jackey" going about, waddling as clumsily as possible. Don't mistake me; "Jackey" is not a two-legged creature. No; he is a far less troublesome fellow than many bipeds: he never talks too much, or interferes with other people's business, or does disagreeable things of any kind. He is a tortoise. Shall I make an article about him? I hardly think I will, although poor old dumb "Jackey" teaches me many a good lesson, such as patience and perseverance. He is a slow coach but a sure one: I wish all were as safe. Let me try again.

About two months ago a sad thing happened; what do you think? Come, now! Set your wits to work. We lost Biddy. That was the mournful occurrence. She is gone, and I don't suppose we shall ever see her again. You'll guess what I mean when I tell you that Miss Biddy used to lie purring before the fire, was accustomed to catch flies in the window, had a habit of choosing the smoothest cushion on the couch and going to sleep on it, and now and then had kittens. How would it be to write the "Life of Biddy, or the Strange and Wonderful Adventures of a Cat?" No; that won't do. Her adventures, I expect, would be so much like those of your Biddies that it wouldn't interest you.

Bless my life, what is it to be about, this much-talked-of "piece"? O, I know. I've got it at last. I'll tell you what it shall be. Isn't it pleasant in cold weather to remember the warmth of summer? Don't you like when it's winter to recall July or August? I'll be bound you do. All right, then. I'll tell you what we did last July.

What we did? Aye, first-rate things, I can tell you. We went to the sea-side. Not in England. We didn't go to Ramsgate although it

has such beautiful broad sands; nor to Sandown, where the climate is so lovely, and the bathing so good. We went to Jersey. Get out the atlas and just look for yourself, if you want to know where Jersey is. The journey and the voyage were no joke, I can tell you. We had to go out of Bedfordshire up to London, and then down to Weymouth. This was "a good long way" for two little lasses only nine and four-and-a-half years old, wasn't it? But this was nothing to what came after. Only think. At 11 o'clock at night we went aboard the steamer to travel more than eighty miles. It was a dark night. The sea was rough. My goodness! there was such work as you never saw in all your life—at least, I hope so. Almost everybody was in the cabin, and so bad. I really thought that one poor old lady would have given up the ghost. Whenever the ship pitched or rolled she gave a dismal groan, and every now and then I could hear her feebly cry: "Steward, be thou coming? bring me a little water." Or else, "Let me have a drop of brandy. Steward, be thou coming?" Her grammar was fearful, now wasn't it, my boy? I don't know what our old friend Lindley Murray would have said if he had heard her. I shouldn't wonder if Mr. L. M. would have groaned and stamped his foot rather impatiently. Never mind. Bad grammar and good nature may go together; and I believe it was so with this unfortunate prostrate madam.

While I was at St. Heliers I put down on a slip of paper several things that I saw and thought about. I'll tell you a few of them. To go back to the voyage. When my family-party had all been comfortably ill and then dozed off to sleep, I put on another coat, and—now don't begin to smile; no laughing, if you please—a shawl. So would

you if you'd wanted to go on deck in the middle of a cold night. Never was shawl more closely pressed and wrapped round a poor body than it was. Didn't I bless the kind friend who let me have it! May she never want as capital a shawl as long as she lives—that's the worst that I wish K——. Up I went with it on. It soon began to get a little light. I don't know what the sailors thought of me. I half expected one of the rough old Jack Tars to come and ask, "Are you a man, or a woman, or what?" Well, what do you think was one of the first things I saw? I noticed the captain very busily looking through his glass. I wondered what was the matter. I asked one of the crew. He pointed me to a line of jagged rocks in the distance, and told me to glance to the left of them. I did so. Did I see "something sticking up, like?" he inquired. To be sure I did. It was a vessel wrecked. How came it there? It had run foul of a sunken rock.

"A sunken rock." That set me a-thinking. "Every man to his trade" says the proverb, and as my trade consists largely in finding lessons, I soon discovered one here. How many sunken rocks there are in the sea of life! I'll tell you what I mean, my children; there are *hidden dangers* in the world. As you grow up you'll find it out. Some men and women are sunken rocks: they don't appear to have any harm in them, but they are deceitful, and, if you do as they want you to do, they'll lead you into sin. And I may say the same about certain amusements. They look all right, but they are full of peril. For instance, playing for money seems to be harmless. But as Longfellow (who wrote some of those beautiful songs you know, such as the "Village Blacksmith") tells us, "Things are not what

they seem." Gambling has ruined thousands and thousands. Have nothing to do with it, my lads. Do you remember when and where there was gambling once? Near the Cross of Christ. Actually! Even close to the lifeless body of the dear Jesus. The soldiers cast lots for His raiment. That's one of the most horrid things I ever read; upon my word it is. Now, look you, when any one wants you boys to play at pitch and toss, or when you're older than you now are, and Sam Scapegrace or Will Wildoats tries to persuade you to go to the billiard-room to play for a few half-crowns, remember what sort of companions gamblers have. Their associates are no other than the ignorant and heartless soldiers who helped to crucify and mock the Saviour. Not very respectable company to be in, is it?

One of our favourite amusements at St. Heliers was to sit on the broad yellow sands watching the tide come in. If you've been to the sea-side you'll remember how the big waves bang and bounce upon the shore. Some are much grander than others. Now, sometimes as we thus watched them, we used to tell each other when we thought a "real beauty" or "a regular first-rater" was coming. Before the breakers got close to the beach, mamma or papa would cry: "That will be a good one!" or, "Look out! this will be a fine one, if you like!" But, mark, very often we were quite wrong. Frequently those that seemed as if they would be the best were the poorest, and those that we fancied wouldn't be much turned out to be splendid. Well, now, if you ask any grown-up person, he'll tell you that that's just how it is in reference to many other things besides waves. Events that we dread, because we are afraid that they will be full

of trouble, often prove quite pleasant; and others that we feel sure will give us joy are vexatious. I found a fable this morning in Æsop which teaches this clearly. A stag that had but one eye used to feed near the sea, and that she might be safer from attack, kept her eye towards the land against the approach of hunters, and her blind side towards the sea, whence she feared no danger. But some sailors rowing by in a boat and seeing her, aimed at her from the water, and shot her. "Our troubles often come from the quarter whence we least expect them," adds Æsop. My little friends, let me tell you what we should learn from all this: not to be too anxious about the future. Some people are always afraid of "what may happen." They make themselves miserable with needless fears. How silly, to be sure! There is a kind God watching over us, every one, and if we try to please Him (not a hard matter), He will take good care of us. If we do our duty and leave to-morrow with Him, we shan't come to any great harm, depend upon that. Will you let me tell you another fable? A young bear, puzzled how to walk, cried to its mother: "Shall I move my front paw first, or my left; or the two front paws first, or the two hind ones; or all four at once?" The old bear said, "Leave off thinking, my child, and walk."

One day there was a calm. You don't know how beautiful it was. The bay appeared like a quiet lake. There wasn't a ripple on the surface of the water. The clear blue sky was reflected just as if a large looking-glass were below it. Every ship that lay at anchor was pictured upside down. Aye; but the sailors didn't admire this at all. Can't you guess why? It was because they couldn't get out to sea. They wanted

a brisk wind. Sometimes, as I daresay you've heard, they whistle for the wind; but we all know that that's of no use. But I daresay the whistling doesn't do them much damage. You recollect, my boys, that now and then you've been told that it's rude to whistle in the house. Most likely it is, but, upon my word, you'd better whistle like a locomotive steam-engine than open your mouths to talk the ridiculous stuff that some folk do. Well, I was remarking that rough weather was better for mariners than calms. What I want you to remember is this: that it is not always best for us to be at ease. We are usually better boys and girls (whether young or old) when the breezes of trouble blow than when all is so uncommonly smooth and prosperous. The rough winds of sorrow often drive people nearer to Jesus Christ and nearer to all that is noble and good than they were when everything was so pleasant and quiet. What do you think a man once said? "I never could see until I was blind." And another made almost as odd a remark: "I never ran until I lost my legs." Does that seem foolish? Believe me, dears, you are mistaken: it is not at all absurd. If you'll ask mamma and papa, you'll soon see what it all means. They'll tell you that there are two kinds of seeing, and two kinds of running, too. Let me copy a short tale out of a little book. It is written by a gentleman who is one of the best talkers to little folk that I ever met with, and, what is more, he writes as nicely as he talks. If you want an interesting book get some one to buy you "Bible Sketches," by Rev. Samuel Green, B.A. (Tract Society). It's not an expensive book, and I'm certain you'll like it for Sunday afternoons. Here is the story:

"A visitor was once standing at a friend's

door. He knocked, and knocked; but there was nobody to open. Perhaps no one was at home. O, yes; for there was a noise within, which plainly showed that more than one, or two, or three were there. Again he knocked, and waited; then at last a servant came. She was very sorry, but she had been with the children, who were all quarrelling. This, then, explained the noise. Sounds of anger and crying were now heard from a room upstairs, while a little fellow ran forward to welcome the visitor. 'Why, what's the matter?' 'Oh, sir, father and mother are both out, and it is so miserable!' 'How so?' 'Why, we are all left to do as we like; and there is nobody to manage us.' Just notice those words: 'We are all left to do as we like,' and that's why they were 'so miserable.' Not a doubt of it. It's always so. As you get bigger you'll find that folks that have their own way and don't submit to the wise commands of their Heavenly Father, are, sooner or later, 'so miserable.' That they are."

Just opposite the house in which we stayed there was an ancient castle. I don't think any of us will forget how beautiful it looked. It was about half or three-quarters of a mile from the shore. It is called Elizabeth Castle, in honour of Queen Elizabeth. I don't at all wonder at them doing her honour. You know she used to be called "Good Queen Bess"? You girls think that very rude. Well, my little miss, it might be, but she was a capital queen. No mistake about that. Her hair was uncommonly red (and you'll hardly believe me when I tell you that the Court ladies used to dye their hair red in order to be like her Majesty!) and her nose was terrifically hooked and big. Worse still, I'm sorry to say that she was rather "touchy" in temper, and just a little bit too fond of having her own way. But we mustn't be hard on her. She managed well, all things considered. There was much to try the poor woman's patience: I don't suppose that you or I would feel very comfortable if we knew that cowardly people were watching us

in order to try to poison or stab us on the sly—should we? The more you understand of English history the more you will admire Queen Elizabeth, and feel that she was a wonderful improvement upon her bloated, bluff papa, Henry VIII.

To go back to what I was speaking about. Elizabeth Castle is quite surrounded by the sea when the tide is in, but when it goes down there is a regular road to it. We all went and saw it. I must not stay to describe the curiosities we were shown there. There's a soldier in the castle who exhibits them, and, I declare, I don't think I ever heard a fellow, or even a lady, talk so much. I began to think we should be kept listening to him until the dinner was spoiled, and I've a particular objection to burnt beef and overdone pudding. Well, I was going to say that the tide comes in uncommonly fast. When once it begins to flow, it spreads out wonderfully swiftly. You have to be very careful or it will cover the beach before you have time to cross. A gentleman once told me how dreadfully he was taken in. When he had got half across, the waves came so fast and strong that he found he couldn't get back to the town. What do you think he did? Luckily for him, he could swim, and I hope that all the lads who read this will learn to do the same, for just see of what use it may prove. Our unfortunate friend stripped, made his clothes into a bundle, tied them on his back, and swam to the castle. He had hard work to reach it, and, when he arrived, his zeal was damped as much as his skin. However, the soldiers gave him a warm reception, for he was quickly taken to a blazing fire, warmed, dried, and sent back all right when the tide had ebbed. Is there nothing to learn from this?

I am sure there is. It warns us not to delay. It says, "Don't play with time." I don't know whether you have ever heard it, but there was a word which was often used in Leicestershire when I was a youngster—*dawdle*. Ah, what dawdlers some are! It's abominable. I wonder how they can bear themselves or be borne. They're nearly always a little too late. Off they rush to the railway station; out of breath, they get a ticket, leaving, in their desperate hurry, the change behind; on to the platform they go, to have the pleasure of beholding the train leave the station. Haven't you noticed them at chapel? Ten minutes after service begins is the regular thing with them. They're never in time. And yet they have the impudence to stand up, as bold as you please, and sing, "Early, my God, without delay, I haste to seek Thy face." Early, indeed! Then what is it to be late? Oughtn't they to be downright ashamed? My young friends, don't delay. No time is like time present. Hard things get harder or even impossible by putting them off. Of course, you have heard of Alexander the Great. I daresay you have read "Evenings at Home." If so, you'll recollect the piece called "The Two Robbers." Don't forget it: it's worth remembering. Alexander was a marvellous conqueror. He became master of the world. How? He himself told a friend one of the secrets of his success—"Never delaying." Exactly so. But I need not speak of great folk like him. You must have seen many things which teach the same thing. Why, Tom, my boy, just watch the gum that you have for sticking pictures in the scrap-book. Unless gum is very different from what it was when I used to do a little in that line, it's like this:—soft and right enough for the first

day or so, but hard and thick if left long. If you want to do any good with it, you must use it at once. It is so with other matters. Be punctual. Don't put things off.

I have been looking at and counting the sheets of paper which I have now written on, and I'm sure I must finish. I shouldn't wonder if some of you are getting a little tired. Then I'll give you my last thought. It's about the Castle that I have spoken of. At a certain hour of the evening the flag, which has been floating all day upon the main tower, is lowered, a shrill trumpet sounds, and the gates are closed. One evening I was observing all this. A little lass, uncommonly well known to me, was on my knee. She had eaten her supper, and that dreadful trouble,

doing her hair, was over. Her dear head, covered with curious bobbed and twisted pieces of rag, lay on my shoulder. Ah! she was near to my heart in two senses. Well, when the heavy castle doors were fastened, I said, "What gates are always open?" I meant heaven's gates, you know. But she had a far better reply: "Jesus Christ's gates," answered the blessed little voice. I thought that pretty good for a four-and-a-half-year old theologian. I do believe a big tear got on to my cheek somehow. My lads and lasses, remember that "Jesus Christ's gates," gates of mercy and salvation, are always open. And they are wondrously wide. May you all "enter in through the gates into the city" of grace and peace!

Luton. THOS. R. STEVENSON.

SOME NOTES ON THE JEWS AND THEIR MODERN HISTORY.

(Continued from page 725.)

A POLICY of outrage and robbery towards the Jews was the policy of all governments in the olden time. As regards the populace, the slightest incentive awakened a passion for vengeance. In France, however, under Charlemagne, these people apparently lived in a golden age; for they were allowed to fill offices of state, and to serve in corporations in common with other citizens. They subsequently more than repaid for this short-lived season of prosperity, and after many vicissitudes of fortune they were robbed of their goods by authority, and expelled the Empire in the year 1180. Yet, perhaps, more barbarous than all was the expulsion of the Jews from Spain at the end of the fifteenth century, when more than half-a-million persons were banished by one sweeping edict. Such atrocious acts reveal to us the hideous

deformity of Romanism and its infamous Inquisition. Space will not allow of any extended details being given of the usage of the Jews by the various European governments. The more the subject is studied the more plainly will it appear, that in proportion to the strength of popery in a given country the greater has been the oppression of the Hebrews. Their troubles have sprung from Romanism, not Christianity. In the year 1317 the Jews of France were attacked by the populace, whom the harangues of a fanatical peasant had aroused. To the humble classes, he declared, the honour belonged of annihilating the enemies of Christ, and of reclaiming the Holy Sepulchre from the possession of the infidels. In promotion of such an end the Hebrews were slaughtered indiscriminately, or compelled to

submit to the rite of baptism. Five hundred sought refuge in a castle at Verdun, and there killed each other when they realised the hopelessness of a prolonged resistance.

The Jews of England have not wanted apologists. Even in France the Gentile press has pleaded their cause. In 1767 a Parisian author attempted to annihilate popular prejudice against the despised nation by detailing some special advantages springing from a reasonable tolerance. In subsequent times Bonaparte, with all his faults, was probably more just to the Jews than most other sovereigns. Yet as these people are usually found to be loyal subjects of whatever government they live under, they necessarily sided with the allies when war broke out in Germany. In return for a liberal support of the European cabinets, these Hebrews were awarded the rights of citizenship. Certain corporations of German towns, however, acted as though the concession was needless, or even impious. At Lubeck the most outrageous local laws were framed for the oppression of the Jews. Any of their number while abroad on the streets might be openly searched. A Gentile servant might not sleep in the home of his Jewish employer. At Meiningen a number of wagons were procured, and in them the Hebrews were compelled to leave the town. Such things are but specimens of what occurred in the free towns of Germany about half a century ago. Indeed, the people were frequently insulted and robbed, until their wrongs provoked official interference. On one occasion, during a riot at Heidelberg, the students took their part while the authorities were listless spectators. In 1819 anti-Jewish disturbances broke out in Constantinople. The usual excesses were committed, resulting in injury to person and property, one

victim having been dragged from his carriage and stoned to death. As to the petty German states, it would be more amusing than edifying to detail the length to which they carried their effrontery. There is a story told of a wealthy Jew who largely subscribed to rebuild a certain town unfortunately destroyed by fire. On a future day this man was passing through the district so indebted to his beneficence, when he found himself ruthlessly stopped by the gatekeeper of the little corporation, from whom he learned that the presence of an Israelite could not be tolerated.

Poland, however, is the country where the Jews have chiefly found a home, and in that country their best schools and most accomplished scholars flourish. Their growing numbers have, at various times, proved a source of perplexity to the Russian government; and that government has been wont to act behind the age by decrees as childishly imbecile as those of our forefathers, which ordained that London should cease to grow. An ukase of 1825 ordered the removal of the Jews to a distant part of the empire, those being only excepted who chose to practice medicine or agriculture, or other useful callings than those light businesses which the Hebrews as by instinct select. This absurd decree was never acted upon, on account of the sheer impossibility of carrying out its provisions. Long previous to this a panic had prevailed throughout the nation, occasioned by a report that the Diet would prohibit Jews under thirty years of age from contracting legal marriages. The result was an immediate mania perhaps unparalleled in the history of man. Even children at the breast were married. In Poland the Jews really form a separate class. Their social position is a place midway between nobles and peasants, and in a manner

corresponds to that of the middle classes of England. It has therefore unhappily occurred that Christianity has shown herself as a deformity and a caricature, as she is seen in Polish Catholicism. Such a Christianity is constantly reminding the more thoughtful Jews of those deadly idolatries against which their fathers fought in Canaan.

In Poland the Rabbins exist as a distinct class, and they are in fact the aristocracy of the Jewish community. They do not appear in any way to correspond to our notions of a pastoral overseer, although the veneration they command is beyond that which we award to our stated ministers. The extreme ambition of a Hebrew matron is to behold her son trained for this sacred profession. The initiatory curriculum is certainly as profitless as it is uninviting. A youth, when he has given evidence of possessing the necessary talents, begins his study of the Talmuds and their commentaries. In such perfect seclusion has such a lad been known to pursue his academical course, that he has arrived at man's estate without a knowledge of the vulgar tongue.

The Jews of Poland have also been subjected to persecution, and even to occasional massacre. The penalty of death has been incurred for returning to Judaism after embracing Christianity. The year 1767 was signalised by an outbreak of the peasantry, and in the murderous outrages that ensued the Jews were the principal sufferers. The chief landowners habitually employed Jewish agents, and these men, it was alleged, when it suited their purpose, were hard taskmasters. On account of their supposed wrongs, therefore, the infatuated serfs took a terrible revenge by killing several thousands and leaving their homesteads in ruins.

This Hebrew nation has been literally scattered throughout every civilised empire. Travellers were wont to come upon their settlements unawares in remote corners of India and China. In 1764 an ancient colony was discovered at Patna, in the East Indies, with records on copper plates professing to date from the captivity under Nebuchadnezzar. These people were stated by their traditions to belong to the tribe of Manasseh; and in former days their community consisted of sixty thousand families. Various causes had operated to the diminution of their numbers; yet their synagogue was standing; and as they said, their thread of history, from the days of their fathers' sojourn in Babylon, was unbroken. The alleged dates of these records it is more than probable are erroneous, although they are allowed on all hands to be extremely ancient. These eastern Jews, it is commonly supposed, settled upon the Indian coast prior to the advent of Christ. At Cochin a number were found whose writings dated back into a dim antiquity. During the earlier years of this century other remnants of these interesting people were discovered in other parts of India, having in their possession copies of the Law, either engraved on metal plates, or written on leather scrolls. At the same time native soldiers of Hebrew origin were observed in the ranks of the Company's army.

The Jews have never been wanting in loyalty to the English Constitution. They strenuously opposed the pretensions of Charles Edward in 1745; and in consequence of this patriotism the bill brought into the Commons eight years later for their naturalisation was vehemently opposed by the Jacobite faction, who contrived so to inflame popular prejudice, that although the measure passed both

Houses, it was repealed during the following session. A sharp controversy prevailed in the country regarding the justice and injustice of the Jews' demands; and the crop of pamphlets that inundated the capital was both abundant and interesting. Every device was resorted to, which promised to bring the Hebrew nation into contemptuous derision. They were "stock-jobbers, false news-mongers, and patrons of thieves; coin-filers, sloe-leaf driers, and political trucklers." The districts they inhabited in London are depicted as so many "centres of pestilence." The Naturalisation Bill, our indignant fathers protested, had gone through the Parliament on wings of gold. The town had only recently been shaken by shocks of an earthquake; but the effect of widening Jewish freedom was shown to be more dreadful than nature's terrors. The country would become enslaved by an act which was an impious insult to heaven.

Notwithstanding such periodical outcries against them, the Jewish gratitude for British protection has ever prompted them to subscribe their wealth and ships in seasons of national emergency. These people are doubtless greatly wronged by the judgments often formed of them. "Jewed" is an offensive term no more applicable to Jews than to nominal Christians. The first are no more cheats on principle than the latter. Unfortunately a large proportion of any community is bad. The better sort of Jews, in common with ourselves, seek to promote the detection of crime, both by reward and personal effort. As to the middle-class Jews, we have no evidence to prove that, upon the average, they are wanting in honesty. We venture, *en passant*, to give a case in illustration. About ninety years ago a case was tried before the Court of King's

Bench, and a certain Jew was required to tender bail for £1,800. "Are you worth so much, and all debts paid?" enquired Mr. Justice. "My lords," returned the Jew, "upon my verd dis is a very great shum of monies, and as I am not really worth the half, I will not justify my Lords for it; but as de attorney here did give me £20 bank-note to justify, what would your lordships have me do vid it?" "You are an honest fellow," was the very proper reply; "I would advise you by all means to keep it."

Indeed, so many instances are on record which prove the healthy religious enthusiasm of the Hebrew mind when influenced by Christian motives, that could even a small proportion of their nation be brought into the common fold, it would augur well for an increased prosperity of the Church in general. This appears to be the opinion they have formed of themselves as a body, *i. e.*, such as have experienced the saving change. A case may fitly be given to illustrate our proposition. In the last century Dr. Doddridge became acquainted with Daniel Thangam Alexander, a German Jew, whose entire history would make one of the most remarkable of biographies. His linguistic attainments were scarcely to be paralleled. Besides the Oriental languages, he had made the principal ones spoken in Europe his own. When converted to Christ, he resolved to devote his days and his energies to the propagation of our common faith. When Doddridge first met with him, Alexander had already spent twelve out of his thirty-six years in his chosen labour. His custom was to travel from country to country, and to preach in the synagogues, as opportunities offered, with an earnestness that rivalled apostolic zeal. Upon the Continent alone he numbered six hundred converts, including a rabbi. Many of

these reclaimed ones were zealously imitating the zeal of their spiritual father.

The conversion of this extraordinary man was effected by very remarkable means. He was one day engaged in the city of Prague, and as he passed along a certain street a poor student solicited some assistance. The Jew disdainfully turned from the Christian; but the latter perseveringly pressed his suit, and at length tried to compromise by offering to sell a book. The Jew was shocked by the sight of Christian paper; but as the conference was beginning to attract observers, the volume—a New Testament—was purchased merely to get quit of the scholar's importunity. On reaching home the book was thrown into a box of lumber, where it remained forgotten for many days. In its turn, however, the chest was overhauled; the Testament was discovered, and opened for the first time. The Jew's attention was arrested by some marginal quotations from the prophets. Reading awakened doubt and uneasiness of mind. His next step was to consult some eminent rabbins concerning certain passages of Old Testament prediction: but in place of expected light he merely got the answer, "*It is hidden.*" So much anxiety indeed did the enquirer manifest, that he even travelled into Poland, hoping thereby to arrive at religious truth; and the failure of that hope prepared the way for the light of Christianity. In the early dawn of his conversion the convert regarded Rome as the cradle of the faith. His impulsive earnestness prompted him to travel thither. Upon the journey he encountered a monk, who paid him some attention, and explained the gospel according to monkery. "Are such things taught at Rome?" enquired the Jew. "They are." "Then," thought he,

"I must retrace my steps." Thus was it that Alexander became a Protestant, and the indefatigable worker above described.

The wide subject of the manners and customs of the modern Jews it will be impossible to enter upon particularly; yet a few things may be given as examples. It will appear obvious to any close observer of these people, that their regard for the Sabbath is on the decline, if we only except the feasting which on that day makes part of their religion. This indulgence among the strictly orthodox is thrice repeated; and properly, a dish of fish forms a part of the repast. So important at one time was this seventh-day rejoicing, that rabbinical teaching sought to promote its observance. A story is extant of the practice of one Joseph, or, as he was aptly called, "Honourer of the Sabbath." His zealous regard for the seventh day won him the veneration of all who knew him. Joseph was not a rich man; and when money could not be raised to accomplish his pious desires he pawned his clothes. By any means he would fare sumptuously on Friday evening. It fell out on a certain day that a great monarch stood upon the sea-shore, and, by accident, dropped into the water his pearl of pearls, which a hungry fish immediately swallowed. During a season when fish was extremely costly, and no Jew besides Joseph could indulge in it, Joseph, by keeping his usual custom, purchased the one which had swallowed the jewel. On finding the pearl, this "Honourer of the Sabbath" exchanged it for a rich estate. Therefore a Hebrew proverb tells us that heaven pays the debts of him who has regard for the Sabbath-day. Another anecdote of the year 1260 is related of a Jew at Lincoln, who suffered the misfortune one Saturday morning of falling

down a cesspool. So real was this man's reverence for the Sabbath, that he would suffer none to draw him up till the sacred hours were passed. The Earl of Gloucester, on hearing of the calamity, thought an equal regard should be shown for the Christian Sabbath, and he therefore obliged the Jew to remain in the pit till the Monday ensuing. When Monday came the man was dead.

The Jews have several synagogues in London, the chief of which is at Duke's-place, near Aldgate. This was opened with much display in August, 1766. The priests are very handsomely remunerated, and the reverence awarded them is apparently extreme. In 1802, for example, the German Jews in London installed Dr. Solomon Hart into the priestly office at a stipend of £4,000 a-year. While approaching London he was met at Romford by numbers of rabbins, elders, and others. The synagogues are richly fitted up, and the moveable property is of considerable value. During 1748 one of these places in London was robbed to the extent of £300 by a reprobate Hebrew. In the last century there existed also in London a curious library in the ancient character, the rolls of which were so excessively venerated that they were appointed to destruction to save them from the worse fate of falling into Gentile hands. Agreeably with this order these treasures were carted away to Mile-end, and consumed in a kiln; for Jews never presume to use as waste paper any sheets which have sacred letters inscribed upon them: As a set-off against this amazing absurdity the following fact may be mentioned: In the reign of George the Second the Jews of the metropolis presented the nation with two hundred manuscriptspecimens of Hebrew literature. The letter which accom-

panied them was couched in the quaintest of Oriental phrases.

One of the most important of Jewish institutions in London is the hospital near Mile-end, founded by Benjamin and Abraham Goldsmid in 1807. To carry out their beneficent purpose, those gentlemen privately collected £30,000; and their plan was ultimately expanded into the present foundation. Within its walls aged Jews who have resided in London find a home, and children of both sexes receive an education. Near this is the old Hebrew cemetery, which was an interesting spot while the fields and hedges remained to give to it a rural aspect. On entering the gateway, the visitor read the memorable words, "Then shall the dust return to the dust as it was, and the spirit shall return unto God who gave it." As regards the dead, the Jews have many customs peculiarly their own. Some of these are preferable to ours; that, for instance, of levelling at death all social distinctions by placing their graves in uniform rows, without regard to earthly rank. A common hearse bears to their resting-place rich and poor in common; but extra respect is evinced by a larger attendance of mourners, who, in all cases, should walk seven times around the grave. A padlock is sometimes thrown upon the coffin, which is usually covered with earth by a number of personal friends.

Many Jewish customs in regard to the dead are curious, and are, as just observed, peculiar to themselves. Between the times of decease and burial they will watch a corpse; for the divine image, they say, is effaced by death; and therefore nothing living fears to approach. Asking pardon of the dead for offences done them during life is another ancient custom. A person wishing to observe this ceremony

approaches the coffin, places a hand on each foot of the body, and exclaims: "I do pray thy forgiveness: if I have committed any offence toward thee, pray forgive me." The more superstitious were wont to affirm that the dead occasionally bled at the nose, which was a sign of serious injury suffered in life. The Jews, moreover, incline toward a faith in apparitions. Of old these were thought powerful to harm a person if *alone*. A spirit could show itself to *two* persons, yet was powerless to harm them; and if *three* persons were together the same spirit had neither the ability to harm nor become visible. Hurricanes were supposed to owe their origin to wicked supernatural powers. Dunghills were avoided as the resting-places of demons. Envy is also much dreaded. One who looked upon another with an envious eye, it used to be said, produced sickness, or even death. Some of these superstitions probably rather belong to the past than to our own more enlightened era.

Some minor observances of this singular people may be mentioned in passing. The strictly orthodox will not break fast before prayers. Such also will walk hastily to their synagogue, and return from it slowly. On the Day of Atonement they show their remembrance of the sin of the Golden Calf by carrying neither gold nor leather about them. For twenty-seven hours, at that season, numbers will stand in fasting weariness bewailing the fallen state of scattered Israel; and praying that as their Temple and Sacrifice are gone, God will accept the diminution of their flesh and blood. Even with the sick a caution is observed on this day. Prior to administering nourishment or medicine the patient is told: "It is the Day of Reconciliation;" and, if he so desires, he may then take what is necessary.

The Jewish standard of charity to persons of reduced means probably exceeds our own. If one by misfortune arrives at pecuniary grief, they think sufficient assistance should be given him to place at his command such things as he had hitherto been accustomed to. But, unfortunately, while thus liberal in one direction, they are terribly narrow in another. How greatly they abhor the Christian tenets the following case will testify: In 1732 a youth of Bamberg declared his faith in Christ. His new friends were about to receive him into open fellowship, when suddenly he was made away with, and every effort to trace him was unavailing.

The Jews appear to be free from many of those grosser vices which curse and disgrace those Gentile masses which are unreached by Christian influence. Murder is a crime but rarely committed; and that contemptible slave to unnatural cowardice, the wife-beater, would scarcely be tolerated in a Jewish street. Murder is very severely reprobated, and a salutary effect is thereby produced. In 1771 several Hebrews were hanged in London for this latter offence. On the eve of their sentence being carried out, a solemn anathema against them was publicly pronounced. A short time prior to this episode a man was condemned at Monmouth for roasting a Jew alive.

The subject of Israel's final destiny it will be impossible to enter upon. In the year 1825 some stir was occasioned by a current report concerning a re-establishment of the Jewish nation, under the sanction of the American Republic. The site chosen was an island of the Niagara river. There all were to resort who wished to flee from Gentile oppression. A proclamation emanated from Major Noak, "Governor and judge

of Israel." But, to pass over such wild schemes, God has doubtless some merciful purposes yet to unfold to his ancient people. In Jehovah's good time, we believe their eyes will be opened to see the beauty of Him whom their prophets foretold, of whom their Psalmist sang, and whom their fathers crucified. The zeal by which these Hebrews often strive to honour their faith is in one sense very saddening. If such energy could be enlisted against the common foe, by an alliance to faith in Christ, what would it not effect? In the opinion of one of their own number—himself a convert, and an earnest worker for his brethren's reclamation—the world would be turned upside-down. In the London papers for August, 1868, there appeared a paragraph "Melancholy death from fasting." We were told how Simon Lazarus, "of the Jewish persuasion and very orthodox," lost his life by a rigorous attention to the Mosaical law. The

man was a commercial traveller, and in his eighty-fifth year; yet not even a New Moon fast would he dishonour. He therefore died fasting and exhausted, a literal victim to the Law. His last act was an endeavour to walk up the steps at Fenchurch-street railway station, and he fell backward a corpse.

How obvious is it therefore that if such religious enthusiasm were turned into its legitimate channel, it must, humanly speaking, soon affect for good the destinies of the world. We would wish that the Church would send more labourers into this field of Judaism; for let her be assured that once to plant in this luxuriant soil the royal standard of Christ, the blessings springing from its germination would redound to herself, and her happy experience would again illustrate the Master's words: "It is more blessed to give than to receive."

G. H. P.

THE MISSIONARY METHOD:

WITH SPECIAL REFERENCE TO PAST AND PRESENT DISCUSSIONS.

BY THE REV. S. G. GREEN, B.A., RAWDON COLLEGE.

THE words of a great man live after him: and recent discussions on Missionary work have forcibly recalled the memory of EDWARD IRVING. There is no more striking passage in Irving's biography than that which depicts his early longings for the missionary field: "The countryman of Mungo Park and school-fellow of Hugh Clapperton bethought himself—In all the heathen world which hems Christendom about on every side, was there not room for a Missionary according to the apostolic model,—a man without scrip or

purse, entering in to whosoever would receive him, and passing on when he had said his message? * * * It was not the modern type of missionary, going laden with civilisation and a printing-press, to clear his little garden in the wilderness. It was the red-cross knight in that armour dented with the impress of many battle-fields; it was the apostolic messenger, undaunted and solitary, bearing from place to place the gospel for which he could be content to die."

Other interests, as we know, suc-

ceeded to these youthful aspirations: work enough was soon found for Irving at home: but his ideal of apostolic enterprise remained; and when invited to preach in 1824 before the London Missionary Society, he rejoicingly seized the opportunity of unfolding his convictions. Such a Missionary sermon, it is probable, was never delivered, before or since. The religious magazines of the day tell of the early and impatient crowds, of the service commencing an hour before the time, of the three hours' sermon, twice broken in its rushing course by the singing of hymns; and of the amazement and dismay which the discourse occasioned in official minds. Taking as his theme the charge of our Lord to the Twelve Apostles, as recorded in Matthew x. 5—42, Irving pleaded for a revival of the methods there portrayed by Christ himself. The true type of the Missionary is:

“That he is a man without a purse, without a scrip, without a change of raiment, without the care of making friends or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought, the Gospel of Christ; a man of one purpose, the glory of God; a fool, and content to be reckoned a fool, for Christ; a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to denominate him. But still let him be a nondescript;—a man that cannot be classed under any of their categories, or defined by any of their convenient and conventional names. When they can call him pensioner, trader, householder, citizen; man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange incoherent and unaccount-

able character to which he surrendereth himself mainly. The world knoweth the missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God: he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle and its vehicle, and its mechanical tool for speech and for action.”

This extract gives a fair idea of the Sermon, which was published in the form of “Three Orationes for Missionaries, after the Apostolical School. Part I. The Doctrine.” Three other parts were to follow: “the Experiment, the Argument, the Duty,” but I believe they never saw the light. The discussion thus remains unfortunately incomplete, but the scope of the whole is sufficiently indicated. Christian missionaries, according to Irving, are called to be Evangelists, without domestic ties or local restrictions, faring with the people whom they sought to evangelise; yet were they “not, like poor mendicants, to go from door to door, and from town to town, craving a morsel of meat and a cup of water: but like the Royal Ambassadors of Heaven to the place, they were to enquire who was most worthy to be honoured with their presence, and blessed with the good tidings which they bore from the Majesty of Heaven.”

The delineation was magnificent:* and in all Irving's works there are no more characteristic illustrations of his noble simplicity or of his

* It may not be improper to remark that the paragraph in Dr. Landels' speech last April (about “the quiet estimable family men”), which has seemed to wound our missionary brethren, was originally part of his Lecture on Edward Irving, delivered to the Young Men's Christian Association in 1864. It is not to be supposed therefore that there was any personal reference. The eloquent speaker is contrasting two ideals.

marvellous oratorical power; but his argument was not allowed to pass unchallenged. The Rev. W. Orme, Secretary of the London Missionary Society, published an "Expostulatory Letter;" and we find both in the "Eclectic Review" and in the "Evangelical Magazine," strictures couched in no measured terms. "That Mr. Irving's meaning is good," observes the former, "and his intentions upright, we harbour not the slightest doubt, but his imagination sadly misgoverns his judgment. . . . Had he wished to dissuade the religious public from contributing to the support of these institutions—had it been his aim to weaken, cripple, or ruin every existing society, what more could he have said or done, than have held out the representation, that their plans were 'imperfect and immature,' their agents utterly unfit for the service, their principles entirely opposite to the Missionary charter, their funds already superfluous?"*

We refer to these bygone discussions from the conviction that in more recent debates concerning missionary operations, we have after five-and-forty years the fruit of Irving's appeals. The churches that refused even to give a hearing then, are asking now—and they cannot ask without profit—whether it be impossible to attain the old and grand ideal. It is significant too that whereas then the preacher's enthu-

siasm was met by strong disclaimers and opposition from official quarters, it is now from the official side that the summons comes which would arouse new heroism in the missionary work. The omen is a hopeful one, whatever our judgment may be of the particular methods recommended.

For there are certainly some serious considerations bearing in an opposite direction. Shall I say these considerations are suggested by *prudence*? The word has been stigmatised. "I remember," says Irving, in his preface, "in this metropolis, to have heard it uttered with great applause in a public meeting, where the heads and leaders of the religious world were present, 'If I were asked what was the first qualification for a Missionary, I would say, Prudence; and what the second? Prudence; and what the third? still I would answer, Prudence.'" The reply was justly stigmatised; and the eloquent comment upon it last April in Exeter Hall merited all the applause it received. Yet no one would question that there is at least room for that prudence which our Lord enjoined in the very passage under consideration:—"Be ye wise as serpents, and harmless as doves." In the category of virtues this "wisdom" may not be "first," "second," or even "third;" but it has its place. The question is not of motives but of instrumentality: not of the love that prompts, the faith that strengthens, the zeal that inspires, but of the *method* by which these high emotions should be expressed. The noblest courage needs, I will not say restraint, but wise direction. At Balaclava the charge was "magnificent, but it was not war." Captain Gardiner and his comrades in the Patagonian Mission were actuated by the highest devotedness, and inspired by the holiest ardour; but who will say that their enterprise

* It may be added, as not without interest, that Irving encountered much obloquy by dedicating his Orations to Coleridge. "We regard Mr. Coleridge," writes the *Eclectic* reviewer, "though a delightful lecturer and *monologist*, as well as a profound thinker and man of learning, yet as a very inadequate and unsafe expositor and guide in matters of faith." Leigh Hunt, in his correspondence, tells how a lady of Irving's acquaintance warned the great preacher that the Dedication would do him no good. "That shall be a reason for doing it," was the answer.

was not a mistake? So, we are compelled to ask whether in the **Missionary ideal to which our attention has recently been directed**, some important points have not been overlooked.

1. The Apostles were first sent forth among their own countrymen, akin to them in habits, modes of life, and at least in many sympathies. And afterwards, when the scope of their commission was widened, they everywhere found familiar and partly congenial associations. The missionary from Tarsus and Antioch could not be wholly as a stranger in Iconium, Philippi, Ephesus or Corinth. Generally, too, the way was prepared by the existence of the Jewish synagogue. There was thus to some extent a common ground. Broadly speaking, wherever they went, they were nearly upon the same platform of civilisation. We have no precedent in the New Testament of missionary work on a lower level. This question of race is the great problem of modern missions—a problem towards the solution of which much has been done; but not altogether in the direction which Mr. Irving would point out. It would, for instance, have been impossible for the pioneers of Christianity in the South Seas or in Western Africa to go and live among the people and derive their resources from the country they sought to evangelise. These are extreme cases: but they well exhibit a difficulty, which is perhaps even greater on account of the institution of caste, among the comparatively civilised tribes of Hindostan.

2. It is granted by most that such agency as is pleaded for must be "free from domestic ties." Now I would not depreciate celibacy, when a work is undertaken that requires it. If our Lord himself does not stamp it in certain cases with his approval, I know not how to under-

stand Matt. xix. 12. If, however, the question is, not of individual instances and of special work, but of the ordinary rule for evangelistic labour, there is grave reason for hesitation. The results of Romish celibacy are not encouraging to Protestants. Papal writers, indeed, are given to extol their rule in this matter over ours, especially in connexion with mission work: and even amongst ourselves I have noticed more than once a half-regretful glance at what men like Xavier and the early Franciscans were able to accomplish. But let us remember that if we are to have the Franciscan or Jesuit method of labour, we must have their discipline and organisation. Until we have a different ideal of the religious life, a different rule in our churches, a different training in our colleges, we cannot emulate them. Should a man, like the Apostle Paul, have a clear call to this mode of life, it is his privilege to obey; but we can never, without the most serious risk, incorporate it into our plans or impose it as a rule.

3. With all affection and admiration for Missionary Societies, it must be added that there are some things which societies cannot do. Works there are, in Christ's kingdom, as in secular things, which require as their first condition, individuality of character. It is questionable whether such evangelists as Mr. Irving describes could or would long work with a Committee. They would be too independent: they would disregard our Resolutions; they would often display an eccentricity that would startle the timid and shock the conservative. Like Nelson, they would at a critical moment put the telescope to their blind eye and not see our signals. Then there would undoubtedly be frequent failures. For as every kind

of Christian work is beset by its own special temptations, the peculiar danger here would be that of mistaking romantic impulses for a Divine call, or of regarding the dictates of an ignorant and therefore fanatical zeal as the inspiration of the Holy Spirit. Mortifying failure must result: which, if the disappointed adventurer had acted on his own responsibility, would teach him a most salutary lesson. But had he involved a Society, the failure would be disaster. One reason why prudent rather than daring counsels must prevail in a Committee, is that it cannot afford to fail. It is the fate of the loftiest forms of saintliness and heroism to remain, for the most part, individual, independent, solitary. True, there are exceptions, but they confirm the rule. The secretary who "pulled the coat" of our West Indian hero in the crisis of his impassioned speech, stands not alone in history. To take an illustration from another field of Christian enterprise. The noble work on Ashley Down is unquestionably from God: a proof to a sceptical age of the might of faith and prayer. Yet were some Committee, charged with the interests of orphans, to resolve that it was "highly desirable" to carry on the work in general by similar instrumentality, how many Müllers would be evoked by the call?

These considerations do not prove in the least that evangelisation by holy men, specially called by God, going forth in simple faith, without assured resources or a settled home, is out of the order of Divine Providence. Great things have been done in the past by such ambassadors of the Cross, and may be yet again. In view, indeed, of the later history of Dr. Livingstone, how can we doubt? Surely men may do as much, and as boldly, for

Christ, as for geographical discovery.* But it does seem sufficiently certain, first, that there is no ground for believing such to be the exclusive way, the specially appointed way, or the best way, of bringing the Gospel to mankind; and, secondly, that such is not the method which a Society can hope most effectually to maintain.† Thus far, then, I cannot but concur in the representations of Mr. Lewis and Mr. Wenger (see *Missionary Herald* of September last); of the missionaries in India whose letter was criticised in the *Baptist Magazine* for November; and of the Calcutta London Missionaries whose paper appeared in the *Christian World* of October 8th.

The Resolutions of the Baptist Missionary Committee do not seem to me inconsistent with the foregoing strain of remark. Their omissions, as compared with the paper read at Bristol, October, 1868, show at once that some points which have occasioned much misgiving are left as open questions. For instance, it is not in the Resolutions, but in the Paper, that we read of men "prepared to find their resources in the country to which they go, and to receive their wages from those to whom they carry the message of eternal life." This passage, in which really the peculiarity of the recommendation lies, and which seems to stand in startling opposition to the apostolic words "for his name's

* I do not imply that the "geographical discovery" is not indirectly "for Christ." That it should be so is Dr. Livingstone's dearest desire.

† It appears somewhat unfortunate that the discussion of principles has been so much mixed up with the financial question. To the superficial observer it would seem that the question, How shall we find a cheaper agency? has taken precedence of the true Missionary problem. What is the law of Christ for the extension of his Gospel?

sake they went forth *taking nothing of the Gentiles*," is significantly passed over by the Committee.* Had this omission been duly considered, much misconception, and some hard criticism, might have been spared. After what has been said by those best acquainted with India, the possibility *in general* of living upon the precarious hospitality of the heathen and Mohammedan inhabitants can hardly be maintained. Nor is it affirmed by the Committee; who in any case would sustain towards their brethren, right gladly, the part which, as the Indian missionaries remind us, the churches of Antioch, Philippi, and many places besides, sustained to the pioneers of Christianity.

On one point there can happily be no doubt,—the need of itinerancy for the purpose of evangelisation. The main question as to method is whether the line of such itinerancy should be indefinitely extended into the realms of heathendom, or whether it should be the radius of a circle, having as its centre a fixed

* It may be convenient here to reprint the fourth Resolution (*Missionary Herald*, August, 1869):

"That it is further desirable, especially in order to carry the Gospel beyond the present bounds of Missionary enterprise, that agents shall be employed—wherever the Committee deem it expedient, and whenever suitable persons present themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, *to provide for all needed requirements*, and such exigencies as may arise." The clause that I have italicised is interposed in the Resolution between two clauses of the Paper, and materially alters the statement. The fact that the resolution respecting China (see *Report* for 1868 or *Missionary Herald* for May of that year) does contain the omitted phrase, makes the present omission more significant still.

abode and a Christian home. The former plan will have its attractions for heroic souls, more concerned to reach the regions beyond than to secure a base of operations, and ready—as they cry *Amplius! Amplius!* to cut off their own retreat. Room there must be, in our holy war, for soldiers such as these. But the latter plan is not less really evangelistic, and makes up in completeness what it may lack in extent. Let us hear what missionaries themselves have said long before the present discussions arose. The first extract is from a paper read by the Rev. J. WENGER at the Bengal Missionary Conference in 1855:—

"We cannot forbear from pointing out the great advantage of allowing the same servant of God to remain in the same district long enough to become thoroughly acquainted with all its parts, and with the times when, and the places where he can preach to the greatest advantage in its different localities. If he remains in the same district long, the people also will become acquainted with his person, his object, and his character, &c.; and will learn to place confidence in him and to become favourably disposed towards him.

"But if the field of labour in which he is the only preacher, embrace other districts than the one in which he is stationed, he will not be contented with kindling the light of the Gospel in one district, and leaving the adjoining ones in utter darkness. He will naturally seek to preach the Gospel also in the regions where the name of Christ is either wholly or comparatively unknown; and this will lead him to enter upon extensive itinerating tours, and to carry the Gospel as far as he can, even if he should be able to visit the same places only once in five or six years, or maybe only once in a lifetime."

After some remarks on the impracticability of itinerating in Bengal during three months in the year, Mr. Wenger continues:

"Hitherto Missionary Societies have made very inadequate provision for meeting the cost of itinerating: nevertheless the work has not been so much neglected as might naturally be supposed; and some

missionaries have, much to their honour, for many years borne the expense themselves, either wholly or in part, rather than forego the pleasure of preaching.*

At the same Conference, the Rev. J. STUBBINS of Orissa gave a most interesting account of the method pursued by the General Baptist Missionaries in Orissa. He says :

“As we can scarcely get anything in the shape of food in the district, we are obliged to take everything with us that we shall be likely to require for sickness or health, for necessity or luxury.”
“I suppose, taking into account all our journeys to the villages, ‘markets, and festivals, we sometimes travel as much as a thousand miles (on horseback, or on foot, with two native carts attending) during a cold season.”†

The Rev. C. B. LEUPOLT of the Church Missionary Society in Benares said, at the Liverpool Missionary Conference in 1860 :

“With regard to itinerating : in North India it can only be done during five months in the year. I do not think any missionary is able in the Upper Provinces to itinerate any longer : at any rate, he should never take too large a circle during the fine months, but rather go slowly over the ground, preaching for some time in each place ; for if he make a long tour of some three or four hundred miles, he will be like a man who goes into the jungle, and sows here and there, and leaves the seed alone. It may spring up or it may not.”

Mr. Leupolt goes on to advocate the placing of Christian native catechists in successive centres along the lines of visitation ; adding that in cases where this has been done,

“At first when we came into the district we were hated, and could not get a bit of straw for our people to sleep upon. But now I can go from zemindar’s house to zemindar’s house, and get my breakfast ;

and the people assemble around me, to whom I can speak fully the word of God.”*

At the same Conference, Dr. LOCKHART, of the London Mission at Shanghai, said :

“It was essential to observe, in regard to itinerating, that single visits were almost useless. It was by keeping up a steady succession of efforts through a district of country that the real good was done. At Shanghai they had repeated instances of the good effects which followed these itinerating labours. The missionary remained a week in one place ; then went to another and another, and returned to Shanghai in the course of a few weeks ; from whence he began the same circuit again (the radius, as afterwards explained, being from fifty to eighty miles). The impression was thus kept up, and at all the missionary stations of the London Missionary Society near Shanghai little churches were springing up.”†

Of Ceylon, the Rev. R. S. HARDY, of the Wesleyan Mission, after describing the methods adopted in the villages regularly visited, adds :

“In addition to this, we occasionally itinerated in the manner adopted upon the Continent of India ; but taking tours of one to two hundred miles simply for the purpose of scattering tracts and copies of the Scriptures in places where we thought they would be appreciated and read. In some instances there are as many perhaps attendant upon the service of that neighbourhood, in proportion to the population, as in any part of England.”‡

The Rev. Dr. MULLENS, then of Calcutta, now Secretary of the London Missionary Society, lays down the rule which the whole Conference afterwards adopts almost *verbatim*, that itinerancies “should, if possible, be made systematic, be repeated, be limited to comparatively small districts each time, and each time be carefully carried out in detail.” §

Similarly, Mr. WADDELL, Presbyterian Missionary from Calabar,

* Proceedings of a General Conference of Bengal Protestant Missionaries held at Calcutta, Sept. 4—7, 1855. Pp. 50, 51.

† P. 54.

* Proceedings of the Liverpool Missionary Conference, 1860. Pp. 32, 33.

† *Ibid.* P. 39. ‡ *Ibid.* P. 43.

§ *Ibid.* P. 21.

observes in the same Conference, as the result of twenty-nine years' experience :

"The best plan I have found is to have a fixed centre, and make that the principal scene of labour, radiating thence in itinerancies, but consolidating our labours there. As far as we can, the visits should be regularly repeated ; for with a people very low and degraded, it is quite obvious that a single visit must be all but lost. They scarcely know the sound of your voice and the meaning of your words; and 'line upon line and precept upon precept' are necessary for them to know what you are about."*

One advantage of the radiating method of itinerancy is thus pointed out by Mr. STUBBINS, in an address at the same Conference. "In their missionary tours also *their wives frequently accompanied them*; and while the missionaries attended the busy market, the festival, or the bazaar, their wives repaired to the villages to converse with the native heathen females. Such visits were always welcome, and had proved in many instances exceedingly useful."†

The unanimity of these testimonies from men of different churches and in widely various fields of labour, should command most serious consideration. It may be that they have not sounded the full depth of the subject, and that we from afar may sometimes more clearly see what new methods may yet be adopted, what new and nobler palms may be won. At least we will not depreciate, nor would we check, the toils of men but for whose devotedness and success these discussions had not arisen.

In conclusion: there is a way of foreclosing the question—very natural, but unsustained by either the promises of Scripture or the precedents of history. Sometimes it takes the form of a calculation: "How soon will the world be converted at the

present rate?" sometimes of a direct statement: "We see no hope of the evangelisation of India or China, and of the great central regions of Asia and Africa, within any calculable period, by an agency of the kind now at work, or by the methods of labour now pursued."* Surely not! we must all reply. That all our present agencies together are utterly inadequate to the task to be accomplished, must be admitted by the most zealous and sanguine observer. But this opens a deeper question. It is not for us to say what share our Societies and their agents may have in evangelising the world. But what then? Ours is the present duty; whatever may come of it, whether much or little. Omnipotence has many resources: and there are mightier weapons in the everlasting armoury than have ever yet been wielded in this battle. Meanwhile let us fight on with such arms as we have. It may have been the dream of many, in the youthful prime of missions, that they were the appointed means of converting mankind. It is right that the vision should be succeeded by the calm conviction of duty, and by the hope that we may work together with all those manifest and secret influences by which God will accomplish the work "in its time." History seems to show that the divine order is, first, that the false religion shall be overthrown by many agencies;—one of them being direct evangelistic labour;—then that a nominal Christianity shall be established, out of which by degrees the true Christian Church will emerge. Thus fell the great fabric of Roman Paganism in the fourth century; and it may be that the Brahmanism of India will fall with a crash as sudden into a ruin as irretrievable. But even then the Indian church may be evolved as slowly

* Proceedings of the Liverpool Missionary Conference, 1860. P. 40.

† *Ibid.* P. 203.

* Paper read at Bristol, October, 1868.

from the wreck as was the true evangelical Church of Christ from the semi-heathenism of the middle ages. Meanwhile every true Christian community is a witness: every faithful labourer is in his place a helper; and if the birth-pang of the

spiritual Christianity of India should last as long as from Constantine's Decrees to Calvin's Institutes, the world will only have another proof that with Him whom we serve, "one day is as a thousand years, and a thousand years as one day."

SHORT NOTES.

THE BISHOPRIC OF EXETER. — The nomination of Dr. Temple by the Crown to the see of Exeter has been completed by the election of the Chapter by a majority of 13 to 6. The appointment has been rendered memorable by a singular combination of the Evangelical section of the Church with the High Church party to defeat it. So wild was the opposition to Dr. Temple at one time, that some of his assailants did not scruple to urge the members of the Chapter to reject the *congé d'élire* of the Crown, and refuse to elect him. They seem to have forgotten that the royal nomination, though couched in the official form of a recommendation, was to all intents and purposes absolute and peremptory, and that a refusal to comply with it would entail the penalty of a *præmunire*. It would, moreover, prove useless, for the Crown could at once instal its nominee by letters patent. The *congé d'élire* has been facetiously compared to the process of "throwing a man out of a three-pair-of-stairs window, and recommending him to fall to the ground." The opposition to the appointment appears under every aspect to be indefensible. Dr. Temple is a Broad Churchman. Now, the Establishment, to justify its character as a national institution, claims the privilege of being a compre-

hensive church, and of including in its embrace every shade of religion, from the extreme limit of evangelicalism to the extreme point of sacerdotalism. The Low Church has been represented on the bench by the late Bishop of Carlisle; and the High Church by the late Bishop of Salisbury. Why, then, should the Broad Church be denied a representative? The ground of the opposition to this selection was the appearance, some years ago, of an essay on the education of the world by Dr. Temple, in the volume of "Essays and Reviews," to which the Convocation gave the greatest popularity, and the widest circulation, by placing it in their Protestant Index. But while some of the Essays advocated doctrines totally subversive of gospel truth, no such objection could be discovered to any of the opinions contained in Dr. Temple's production; and if any suspicion of heterodoxy was raised by a forced construction of the tendency of his sentiments, his orthodoxy was effectually vindicated by the volume of sermons preached at Rugby, which he sent to the press. It was, moreover, distinctly announced that the collocation of the essays was an adventitious circumstance, and that none of the writers were responsible for the opinions of the others. The *Exeter Gazette* indeed,

states, on what the editor considers the best authority, "that when the 'Essays and Reviews' were first issued Dr. Temple assembled the masters of Rugby, and told them that he had been to some extent drawn unawares into complicity with the publication of the other six essays of the book; that he was shocked when the work came out to find his essay associated with such writings as those of the other essays and reviews, and that he felt he had committed the greatest mistake of his life when he had allowed his essay on 'The Education of the World' to appear in that work." This disposes effectually of the senseless condemnation of Dr. Temple upon the maxim, *noscitur a sociis*.

DISENDOWMENT IN AUSTRALIA.—

The separation of Church and State is the prominent and absorbing question of the age throughout Christendom, whether among Roman Catholics or Protestants. The policy of disestablishment and disendowment is making the circuit of the globe, and it requires little courage to predict that it will come into universal operation before the close of the present century, even without the labours of the Liberation Society. Scarcely has the disendowment of the Irish Church been consummated than we are informed that our children at the Antipodes have resolved to follow the example. The colony of Victoria has determined, without a single dissident, to discontinue the practice of giving State aid to religion. Under the law of 1854, the sum of £50,000 a-year was appropriated to religious edifices and ministers, to be apportioned according to the relative numbers of each denomination. While the grants were enjoyed by Christians of different sects, the system appears to have created little umbrage. But

the Jews at length came forward, and claimed a fair proportion of the donative for their synagogue and rabbi. Then came a large immigration of Chinese, the great colonisers of Asia, and the question arose whether the joss-houses of the Celestials were not entitled, on the principle of equity, to participate in this fund. This was considered a great scandal. The matter was brought to a point when this mode of "endowing error" came up for consideration, and the difficulty was wisely solved by adopting, not the principle of "concurrent endowment," but of universal disendowment. The donation is therefore to be reduced at the rate of £10,000 a-year, and will permanently cease at the end of five years.

GEORGE PEABODY.—Never have greater posthumous honours been conferred on any individual than those with which the memory of George Peabody has been embalmed, and seldom have they been more richly deserved. A simple American citizen established a house of business in England, amassed a colossal fortune by his talents and industry, and devoted half a million of it to the benefit of the poor of London. This noble gift to what may be termed the country of his adoption, was in addition to the large donations he made to the institutions of his native land. This unexampled munificence, bestowed with that total absence of ostentation which marked his character, was duly appreciated during his life by all classes of society, and more especially by the Queen, who expressed her desire of a private interview before he left England for the last time; but it was found to be impracticable. On his return from America, hearing of his serious indisposition, she proposed to come and see him in Eaton-square; but

the finger of death was upon him. His remains were temporarily deposited in Westminster Abbey, which was filled on the occasion with men of the highest distinction, foremost among whom were Mr. Gladstone and Lord Clarendon. The seven or eight mourning coaches were followed by those of the Queen, the Prince of Wales, the United States Minister, and the Lord Mayor and Corporation. Her Majesty has also selected one of the finest vessels in the British navy to convey his remains to America; and the President of the United States, anxious to act in concert with us, has despatched a vessel of war, which, if it reaches Portsmouth in time, will act as convoy. And thus two mighty nations, of kindred origin, but separated from each other by three thousand miles of ocean, have united to do homage to the memory of one without any imperial or regal claim, who was neither a military nor a naval hero; neither a statesman nor an orator, and whose only title to distinction was his unaffected benevolence. The voyage of these two vessels, in company, across the Atlantic with their precious freight, is one of the finest spectacles on record, and must contribute essentially to soften, if not to obliterate, any feelings of asperity which may still exist in America towards us, and to cement the union of the two great branches of the anglo-Saxon family.

PROTESTANTISM IN GERMANY.—The 10th of last month was set apart in Prussia as a day of special prayer, to implore God to protect the Protestant Church from the dangers which threaten it, in accordance with the following proclamation issued by the King:—

“The great movements which in our age are making themselves felt in the religious life both of nations

and individuals, and are pressing forward to a decision, and the tasks they impose on the Protestant Church of our country, are apparent to all, and admonish us to entreat the support of Almighty God. It is, therefore, my will that a day be set apart in the Protestant churches of my country, for special prayer that God may pour out His blessing 'on the present important deliberations as to the constitution of our Church, and to implore Him to protect the Protestant Church from all dangers that threaten it, and to strengthen the ties which unite its members to each other and to the Church universal. I have appointed the 10th November, the birthday of Dr. Martin Luther, for this purpose, and hereby commission the Minister and the highest ecclesiastical authorities of Prussia to make the necessary arrangements. —WILLIAM.—Baden Baden, October 21st, 1869.”

Never since the era of the Reformation was there greater necessity to invoke the divine blessing on the Protestant Church in Germany, and more especially in Prussia. Rationalism, ripening into infidelity, is rapidly overspreading the country, and darkening it with its baneful influence. Ministers of religion openly repudiate the inspiration and the authority of the Scriptures, and inculcate doctrines which cannot be distinguished from pure and simple scepticism. But while they abnegate all the distinguishing truths of revelation, they present nothing for the soul to rest upon but a gloomy and intangible mysticism. At the recent meeting of the so-called Protestant Association in Berlin, the principles avowed, not only by the most learned professors but also by pastors of the State Church, enjoying positions of distinction in the community, were such as could not fail to sap the foundations of all re-

ligious belief. It is not simply Protestantism, but Christianity itself, which is renounced by a large body of the influential men who regulate theological instruction in the chairs and in the pulpit. They affirm that this enlightened age has outgrown the traditionary opinions of a dark age, and they ridicule the credulity which once placed confidence in the doctrines of the Bible. It is religious faith which is threatened with a complete eclipse in Protestant Germany. We learn, on authority not liable to be questioned, that although the present King is distinguished for his encouragement of religion, and the support he gives to the cause of truth, there are not 10,000 in Berlin, out of a population of more than 700,000, who attend the public services on the Sabbath; and that the total number of sittings in all the churches does not exceed 30,000. At the same time, the theatres are always crowded, and the most attractive pieces are selected for the Sundays.

THE ŒCUMENICAL COUNCIL.—The attention of Europe is intensely fixed on the approaching 8th of December, when the Œcumenical Council is to meet at Rome, three centuries after the assembly of the last general council at Trent. It is calculated that there will be 700 mitres present on the occasion, from every part of the world; that its sittings will be limited to three weeks, and that its decrees will be promulgated on the 30th of December. The object of the Council, as far as can be gathered from the Papal organs, appears to be threefold—to stamp the anathemas of the Syllabus, in which the Pope some years back denounced modern progress and modern civilisation, with the highest authority of the Roman Catholic Church; to proclaim the Pope's "dogmatic infallibility" as a

dogma of the Church; and "to crown the many honours the Church has bestowed on the all-blessed Virgin by promulgating her glorious assumption into heaven as a dogma." Of these, the most important, and that which agitates the Roman Catholic world to its inmost depths, is the despotic power to be conferred on the Pope, which in this age of liberalism is considered a most perilous course, and one which only an old dotard, under the dictation of the Jesuits, who pull the wires of the Roman curia, would have ventured upon. It is emphatically condemned by the ablest and the most devout of Roman Catholics, by the Père Hyacinthe, by the Bishop of Orleans, by Dr. Döllinger, and many others. A work of great power which has just appeared from a Roman Catholic pen, under the title of "The Pope and the Council," which we hope to analyse in our next number, gives the following remarks on the subject:

"We know on good authority that the whole plan of the campaign for fixing the infallibility dogma is already mapped out. An English prelate—we could name him—has undertaken at the commencement of proceedings to direct a humble prayer to the Holy Father to raise the opinion of his infallibility to the dignity of a dogma. The Jesuits and their Roman allies hope that the majority of the bishops present, who have been already primed for the occasion, will accede by acclamation to this petition, and the Holy Father will gladly yield to the pressure coming on him spontaneously, and, as it were, through a sudden and irresistible inspiration from on high; and so the new dogma will be settled at one sitting, without further examination, as by the stroke of an enchanter's wand. As the Roman people are told after a conclave, *Habemus Papam*, on the evening of this memorable sitting, the news will go forth to the whole Catholic world, *Habemus Papam infallibilem*. And before this newly-risen and bright sun of divine truth all the ghosts of false science, and the forms of modern civilisation, will be scared away for ever."

After this consummation, surely

Archbishop Manning cannot be allowed to leave Rome without one of the vacant cardinal's hats, and never will it have been more richly earned by a servile devotion to the interests of ultramontaniam.

THOMAS CLARKSON, THE ABOLITIONIST, ON BAPTISM.—“Mr. Clarkson gave me to read a little ‘Essay on Baptism’ he had written for his grandson. In this little tract he maintains with great clearness, and at least to my perfect satisfaction, that Christ’s commission to baptise was a commission to convert and make proselytes from other religions,

and that it was not intended to baptise the children of Christians. Repentance is the condition of salvation; baptism a mere formal and not an essential condition. Without pretending to have an opinion on a question of history, ignorant as I am, I would merely say this,—that there is nothing unreasonable in combining with a spiritual change a symbolic act. But it is most unreasonable to maintain that the effect of baptism partakes of the nature of galvanism.”—*Diary of Henry Crabb Robinson*, III. 180. The date of the above entry is October 17, 1839.

Reviews.

The Book of Genesis, expounded in a series of Discourses. By ROBERT S. CANDLISH, D.D., Principal of the New College, and Minister of Free St. George’s, Edinburgh. New Edition, carefully revised. In two vols. Edinburgh: A. and C. Black. 1868.

The First Epistle of John, expounded in a series of Lectures. By ROBERT S. CANDLISH. Second Edition. In two vols. A. and C. Black. 1869.

WE have great pleasure in noticing these revised editions of works which, in their original form, are already well known to theological students. Dr. Candlish has achieved his high position, principally as an ecclesiastical leader and a debater in the Church Courts (in which respects he is probably unequalled); but he has also wielded an immense power in the pulpit and the press. Since the publication of his Cunningham Lectures, four or five years ago, on *The Fatherhood of God*, attention has been increasingly directed to his writings, and most of them have been reissued in an improved form.

As a preacher, Dr. Candlish adopts almost exclusively the expository method, and of this class of preaching, which, so far as we are concerned, we should like to see more common, the volumes named above are a fine specimen. The chief advantages of the expository method are these:—(1) That it gives greater prominence to Scripture *as Scripture*; as the Word of God, which should be studied for its own sake. (2) That it brings it before the mind consecutively, as an organic whole, and is on this account a valuable discipline, both to the preacher and his hearers; and (3) That it affords an opportunity for the discussion of many important questions (chiefly, perhaps, in Christian ethics), which on any other plan could not be so easily or naturally introduced into the pulpit. It of course imposes greater labour on the preacher in the way of critical and historical investigation, and requires from the people close and continued attention. There is also a great danger of its becoming monotonous; although we see no reason why the danger should not be successfully avoided

and the interest sustained. The method is not generally popular, and it is well known that some of our ablest preachers have refrained from adopting it on this ground. Robert Hall, for instance, was convinced of its superiority as a means of Christian instruction, and partially adopted it, but felt considerable difficulty in the matter, because of the general feeling against it. This is greatly to be regretted, as our congregations are thereby deprived of one efficient means of becoming "mighty in the Scriptures."

Dr. Candlish's lectures on Genesis were published many years ago, but they have been very fully revised, so as to form, in many respects, a new work. His plan is somewhat as follows:— Taking as the basis of his discourse, a chapter, or a portion of a chapter, as the case may be, he aims (not in any formal order) to bring out its plain and literal meaning; to show its connection with preceding and subsequent events; to enforce its moral and spiritual instructions, as related to the wants of our own experience; and finally to look at it as part of a great and completed system of Divine revelation, in its anticipatory and typical import. Such, we should say, is the design of these discourses, and it is carried out with remarkable ingenuity and power. By this work Dr. Candlish has rendered an essential service to the interests of Christian truth—a service which we value very highly for its own sake, and the more highly when we remember how bitterly the authority and worth of the Pentateuch have, of recent years, been impugned. There is not, indeed, any elaborate discussion of the critical and scientific questions which have been so persistently paraded as fatal to the very claims of Inspiration. But Dr. Candlish has had these things distinctly in his mind, and has shown how little—even allowing them their full weight—they can possibly affect our Christian belief. (See, *e.g.*, his chapters on the Creation of the world). And, more particularly, he has unveiled the moral significance of the record, and has thus claimed for it a place in the preparation

of men for the advent of Christ and the establishment of His Gospel.

The lectures on the lives of the patriarchs, which occupy the larger portion of the work, are deeply interesting, especially those on Jacob and Joseph. We cannot praise too highly the clear discriminating insight into "the real heart" of the Scripture narrative, into the character and condition of these illustrious men. The author has sounded the depths of their nature, as well as portrayed vividly the circumstances by which they were surrounded. Many difficult subjects come under review, which are handled with singular tact and delicacy. To several points, however, we are constrained to take exception. We think that Dr. Candlish assumes the patriarchs to have possessed a fuller knowledge of the plan of salvation than the Scripture warrants us to attribute to them; and sometimes his discovery of types is forced and artificial (*e.g.*, when he regards Abraham's pursuit of Chedorlaomer as foreshadowing Christ's contest against Satan and sin). And, of course, we differ *in toto* from his views of circumcision as related to baptism. We did intend to notice this matter at length, but the limited space at our command renders it absolutely impossible. There is nothing particularly new or formidable in the Doctor's argument; indeed, in a writer of inferior reputation we should not have deemed it worthy of mention. The position to which Dr. Candlish here lends the sanction of his name is amply refuted by Professor Green's invaluable excursus at the end of the first volume of his edition of Hackett on the Acts, and also by a distinguished Prædo-baptist, Dr. Alexander, of Edinburgh, in his *Life of Dr. Wardlaw* (pp. 237—239), to which works we must, for the present, be content to refer. As to the supplementary paper on 1 Cor. vii. 14, for which Dr. Candlish is "not sorry to find room," we have merely to say that it appears to us to prove nothing to the point. A far more satisfactory and valid view of the passage in question is given by Albert Barnes in his "Notes" *in loco*.

The exposition of "The First Epistle of John" is necessarily of a different character from the foregoing, and brings us more directly into contact with Christ and Christianity. From the very loftiness and grandeur of the theme it is considerably more difficult to expound and requires other qualifications, while on the other hand the absence of narrative takes away one great charm of an exposition. Nevertheless Dr. Candlish has proved himself equal to the task. He disclaims all intention of "presenting to the learned a critical commentary, properly so called. I attempt," he says, "no minute analysis of texts, nor any elaborate verbal and grammatical construing of them. My object is a wider and broader one. It is to bring out the general scope and tenour of the apostle's teaching as simply and clearly as I can."

He divides the epistle into four principal parts, as follows: 1. Primary condition of the Divine fellowship—*Light* (i.—ii. 28). 2. Intermediate condition of the Divine fellowship—*Righteousness* (ii. 29—iv. 6). 3. Ultimate condition of the Divine fellowship—*Love* (iv. 7—v. 3). 4. Divine fellowship of Light, Righteousness, and Love, overcoming the World and its Prince (v. 3—21).

The great excellence of the volumes seems to be the clearness with which the course of the apostle's thought is traced through the successive stages of its progress. A glance at the table of contents will show how thoroughly Dr. Candlish has mastered the epistle as a whole, and how accurately he has determined the mutual relations of its different parts. We have here the fruits of patient and laborious investigation, although the work has evidently been "a labour of love." It would require much larger space than we can spare to enter into minute criticism. Here and there (as in the lectures on Genesis) we come across an interpretation which we hesitate to accept, and sometimes we have the feeling that Dr. Candlish allows himself to be carried away by his power of subtle discrimination. He is in a few instances under the sway of an injurious "fancy," e.g., when in regard

to the change of tense in 1 John ii. 13, 14, "I write" and "I have written," he offers the following explanation: "It is a very emphatic reiteration; having in it a pathos that should be very affecting. The apostle first realises his own position as he is writing now, 'I write.' Then he realises what may be the position of those to whom he writes when they receive what he is writing now. To you it may come as what 'I have written:'—the writer himself having been taken home." To this explanation he several times recurs, and makes it the basis of a pathetic appeal. Now, allowing that Dr. Candlish is here on the right track, and that the clue to the question is to be found in the different standpoints of the writer *as writing* and the readers *as reading*, the epistle, it is evident that the above explanation goes too far. All that we are warranted to assert on this principle is, that the present time points out the position of the author in the act of writing, and the past (or aorist) the position of the readers after they had received the epistle—the act of writing having then been completed. There is, so far as we can see, no hint, near or remote, as to the apostle's death. Had he wished to convey such a hint, he would have done it in a more direct and intelligible manner. Our own opinion is that the aorist refers to a writing already in the hands of the readers, *i.e.*, to the fourth gospel. Whichever view we adopt is attended with difficulty, but the one now stated commends itself to us as the less objectionable of the two. We mention this matter as a specimen of a class of interpretations (not very numerous) to which we find it impossible to assent.

On the other hand we have been especially pleased with the lectures on the Nature and Ground of Christ's Advocacy, Messianic Unction and Illumination, The Secret of Sinlessness, and Prayer for a Brother's Sin. In all these cases there is displayed a wise and cautious handling of the Word of God, and a steering clear of dangers arising from exaggerated or one-sided views, into which many able men have fallen.

As to the style in which these volumes are written, it is certainly not oratorical. The thinking, as we have pointed out, is clear and vigorous, and in many instances displays a remarkable acuteness of mind. But the composition is at times a little rugged, lacking, if we may so speak, in grace and agility of movement. Dr. Candlish is, and no doubt aims to be, a gold digger rather than a gold beater. He gives us many a lump of precious ore, but we have to reduce and polish it for ourselves. This is unfavourable in listening to his preaching, but in the calm meditative perusal of his writings we have scarcely been conscious of it as a disadvantage. Some may deem it so, but for ourselves we have been so pleased with the higher qualities of the volumes as to take little account of a feature which we have often heard attributed to the author's style, and which it is only just to mention. We value very highly these contributions to the expository literature of the Christian Church, and trust they will receive the attention they deserve.

The Close of the Ministry. By Rev. WILLIAM HANNA, D.D., LL.D. Edinburgh: Edmonston and Douglas. 1869.

DR. HANNA has at length completed his valuable work on the "Life of Our Lord." This, the latest volume, embraces the closing period of the ministry, beginning with the descent from the mount of transfiguration, and ending with the anointing at Bethany. It thus includes some of the most interesting events in our Lord's career, *e.g.*, His presence at the Feast of Tabernacles, the cure of the man born blind, the raising of Lazarus, &c. At present we must be content with saying that the volume is in every way equal to its predecessors, and will fully maintain the author's reputation. We hope to give in our next number a general review of the whole work, more especially as it is now issued not only in separate volumes but as a Life of Christ. We are sorry that it has been impossible for us to have a longer notice ready for the present number.

Reconciled, or, The Story of Hawthorn Hall. By EDWIN HODDER. Author of "The Junior Clerk," "Story of Jesus in Verse," &c. London: Hodder and Stoughton, 27, Paternoster-row. 1869.

THE object of this book is to show what earnest trust in God, manifested by a child, may accomplish. The incident it relates is in some parts very touching; and the thoughts suggested by the narrative are often beautifully and tenderly expressed. We have found it difficult, however, to determine for whom the book is intended. From the inscription it seems written for children; and yet much of it is beyond their reach, and some portions are confessedly addressed to adults. Sentiments expressed by Frank, a lad of twelve years old, are often beyond his years. Mr. Wentworth, sen., who owed his conversion to a conversation with Frank, told him one day that he was a philosopher, a theologian, and a logician; and in the truth of this statement is to be found the fault of the book. This renders it, in many parts, unsuitable for children, while the design with which the author starts—that of writing a book for the young—is frequently recalled by him, so as to make the book equally unsuitable for adults. But, passing by these faults, the earnest and Christian tone of the volume cannot fail to be admired.

Adrift in a Boat. By WILLIAM H. G. KINGSTON. Author of "Washed Ashore," "Peter the Whaler," "True Blue," &c. London: Hodder and Stoughton, 27, Paternoster-row. 1869.

THIS is a book which any boy will find quite to his heart's desire. The tale of Harry and David's adventures is well told, and the interest is sustained throughout. There are too many singular coincidences which frequently suggest the improbability that the narrative is a true one; a thing to be avoided where we wish to assimilate fiction to fact. The tale, too, is rather of the Robinson Crusoe order, and is

calculated to stimulate the love for strange adventure. On the the other hand, we greatly admire the ease and good taste with which the author gives expression to religious feeling. This is never tedious, it is very natural and earnest, and so far the influence of this book on the minds of boys must, we think, be good. In a very pleasing way it illustrates the manliness, generosity, and trust in God evinced by two lads when in circumstances of great peril.

The Pictorial Missionary News. 1869.

London: Partridge & Co., 9, Paternoster-row.

THIS periodical, containing anecdotes, histories, biographies, and intelligence from all parts of the world, is published

monthly at the price of twopence. The volume for the year is now ready, and the variety of its contents, together with the spirited illustrations that accompany them, will render it a most acceptable Christmas visitor in Christian families.

Stories and Pictures from Church History. By the author of "Christian Manliness," &c. London: The Religious Tract Society, 56, Paternoster-row.

A VALUABLE introduction to ecclesiastical history for the young. The prominent facts in the first fourteen centuries of the Christian era are expounded in a manner which cannot fail to charm the youthful reader.

Intelligence.

MISCELLANEOUS.

SWAVESY.—October 19th, a new Baptist chapel was opened in Swavesey, for the church and congregation of which Mr. Wm. Leach is pastor. In the morning and evening, sermons were preached by Mr. J. Bloomfield, of Bradford; and in the afternoon by Mr. J. Hazleton, of London. The congregations during the day were excellent; the building was crowded in the evening, and numbers were unable to gain admission. The new chapel is a substantial structure, of chaste design and ample accommodation. It is constructed of stock bricks, with stone coping, and string courses. The builders' contract was for £847, but the total cost, including palisading, architect's commission, &c., will be about £1000. The foundation-stone was laid on the 24th of March, this year, and the building has been completed without hindrance or accident. The proceeds of the meetings amounted to £60, leaving £100 to be subscribed to free the building from debt. Considerable expense was saved by a number of the friends of the movement carting the materials gratuitously, while most of the money has been subscribed by

the people of Swavesey. The committee have been greatly encouraged by the practical sympathy of Christian friends in the neighbourhood.

THE PROPOSED MEMORIAL OF ROBERT HALL, AT LEICESTER.—We are glad to find that the Leicester friends are energetically pursuing the design to erect a monument in memory of Robert Hall. This is a project which has met with much approbation from Christians of all denominations; but it has peculiar claims upon our own body. If any motive were required beyond that which is put forth in the appeal of the Local Committee, we should say that the generous entertainment recently given to our Denomination by the Leicester churches, renders it incumbent upon all who can do so to further their intention to honour the memory of their illustrious townsman.

PARK ROAD, ESHER.—A meeting was held on October 22nd, to commemorate the first anniversary of the opening of the chapel. The chair was taken by J. Burgess, Esq., of London. Prayer having been offered by the Rev. W. P. Balfern, and the chairman having spoken, a report was read

by the pastor, the Rev. J. E. Perrin. The strenuous efforts of the congregation to reduce the debt on the chapel formed its special feature. It appears that nearly £300 have been raised since the morning of the opening day. Thus far, by the interposition of Providence and the generous aid of friends, all liabilities have been met. It is astonishing that a small and by no means wealthy congregation, should have been able to discharge such great obligations. To God alone be the glory. A Sunday-school, loan tract society, penny bank, working meetings, and cottage services have been instituted. Twenty-one have been added to the church since October last year, and the congregation has increased twofold. Addresses were delivered by the Revs. W. P. Balforn, A. Popley, J. Phillips, and H. Burgess, Esq.

BANBURY.—On Tuesday, Nov. 16th, the public recognition of the Rev. Lawrence G. Carter as pastor of the church here took place. The services were introduced with reading and prayer by the Rev. J. W. Parker, Independent Minister, of Banbury; the introductory discourse on the

principles of Congregationalism was delivered by the Rev. T. Bentley, of Chip-ping Norton; the recognition prayer was offered by the Rev. Charles Vince, of Birmingham; and a charge to the minister was delivered by the Rev. Charles Williams, of Southampton. Tea was provided in the interval of service in the school-room; and in the evening the Rev. Charles Vince (after referring to the high estimate he had formed of Mr. Carter's character and ministry during his residence in Birmingham) preached to the church and congregation; the Rev. C. Williams closed the services with prayer. Several other ministers of different denominations were present; the attendance was good, and an excellent spirit pervaded the meetings.

LIBERATION SOCIETY.—It will be observed from our advertisement pages that the Liberation Society proposes to add considerably to their stock of publications. In addition to other works, they offer prizes for an Historical and Biographical Book for the Young, for Pamphlets on the Establishments in Scotland and Wales, and for popular Tracts.

Correspondence.

THE BAPTISM OF JOHN.

TO THE EDITOR OF THE BAPTIST MAGAZINE.

WERE they of Acts xix. *re-baptised*? One humble being ventures to say *no*. The supposition that they were, seems to be the offspring of modern rather than of ancient criticism.

Edward Leigh, Esq., in his "System of Divinity," date 1654, page 674, says:—"The error of re-baptising arose upon a corrupt understanding and interpretation of that place (Acts xix. 5). They are not the words of *Luke* the writer, but of *Paul* the speaker, continuing his speech of John's disciples and hearers, and are

not to be understood of the twelve disciples. Some prove from that place that John's baptism and Christ's do differ; but few urge it for reiterating of baptism. '*Baptisma est irriterabile sacramentum*' (Galatinus). The anti-pædo-Baptists themselves will rather deny *our* ("Established Church") baptism to be a sacrament than grant the necessity of re-baptising." This witness is true. Let us Baptists keep our character after the good example of our early British ancestors.

C. M. Du Veil, D.D., a learned con-

verted Jew (see his volume on Acts, *Hanserd Knollys Society*, edited by Dr. Cox) says, on Acts xix. 5: "When they heard the Greek hath it, 'But they who heard,' that is, they who believed the doctrine John preached, 'they were baptised in the name of the Lord Jesus.' That is, then, John, initiating by baptism, did dedicate unto Christ. Among others, famous *Drucius* observed that this verse is taken as if they were Luke's words—which they are not. 'The apostle Paul,' saith he, 'speaks of John's baptism—which he proves to be the same with Christ's baptism, partly by his doings, partly by his sayings—as being one that preached Christ to come, and baptised such as believed on Him;' and this is it which he saith: 'They were baptised in the name of the Lord Jesus,' such as, to wit, while John preached, embraced the faith of Christ, of which number those (12) disciples were; but because those believers had not as yet received the gift of the Holy Ghost, therefore the apostle asks them by whose baptism* they were initiated; and when he knew the matter, laid his hands upon them, and immediately the Spirit coming down upon them, they began to speak with tongues, and to prophesy, even as Luke mentions in the context of this history." (See 6th verse.) *And when Paul laid his hands upon them,*" Du Veil proceeds, speaking of Paul, "as both approving the doctrine preached by John, which they receive by faith, and also the baptism conferred upon them, upon their confessing that doctrine." Now it does appear to most, if not all, unprejudiced readers of the New Testament, notwithstanding all the sophistical arguing about legal and ceremonial washings, &c., that the *one baptism* ordered by *one Lord* of the New Testament was introduced by His pioneer John, who prepared His way.

The Law and the prophets were until John. The Word of the Lord came to John. He sent him to baptise.

* Implying three periods: 1. John's; 2. Christ's, by His disciples, while he lived; and 3. Baptism by His apostles, or others, after His resurrection.

The old Jordan, long before divided by the ark of the covenant, and by the mantle of Elijah, was made remarkable for God's work and glory once more; and to begin a new dispensation (Mark i.). "Crowds went out to see." John bade them *repent*, and said "they should believe on him which should come after him," the Lamb of God. Thus he taught first, and baptised in Jordan all that there confessed their sins. "The Scribes and Pharisees rejected the counsel of God," this new revelation, not being baptised of him. They cavilled at his doctrine and baptism, as many do now against the simplest truths. Anon the news was brought to John that Jesus whom he had baptised, baptised also. Would any suppose, from the message thus brought, that any difference existed between the two administrations as to form, or meaning and use? Yes, Jesus out of the same region (and his own tribe), *Judea, made and baptised more disciples than John*. How this is often slurred over! Yet Jesus baptised not Himself, but His disciples, by His order and under His eye. (John iii. iv.) The first two of His disciples had been baptised by John. (John i. 37—39.)

In Acts xviii. 24, we read of a certain Jew named Apollos, an eloquent man, mighty in the Scriptures. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the way of the Lord, *knowing only the baptism of John*." Was Apollos re-baptised, being in the same dilemma as the twelve next immediately recorded? I trow not.

Then is it not strange, if the twelve were re-baptised, on being asked about the Holy Ghost—the Pentecostal gift—and avowing their ignorance of *that baptism* in spirit and fire when the apostles were enveloped by the same *filling the house* they were in; is it not very incongruous, even, that after all the explanation, these twelve should be again baptised *in water*, and only "in the name of Jesus"? Should they not have been now baptised in the name of Father, Son, and Holy Ghost?

the *very* fact inquired after. John's baptism, indeed, had been patronised, so to speak, by the sacred-divine Three-one; the Son obeyed, "to fulfil all righteousness;" the Spirit descended as a dove on him; the Father's voice was heard, "This is my beloved Son, in whom I am well pleased." So that, as Dr. Jenkins says, "THE SEAL OF THE TRIUNE GOD IS ON THE BASIS" of the *one* New Testament baptism.

To sever *this* from other records of baptism in the New Testament is like "loosening the rudder-band" or "*breaking* the wheel at the cistern."

As to the physical mode of baptism, it being emphatically IMMERSION, or *burial* of the body, as all Greek scholars allow, there could be no essential difference in the minds of the proper subjects or in the formula of words, if any such were strictly adhered to. "Repentance towards God" with confession of sins, and faith in the Messiah, were required; and then, by baptism, an avowal of allegiance to His authority in the—soon to be developed and consolidated—gospel kingdom, but consisting, as now, of many churches scattered abroad. If John's baptism needed reiteration in one instance it needed it in all. Christ's also, for His "more disciples" needed it. The twelve apostles should have been re-baptised, and some hundreds, yea, thousands, besides. If the baptism administered under John and Christ's ministry was not essentially the same Gospel ordinance as that ordered in our Lord's commission (Matt. xxviii. and Mark xvi.), because of *not being after His death and resurrection*, then the Lord's *supper*—first *observed before His passion*—must also be *proscribed* as precursor and Mosaic rather, and not a law of the gospel kingdom! We

should look carefully at the legitimate consequences of our theories, or modes of interpreting the sacred records. Therefore, if there be a little crowding of ideas in the record, and some obscurity in the utterances of Paul in the 4th and 5th verses, we should admire them the more. It may be allowed to say, it is Pauline-like, "hard to be understood" in style or idiom, which Greek grammarians may not gauge with certainty by their strict syntax of a language now all but dead, it is said, as then spoken, except in the most ancient records. The *analogy* of the New Testament, as a whole, as independent in its precepts, should rule our judgment. It is clear that Luke records no act performed then on the twelve, until, in the 6th verse, "*Paul laid his hands on them,*" &c.

Let us adhere closely to the "one Lord, one faith, and one baptism" of the *whole* of the New Testament, and never allow the *glorious example of our Lord's baptism in Jordan*, any more than His *supper*, to be *barricaded* against, and *shut out* by ingenious inuendos subservient to Rome and all her tributaries of *infant sprinkling*. *Faith first* is our motto; and our *vocation* as a despised *sect* is to maintain and require *personal, intelligent, and avowed conversion to precede baptism*, as a *thousand to one*, and let baptism be that *one to follow*, or the *Baptist denomination ought not to exist*. "*Y gwyr yn erbyn y byd.*" The truth against the world.

Arnsby.

SHEM EVANS.

P. S.—I have not formally replied to Mr. P. D.'s questions, but in my way have suggested what he will, I hope, accept as an answer.

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THE MISSIONARY HERALD.

THE SECRETARIES' MEETING.

IT may not be known to our readers in general that the secretaries, and occasionally the treasurers, of the various missionary societies whose offices are in London, meet once a month, during the autumn and winter, for friendly intercourse, and the discussion of topics bearing directly on Mission work. These meetings are held at the different Mission-houses in rotation. The last was held at that of the London Mission, and was the first of the present series. The Chairman, Dr. Mullens, called the attention of those present to the interesting fact that the meeting might be termed the Jubilee, as fifty years had passed since the association was first instituted, and it had continued in unbroken harmony ever since.

In looking at the minutes, we find that the first meeting was held on Friday evening, October 29, 1819, at the house of the Baptist Missionary Society, then, we believe, in Wood-street, Cheapside; and there were present Revs. Josiah Pratt, Edward Bickersteth, and Mr. Coates, of the Church; Rev. George Burder, and Mr. Hodson, of the London; Rev. Jabez Bunting, of the Wesleyan; and Revs. Wm. Ward and John Dyer, of the Baptist Missionary Societies. Rules were adopted for the future regulation of their proceedings, and the first subject of discussion was an enquiry, "*What will be most profitable to suggest to missionaries on entering upon their work?*" and they selected as the subject for consideration at their second meeting the question, "*What hints can be suggested as most likely to contribute to the preservation of cordial regard among the various societies engaged in Missions?*" A list of subjects was prepared embodying the suggestions of the members, and they were taken up at the subsequent meetings in succession. From that list early prepared we select the following:—Qualifications of missionaries, and the best means of ascertaining their existence; what degree of influence is it consistent with Christianity to allow to the observance of caste; what rules can be suggested in regard to polygamy in cases of persons converted to Christianity; what regulations in regard to the observance of the Sabbath; under what regulations ought the

return of missionaries to be sanctioned; what is the discretion which may be exercised by a missionary society in the publication of its intelligence; the nature and extent of that subordination which may be regarded as justly due from the missionaries to the societies with which they are connected, and by what regulations may this subordination be best secured; what are the principal objects proposed by public missionary meetings, and what are the best means of attaining those objects; promotion of economy in the home expenditure of the societies; suggestions respecting the nature and amount of the equipments for missionaries proceeding respectively to the East and West Indies, West and South Africa, and the South Sea Islands;—which last subject was most thoroughly gone into, and occupied the time of the brethren for several successive meetings. Very early in their proceedings we find the general regulation: “*During tea the members converse on matters of business.*” From this selection of the topics chosen by the associated secretaries, it will be seen how thoroughly practical their proceedings were, and how very early in their deliberations subjects of great importance were discussed, many of which are under discussion even now.

In addition to the names already mentioned, the following appear in the meetings shortly after 1819:—John Arundell, Richard Watson, Geo. Marsden, Jos. Taylor, Wm. Burls, David Langton, C. L. Latrobe, John Saffery, Jas. Coultart, W. Ellis, H. Townley, E. Hoole, Eustace Carey, J. Beecham, W. Jowett, L. Alder, and A. Tidman. This brings the history down to 1842, when for the first time the name of Joseph Angus appears.

It is striking to notice the gradual omission of the names which appear in the list of those present at the early meetings, from those held some years after; and equally striking to observe how our divine Master raises up men fitted for the posts left vacant whenever He calls His servants to their final rest. Of all those present at these early gatherings Dr. Hoole is the only one living. He attended, we believe, the first or second meeting just prior to his going forth as a *missionary*; and we find his name as one of the secretaries in March, 1842.

The Church Mission seem to have had their offices, from the very first, in Salisbury-square. The Wesleyan Mission began in Hatton-garden. We find the London Mission first in Old Jewry, then in Austinfriars. Our own Society met in 1820, in Wood-street; in 1821 in Wardrobe-place, Doctors' Commons, and in 1823 in Fen-court.

It very seldom occurred, when the number of societies was much smaller than now, and consequently the officers fewer, that a meeting had to be postponed. But occasionally such an entry is seen as the following: “No meeting to-night, for no one attended but myself. J. Arundell.” This never happens now, for the number of societies is too large, and their officers too numerous, for *all* to be kept away at the same time.

The first addition made to the meeting of secretaries of the four societies already named, was that of "the Jewish Missionary Society," in 1826. Since then the secretaries of the following societies have joined from time to time: the Colonial, Christian Vernacular, Tract Society, Moravian, Home for Heathen Strangers, British Jews, and Bible Society. Although they have never felt that it was within their province to pass resolutions, or take any steps as a united body which would in any way compromise the societies with which they are connected, but have always maintained the character of these meetings as purely *fraternal*; yet it cannot be doubted that great advantages have been enjoyed in promoting mutual interest in the proceedings of the societies, preventing unnecessary interference with each other in their several spheres of labour, enlarging acquaintance with the condition and requirements of Missions throughout the world, and maintaining the spirit of *oneness* in their work. Without disturbance of their concord, amidst the freest discussion of topics selected for discussion, without compromise of principle, yet with a courteous regard to the views and feelings of each other, these meetings have continued for half a century. And, as far as we can judge, after twenty-one years experience, they are as interesting and attractive as they ever were. It is felt by each and by all, a matter for regret if pressing engagements compel absence. We are sincerely sorry that no regular record has been kept of the *conclusions* to which the brethren have arrived at their sittings in regard to the subjects discussed. Had such a record been kept, it would have been of great interest and value. Probably, for the future, this defect may be remedied. In looking over the names of committee and officers of our Society at the time when these meetings began, we observe that not one of them now remains, except our venerable friend Dr. Hoby, who was then in the prime of youthful manhood, but who yet survives to render effective service; and by his ardour, animation, and courage, rebukes, though unconsciously, those of us who sometimes flag in our exertions, or permit our faith and hope to waver.

It was natural, at this meeting, that the brethren present should review the progress of Missions, and notice some of the results which have accrued; for it was only about the year 1819-20 that any of the societies could be said to be in full work. Since then slavery has been abolished throughout the British empire, and lately in the United States; and ere long it must be throughout the world. In India the Suttee fires have been quenched, infanticide put down, and human sacrifices, which were known to be offered at Calicut as recently as 1839, suppressed. The connection of the Government with idolatry, then growing into a general practice, has been terminated. At that time contributions for missionary purposes did not amount to £150,000 per annum; they reach now a million certainly. A native ministry has sprung up

in all parts of the mission-field, and numerous native churches have become independent and self-supporting, some of whom are sending out from among themselves faithful preachers of the Gospel. If all European agency were withdrawn, light and power would remain. But the great use of an European agency is to do a work which these infant communities cannot so well do. Problems can be solved for them at once, which, if they were left to themselves, they could not solve for a generation to come.

Nor could the brethren forget the vast work of translation. Scarcely any written language exists in which the Scriptures, in whole or part, have not been translated, while a very large number of barbarous tongues have been reduced to a written form, the means of education supplied, and the Word of God given to the people. A Christian church, however devoted and well instructed, may die out. But once the Bible has been translated into a language, we have a guarantee that the truths it proclaims will continue to live.

In almost every part of the mission-field numerous converts have gladdened the hearts of the messengers of the Cross. In very many, martyrs have, without fear, borne the most terrible and protracted persecutions, and braved death in the most cruel and appalling forms that malignant ingenuity could devise. Examples of self-denial, devotedness, courage, heroism, and zeal, never surpassed in the history of the Church, have been supplied; while men of the highest intellect, of vast erudition, who have left their mark on all time to come, have been raised up through the instrumentality of these societies. The most formidable obstacles have been already swept away. Forms of religious superstition, hoary with time, enriched by almost untold wealth, and supported by the fiercest despotic power, have been successfully assailed. The most attached and devoted adherents of these systems admit that they have been pierced to their very vitals, and that they cannot survive the shock they have received. With all our disappointments, mistakes, and shortcomings, it was felt that grand triumphs had been achieved; and that while all boasting was excluded, and the honour was due to God alone, yet that He had done great things for us whereof we were glad.

A century ago Mr. Wesley stood up in his conference, and asked who would go forth and help the brethren in America. Boardman and Silmore responded to the call, and seventy pounds were subscribed to meet the expense of sending them. Now one-sixth of the population of the United States was in connection with the Wesleyan Church. In 1819 the income of the Wesleyan Mission was £20,000; now it is £146,000. Then they had 100 missionaries; now 999. Then there were in fellowship 25,000; now there are 150,000. This statement includes home as well as foreign mission work. And though all other societies had not grown at this rapid rate, yet their progress also was in some fair proportion. All attempts to raise the more degraded races of mankind by processes of mere

civilisation had failed: but where Christianity was associated with such efforts, they had never failed, but produced instant good fruits; and where no such efforts were put forth, Christianity did its own work, and brought civilisation too!

One of those present stated that he had travelled to almost all parts of the world, and had never been in a ship but that he found either soldiers or sailors anxious to meet for worship, and to converse on religious subjects. And by another we were reminded of the influence of Christianity on our fellow countrymen in India. When he first went to Bombay there were no signs of keeping the Lord's-day. The public works were carried on as if there were no such a day at all. The officers, truly, went to Church once; but after service their horses were brought to the door by their servants; and throwing their belts and swords to them, they mounted, and taking a spear, they commenced the notorious Bobbery Hunt—hunting and killing all the dogs they could reach! When our friend was last at Bombay no city could be quieter, and in none of equal size in her Majesty's dominions was the Lord's-day better observed. Some of this great change has, doubtless, been effected by the enactments of fitting laws. But missionary effort had called into existence a public sentiment and opinion, without which such laws would have been of no avail.

In 1819 the Society had stations in India at Calcutta, Serampore, Cutwa, Dinagepore, Patna, Gya, Monghir, Benares, Cawnpore, Allahabad, Surat, and Midnapore, with some smaller places connected therewith. Also in Ceylon, Batavia and Sumatra. Jamaica was but just then taken in hand, and two missionaries were located at Kingston and Spanish Town. The income was scarcely £10,000.

In all these places, except Sumatra and Java, we still hold our ground, and have added Jessore, Barisaul, Dacca, and Delhi. The Ceylon Mission has been considerably extended. The West Indies now include Trinidad, Hayti, and the Bahamas, Jamaica having so far advanced as to become *independent*, while we have taken a small share in the work in China, touched upon Brittany, and, last of all, Norway.

The income in 1819, including a balance in hand of £4,664 from the year before, was £14,403, with twenty-six missionaries. In 1850—7 the average income was over £22,000, with forty-five missionaries. This had arisen in 1858-65 to £30,000, with fifty-eight missionaries. Last year the income was £30,556, with fifty-eight missionaries, assisted by two hundred and twelve native preachers, with two hundred and ninety-five stations and sub-stations, and a membership of six thousand six hundred and thirty-seven persons; and upwards of six thousand seven hundred scholars in the various schools. It must be again observed that these statistics are exclusive of Jamaica, where there are thirty-three pastors—native and European—eighty stations,

nearly eighteen thousand members in communion, and upwards of eight thousand six hundred scholars.

Nor ought the effect of Missions, on what one of our friends described as *Home Christianity*, to be forgotten. There never was so much real union among the different sections of the Church of Christ as now. The number of organisations which have sprung up to benefit the poor, the wretched, and the outcast portion of our population, is amazing. At least two-thirds of the meetings held in Exeter Hall last spring and summer were on behalf of *home* societies. The character of the ministry has undergone a marked change. Sympathy is more broad, Christian life more inculcated; and while there is not less attachment to the dogmas of Christianity, there is a more fervid inculcation of divine precept; and exhortations to a devout imitation of Christ, and faith in him as a personal, an ever-present, living Saviour, are more constant and earnest. While there is much to humble us all, much to enforce faithful self-examination, there is, thank God, also very much to animate and encourage all Christ's disciples to untiring activity, and unflinching faith and hope, in their great enterprise of winning the world for Him.

MISSIONARY IDEALS.—THE INDIAN CHURCH OF THE FUTURE.

(From the *Friend of India*.)

THOSE who are accustomed to watch all forms of progress in India are aware that for some time two tendencies have been working towards the same end in the missionary societies at home and in the native church of India. The societies desire to see the immediate fruit of their agency and their expenditure, in the establishment of an indigenous church able to support itself, and so to set their agents free for new fields. And the more highly educated among native Christians, having no sympathy with the sectarian differences of the Western churches, resenting the supervision of societies in England, and desirous that their own church should expand naturally, according to the law of its being, are discussing the organisation of the united native church of the future. Both the foreign missionary and the native Christian desire the same end, but they approach it from such opposite points, they would attain it by such different means, and they are at such variance as to the time when the church of India may shake off control, that we anticipate very serious difficulties if this question be not wisely treated, and in time, on both sides. It is simply the political question over again, but in a higher region. The educated native of the three Presidency towns demands admission to the highest executive offices. The Christian native urges that the time has come for the establishment of an independent and united Indian church. There is this difference between these two forms of the same natural craving after some kind of nationalism, that, although the cry for high executive office may be premature, the native church of India may yet be quite able to begin to manage its own ecclesiastical affairs.

Looked at from the English societies' point of view, the facts are these. Half a million sterling is annually spent on a quarter of a million of Protestant native Christians, and on educational agencies which are sapping the foundations of

idolatry, so as to hasten, in the opinion of the most reasonable observers, the ultimate downfall of Hindooism. Missionary committees in England look chiefly to the former—that is, to actual additions to the native church from whatever quarter. They fail to comprehend, or put from them as beyond the sympathies of the half-educated mass of English Christians, the pioneer work of undermining an idolatrous state of society, as Christianity undermined that of the Empire in the first three centuries in much more favourable circumstances. These committees, acted on by the average mass of their subscribers whom they do not inform, practically treat as secular that portion of their agents' work which is by far the most important and severe, so far as Hindooism and the future are concerned; and prefer such large additions to the native church as have been won from the simple aboriginal races of Southern and Central India. It follows that churches composed of those who toil for their daily and often scanty meal cannot rise into independence—will not be ready for self-development for centuries. Even in Southern India, where we see this system on the largest and most successful scale, where there are so many native clergymen, and Christianity is a century old, its type seems to be so low that caste is tolerated; a large number of foreign missionaries is still absolutely necessary, and it will be long till the people can support their native pastors. If the home committees are to encourage this work to the exclusion or weakening of educational evangelising, they must postpone, practically for ever, their hope of seeing an independent native church.

Looked at from the point of view of the educated members of the native church, the prospect of independence and self-development is more hopeful. It is true that even in the churches created by educational agencies, chiefly in Northern India, the number of self-supporting Christian communities is small. But this can be directly traced to the want of unity and some measure of independence. The many Bengalee Christians especially, sent forth from the Calcutta missionary colleges, are scattered over Northern India in positions of trust and considerable emolument. Organisation would soon change the aspect of the native church there. If, instead of each clinging to the sect of the missionary through whom he was brought into the Church, and so being isolated from his fellows of other sects, all native Christians, wherever situated, were to unite in one or two churches at the most, the home societies would in time see their desire after a national church in India gratified, and find themselves gradually relieved of the burden of which they now complain, so as to push on their agents to new fields. Within the last five months, two native Christians have made proposals in this direction which demand discussion. One, a highly respected deputy magistrate, read a paper before the *Bengal Christian Association*, in April last, on "The necessity of a united native Christian church and its constitution." We know not of what sect he is, but he sketched out from the Epistles a constitution for a native church, in which all non-episcopalians could be comprised, if the Baptist controversy be treated, as it ought to be, as a dispute about non-essentials. He objects to "diocesan" bishops, and would have a bishop and deacons elected by every congregation, and all meeting in one general council or court. The second proposal was made by a native minister of the Church of England to a clerical meeting at Madras, in January last. Declaring that the native church is now unsectarian in spirit and practice, and is in a plastic state, this writer, "a high churchman," makes these proposals, and calls on the European missionaries to take the initiative:—

"The Indian church need not necessarily be connected with the state; churches and cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer Book, about which even certain members and ministers of the Church of England have conscientious scruples, may be omitted; native ministers may be permitted to exchange pulpits under certain conditions; and the native episcopal church may be left free to form a body of canons suited to the circumstances of the country."

The time has certainly come for missionaries of all Protestant sects to consider

whether the quarter of a million of Christians ought not to be organised in one, or at the most two, churches such as these native writers propose, free from all purely Western and historical controversies, and starting on their own course of self-development from the same point as the Ante-Nicene Church. The revolution need not be sudden—must indeed be very gradual—but it would issue in four things. The new church would at once do far more than at present for its self-support, and ultimately would relieve the societies altogether. In proportion as this was done the societies would go to new districts. As the new church increased it would become a directly missionary agency also; and the heathen would be convinced that Christianity recognises neither caste nor sect, colour nor condition, but has only one test of citizenship. There are grander ecclesiastical questions in the future, evidently, than the disestablishment and disendowment of the state churches of the West.

A VALUABLE TESTIMONY.

MR. W. W. HUNTER, of the Bengal Civil Service, author of the interesting work "Annals of Rural Bengal," has recently published a "Comparative Dictionary of the Non-Aryan Languages of India and High Asia," *i.e.*, of the languages spoken by the large number of aboriginal tribes inhabiting the hilly districts in all parts of India. In the introduction he gives a short, interesting account of these tribes, their characteristics, languages, and so forth; pointing out how much they have been neglected by the Europeans in India, and how well worthy they are of the attention both of the Government and of philanthropists. In the course of the introduction he thus refers to the labours of missionaries—most of those to whom he refers happen to be Baptists, either of our own Mission, or of the American or English General Baptist Mission—labouring in Orissa:—

"I cannot mention Mr. Hislop's name without acknowledging the zealous co-operation which I have received throughout from missionaries of all denominations, both in India and at home. It was to these noble and devoted men that I owed my first materials, and from them I learned that missionary enterprise means not only the propagation of the Christian faith, but also the civilisation of whole races, and the winning back of long-lapsed peoples to a new life. No history of the British occupation of India will be complete without the mention of such names as those of Mr. Williamson, of Beerbhoom; Mr. Puxley, of Rajmahal; the two Phillips, father and son, of Orissa; Dr. Batchelor, who worked the first Santali press at Midnapore; and many others whose scholarship is warmed from the holy flame of Christian zeal. Some who started with me in these researches have not been permitted to see their fruits; and in my venerable friend, Mr. Williamson, who died at Beerbhoom in 1867, after nearly fifty years of missionary service, the world lost one of those lives of calm usefulness which seldom find a biographer here, but which are assuredly written above."

MISSIONARY MEETING IN CALCUTTA.

BY REV. DR. NORMAN MACLEOD.

(From "Good Words" for November.)

WE had in Calcutta, as in Madras, what was called a Pan-missionary meeting, at which Bishop Milman presided. With true catholic feeling, he offered to do so himself. The meeting was a very crowded one; and all classes, native and

European, were represented, from the Viceroy downwards. It was a fine sight, and made one wonder why it could not be seen at home, and thus help at least to strengthen and express that unity of spirit, and that love to God and man, which Christ himself prayed for, as being the grand evidence for the fact of facts that God had sent Him. One object of this meeting, as of the one at Madras, was to make known the facts regarding the condition of Christian missions, and to *challenge on the spot* any denial of them. The various branches of the different missions were ably represented. Mr. Lewis spoke for the Baptists, and told us how they had laboured in India for seventy-five years; how their brethren, Carey, Marshman, and Ward, had so long found protection under the Danish flag at Serampore, near Calcutta, until 1812; and Swartz and his fellow-labourers under the same flag at Tranquebar. He told us what these noble men of our then forlorn hope had accomplished, and how their church had now thirty European missionaries in India, labouring in nearly twenty chief States of Bengal alone; how they had given to Bengal the only translation of the Bible it possessed, of which they themselves had published eight editions, with twenty-six editions of the New Testament in the same language. He contrasted the low condition of society, both native and European, at the time when their missions began with what it is now, as evidence of what all the various churches had done; and although statistics never could express the success of missions, still they could, in connection with their church alone, think of 2,200 members, representing a nominal Christian community of 7,000, with colleges having 600 pupils, and vernacular schools with 2,000 children.

Dr. Murray Mitchell gave an account of the Free Church Mission Schools, referring to Dr. Duff's noble efforts. Dr. Duff was a link between the labours of Carey—who visited his school—and the present day. On that occasion, Dr. Carey said, "What hath God wrought! When I began my missionary labours I could not have got one of these youths to wait upon my teaching if I had bribed him with all Bengal!"

The Rev. Mr. Payne reported for the London Missionary Society. He said that, besides six central stations in North India, they had in the Calcutta district seven Christian churches, five of which were native, with 1,193 boys and 185 girls under Christian instruction in Anglo-vernacular schools. Educated natives had been ordained as ministers, and three had been appointed as evangelists since 1860.

The Rev. Mr. Stewart reported at considerable length for the Church Missionary and Propagation Societies, which had, he said, 16,000 converts and children of converts within the Calcutta diocese. These were but the germ of a future church. A few months before this he had urged a convert of great intellectual attainment, who occupied a government situation, to become ordained, but he said:—"No, the time has not yet come for me to give up my present position of influence, but when I see my way clear to be a missionary to my countrymen, and to seek ordination from the bishop, I will go forth as a native evangelist supported by the native church!" He told Mr. Stewart that he had spoken to some of his Christian brethren on the subject. His plan had met with hearty sympathy, and he had no doubt that what was lacking they would supply.

The Rev. Professor Banargea—a native Episcopal clergyman of excellent talent—spoke gratefully of Dr. Duff, by means of whose lectures he had, as a Hindoo, been brought at first to the knowledge of the truth.

Dr. Watson and I spoke, but it is unnecessary here to reprint our speeches. I will only say that we felt profoundly grateful for the Christian reception given us, and the cheering words addressed to us.

PROSPECTS IN JAMAICA.

THE letters which we receive from this island continue to speak in very encouraging terms of the growing prosperity of the people, both in religious and temporal concerns. Thus, our venerable brother, the Rev. W. Dendy, after referring with gratitude to the grant of the Committee towards the support of the Morant Bay Mission, writes under date of July 5th:—

“I hope, commercially and spiritually, things are better with us. We have had, and are having, good help in the demand for logwood. It will soon be exhausted; but while it lasts it causes a large amount to be circulated in the labour market. An official account states that for the quarter ending 31st March, 1869, 22,302 tons had been exported, value £66,906.

“In spiritual things there are indications for good, although monetary matters do not come up to what they ought. Our congregations at Salter Hill and Malden have gradually increased. On the 18th June I baptised thirty-five in connection with the Salter Hill Church. A large number of persons were present at the river side, and subsequently in the chapel. The lower part was completely filled, although it was on a Friday. Of the number baptised 12 were men, 23 women; 30 can read, 13 can write; 23 have been in day-schools, 32 at the present time are connected with the Sunday-school. Their average age is 22½ years. The average time they have been in my monthly Friday Bible class is three years. I make these detailed remarks as a pleasing contrast to the state of things in the early part of my missionary career.

“On Saturday, the 3rd inst., I baptised eighteen persons at Malden. Before baptism, at day-break, a large congregation met in the chapel for a service. Our baptismal scene would have made a beautiful picture. The little stream—apparently widened by nature for a baptistry,—the spectators densely packed on both sides, with the graceful bamboos overhanging the stream. Of these 18, 6 were men, 12 women; 16 can read, 10 can write; 12 have been in day-schools, 12 are connected with the Sunday-school, and their average age is 22½ years.”

The Rev. W. Teall, writing a month earlier, says:—

“I was glad to see in the June *Herald* extracts from letters of Brethren Henderson and Hewett, breathing a spirit of hopefulness respecting the prospects of the island. There can be no doubt but the island is rising from the wretched state into which mismanagement and jobbery had brought it. At Morant Bay yesterday there were two barques, a war steamer, and some smaller craft—a rare sight; whilst at Port Morant there are nine vessels loading. The logwood-god is at present in the ascendant, and it is painful to see what sacrifices are being made to the red deity.”

Our native brother, the Rev. J. Maxwell, of Clarksonville, gives the following interesting account of the district in which he labours:—

“I am glad to be able to say that there are signs of progress in connection with my work in these parts. Our congregations are good, and our inquirers and penitents' classes are encouragingly attended, and are gradually increasing; while we have had in three of the churches several additions by restoration and reception. At this place (Clarksonville) I am in some hope in regard to the Fanatics by which we are surrounded and troubled; although the people here are of such a fickle and changeable disposition, that one can't venture to speak with much confidence of any such indications amongst them. A few have joined the church this year; and there are some of them at present in my instruction classes, as inquirers and probationers for membership. Among them is one who was a ringleader of one of their bands—a vociferous and troublesome warner. He and his wife are amongst my most earnest and hopeful inquirers. Our young

cause at Mount Moriah is encouraging. We have begun to lay hold on the people whom, at the commencement, we principally hoped to reach—the large body of people who are settling in the woods between this parish and Manchester and Clarendon. Large immigrations from the lowlands of this parish and from Manchester into this region are constantly taking place; and three large settlements have already been formed. Some of these people return to their homes at the end of the week, but the majority of them remain there on the Lord's day without any worship. This removal has become necessary from the failure of pimento in the lower parts, and the great want of cultivable land for the kind of produce they cultivate. In these parts are some of the most rich and fertile lands in the island, and the people crave to get them. The place of worship at Mount Moriah is the only one near them, and, along with Mount Moriah itself, it has a good prospect, as far as population is concerned.

“It appears as if the Lord is about largely to bless our Mission again. You may have seen our reports for the past year. Almost all of them showed success, or encouraging indications and hopes of success; and all the reports I get now manifest the signs of the Divine hand with blessings in large measure for us. I trust His name will yet again be great amongst us.”

TO TURKS' ISLAND, VIA NEW YORK.

THE following extracts from a letter received from Mr. Pegg, who is on his way to the Bahamas, having accepted the offer of the church to receive and support any one whom the Committee would approve, will be read with interest by our readers, especially those who know him. The Committee have assisted the church by paying for the outfit and passage, and will help them to support Mr. Pegg for the first year. After that period they will, it is fully expected, be able to meet their own requirements. Mr. Pegg goes out on that understanding, and we sympathise with him sincerely for his courage and faith. May he have success to encourage him, and strength to labour in this sphere:—

“I conceive you will have expected a somewhat earlier communication from me than the present, and I certainly should have written at an earlier date, but for my desire to send you some definite intelligence of my future movements; but seeing the impossibility of obtaining any certain information respecting the sailing of vessels for Turks' Island, I have deemed it expedient to send on the present letter without further delay. We had little actually rough weather, but were tossed about considerably by heavy swells meeting us, which were occasioned by the late severe equinoctial gales. Our passengers were not numerous when we left London, but when we put into Havre, on the 27th (on which occasion my wife and I spent some pleasant hours on shore), we swelled our number by taking some French and German emigrants on board, till the whole ship's company, including crew, was about 550. Both Mrs. Pegg and I were sick for ten or eleven days, a slight increase in the roll of the vessel always preceding a new attack, after our first lesson or two. I was very glad when this first part of my journey ended, on the 14th inst., with only a bruised arm, from a fall on deck, to remind me of the little unpleasantnesses of the voyage; having enjoyed fine weather, and an abundant experience of God's abounding love, I feel that in His mercy is room to bury every thought.

“I regretted my illness incapacitated me for visiting the steerage passengers to speak to them the words of life; but when God's hands hold us in check from labour, I suppose it is better to be idle. On the second Sabbath a deputation of the passengers, including the captain and doctor, waited upon me, requesting

me to preach. I did so, as the Lord helped me, and I believe every person in the saloon (including our weather-worn captain, though he was fain to conceal it) were melted to tears. I trust some lasting good may crown the work.

"I found every one on board with whom I came in contact courteous, considerate, and kind. When I was ill so much solicitude was displayed by *everyone* for my comfort, that I could not have been more cared for at my father's house. So uniform was this kindness among crew and passengers, that to name one person specially would be an injury to the others. We all desired a better post for that excellent man Captain Pinkham.

"The first thing I did on arrival was to take your letter of introduction to Mr. Colgate. I found him to be one of the most excellent persons I ever saw; extremely kind, remarkably considerate. He said, until I could get private apartments, it was better to remain at Stevens'. Of course I commenced inquiries at once, and was directed to the place from which I write to you. I at once engaged board and lodging, as the Rev. J. Q. Adams recommended the place, and our aggregate expenses per week will be under £5.

"Mr. Colgate states that it is uncertain when a ship will arrive going direct to Turks' Island, but he deems it better to wait for one, as he has ascertained the cost of passage in steamer for one to Nassau only is 100 dols. in gold; when there remains the further journey to Turks' Island, and the usual charge in a sailing vessel to Turks' Island direct is about 30 dols. Therefore the matter remains in Mr. C.'s hands. He adds he earnestly hopes we may sail in a week or ten days' time.

"I have seen several New York pastors. Mr. Gallaher has invited me to spend an evening or two with him. Dr. Backus has kindly proffered to devote Monday or Tuesday next to showing me round New York. Rev. J. Q. Adams has been most kindly taking me round to some places of general interest."

HOME PROCEEDINGS.

FROM the following list, it will be seen that a large number of meetings have been held during the past month. Of very many we have encouraging accounts. In a few the contributions have not equalled those of the previous years, arising chiefly from the unusual pressure of local claims, and in some from the want of liberality and zeal. We take this opportunity of tending to our brethren who have undertaken deputation work, and to those residing in the various districts, for the assistance they have rendered, our cordial thanks. Nor are those friends overlooked who so generously arrange to receive the deputations, and provide the hospitality necessary for their comfort.

Places.	Deputations.
Halstead, Braintree, Colne, &c. . . .	Rev. F. Trestrail.
Cardiff, Merthyr, Aberdare, &c. . . .	" J. Bigwood.
Watford and Newington	" E. C. Johnson.
Biggleswade	" W. Sampson.
Banbury, Chipping, and Hook Norton, } Cheney, Bloxham, &c. . . . }	" S. Green.
Bourton, Blockley, Naunton, Fairford, } Arlington, and other places in East } Gloucestershire }	" W. A. Hobbs and W. Allen.
Wallingford and neighbourhood	" J. Bigwood.
Brighton, Lewes, Newhaven	" F. Trestrail and S. Oughton.
Isleham and vicinity	" W. A. Hobbs.
Isle of Wight	" W. Heaton.
Cheddar and the district	" W. Morris.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Saker, with Dr. and Mrs. Underhill, embarked at Liverpool on the 4th ult. The weather was so stormy that the pilot did not deem it prudent to pass the Bar, and waited until the next morning, when they again started. In a few days they were in fine weather, and arrived on the 11th at Madeira, all well.

Mr. and Mrs. Parsons sailed on the 26th ult. for Delhi *viâ* Bombay; and Mr. and Mrs. Baschelin and Mr. Richard on the 26th, for Shanghae, the former going to Ningpo, and the latter to Cheefoo, to join Mr. Laughton. May they all have a safe and prosperous voyage. Just as the HERALD was going to press we received a report of a valedictory service held at Bury, to take leave of Mr. and Mrs. Baschelin. We regret that it was too late to be noticed at greater length.

We regret to have to state that Mr. Johnson's health has given way. He was anxious to be at work, and attended two or three meetings, but he could not fulfil his engagements at Ryde, Newport, Niton, and Ventnor. He must have quiet and rest for some time to come.

Our friends will be glad to hear that the new Mission House is progressing rapidly. The roof was put on some time since; and now the internal arrangements will be proceeded with. Judging from present appearances, we think it will be approved by our friends when finished. There will be ample room for the accommodation of all our various societies.

CONTRIBUTIONS

From October 18th to November 18th, 1869.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		BERKS.		KENT.	
Mr. H. Carre Tucker,		Wantage	21 13 0	Lee Sunday School, for	
C.B.	0 10 6			Mrs. Kerry's School ...	5 10 6
DONATIONS.		CORNWALL.		Woolwich, Parsou's Hill	8 0 0
Angus, Miss, Plymouth,		Falmouth	15 0 0	LANCASHIRE.	
for Rev. A. Saker's		DEVONSHIRE.		Liverpool, on account ...	100 0 0
African Translations..	5 0 0	Bovey Tracey	7 15 0	Do. Pembroke Chapel	
Family of late Mr. G.		Devonport—Morice Sqre.	2 13 3	Juvenile Society, for	
Gould, Trap's Hill,		and Pembroke Street	2 2 0	Intally School	10 0 0
Loughton	25 0 0	Tavistock	2 2 0	Do. for Rev. Q. W. Thom-	
Freer, Mr. F. A., for Rev.		DORSET.		son, Cameroons	5 0 0
D. P. Broadway, Delhi	4 0 0	Bourton	2 2 0	Do. Richmond Chapel	
Small, Rev. G., for Rev.		DURHAM.		Juvenile Society for Do.	5 0 0
H. Heintz, Benares ...	11 5 0	Jarrow	2 19 9	Do. Myrtle Street Juv.	
LEGACIES.		West Hartlepool	8 10 10	Society for Do.	2 10 0
Corke, the late Mrs.		Do. for T.	0 10 6	Do. do. for Rev. J. Smith,	
Maria, of Longford,		ESSEX.		Delhi	12 10 0
Sevenoaks, by Mr. Ed.		Braintree	100 0 0	Do. do. for Calabar Insti-	
Palmer	333 12 0	GLOUCESTERSHIRE.		tution	7 0 0
Little, the late Miss, of		Uley	2 12 6	Do. do. for School, Ba-	
Llanfairfechan, by Mr.		HANTS.		namas	7 10 0
Mr. W. P. Lockbart...	63 15 3	Hampshire, on account,		Do. do. for School, Sav.	
LONDON AND MIDDLESEX.		by Rev. J. B. Burt ...	20 0 0	la Mar, Jamaica	5 0 0
Arthur Street, Gray's		Brockenhurst	2 10 0	Do. do. for Makaurita	
Inn Road, Sunday Sch.,		Winchester, City Road		School, Ceylon	5 0 0
per Y. M. M. A.	1 0 5	Chapel	5 0 0	Manchester, on account,	
Camden Road	9 19 0	HERTS.		by Mr. W. Bickham,	
Romney Street Sunday		St. Albans, for support of		treasurer	100 0 0
School	2 12 7	B. B. Lawton, under		Ramsbottom	1 0 0
Walworth Road Sunday		Rev. R. Smith	5 0 0	Rochdale, West Street..	294 4 4
School, for <i>Gahalaya</i>		HUNTINGDONSHIRE.		Do. Drake Street	6 12 3
School, Ceylon, per		Huntingdonshire, on ac-		LEICESTERSHIRE.	
Y. M. M. A.	5 0 0	count, by Mr. W. Paine,		Leicestershire, on ac-	
Do., by do., for African		treasurer	50 0 0	count, by Mr. T. D.	
Orphans under the care		LEICESTERSHIRE.		Paul, treasurer	201 4 10
of Rev. F. Pincock	10 0 0			Leicester Public Meeting,	
West Green, Tottenham	0 17 4			moety, (less expenses)	18 17 6

£ s. d.		WESTMORELAND.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		Asby		0 17 2		Gildersome	
Brayfield	4 0 2	Brough		3 3 0		Horkinstone	
Denison	4 14 2	Crosby Garrett		3 7 4		Howarth, First Ch.	
Guisborough	6 0 0	Winton		1 2 10		Idle	
Moulton	1 0 0					Keigley	
Ravensthorpe	4 10 6					Salcldine Nook	
NOTTINGHAMSHIRE.		WILTSHIRE.		11 10 0		Sulterforth	
Collingham	3 3 0	Calne		57 2 7		Slack Lane	
OXFORDSHIRE.		Do. for W & O		0 5 0		Sutton-in-Craven	
Charlbury	3 14 6	Trowbridge		25 0 0		196 5 5	
Coate	23 5 7	Warminster		14 3 0		Less expenses	
Do. Aston	0 19 11	Do. Corton		1 12 3		193 6 11	
Do. Bampton	0 8 6	Do. do. for W & O		0 6 9			
Do. Brizenorton	0 5 0	Westbury, West End Church		7 5 9			
Do. Buckland	1 1 8	WORCESTERSHIRE.		25 2 6		NORTH WALES.	
Do. Dncklington	1 1 10	Astwood Bank		0 19 8		DENBIGHSHIRE.	
Do. Hardwick	0 7 6	Worcester		0 19 8		Wrexham	
Do. Lew	0 8 8					7 11 9	
Do. Standlake	1 1 4	YORKSHIRE.		4 0 0		SOUTH WALES.	
SHROPSHIRE.		Blackley		2 13 8		CARMARTHENSHIRE.	
Aston-on-Clun	3 1 5	Boroughbridge		18 19 0		Newcastle Emlyn	
Bridgnorth	2 6 8	Bresley, Luddenden Foot		5 10 6		17 7 0	
Dawley Bank	4 9 0	Dishforth		4 2 0		MONMOUTHSHIRE.	
Market Drayton	1 17 0	Driffield		36 6 0		Abergavenny, Lion St.	
Oakengates	0 18 0	Halifax, Pelton Lane ..		45 5 8		Abersychan	
Shrewsbury, St. John's Hill	4 12 6	Millwood		4 10 9		Chepstow	
Do. Wyle Cop	4 2 5	Rawdon		9 16 11		Llanfangel, Ystrad	
STAFFORDSHIRE.		Scarboro', Albemarle Chapel		9 8 4		Pontypool, Tabernacle ..	
Walsall	2 12 0	Steep Lane		4 13 0		Raglan	
South Staffordshire Auxiliary, on account, by Rev. W. Green, Coaseley ..	20 0 0	WEST RIDING AUXILIARY.		13 0 0		SCOTLAND.	
SUSSEX.		Barnoldswick		12 16 9		Aberdeen	
Hastings & St. Leonards ..	2 0 6	Bradford, Zion Chapel ...		24 8 11		2 0 0	
WARWICKSHIRE.		Do. Hallfield		11 17 6		IRELAND.	
Birmingham, on account, by Mr. Thomas Adams, treasurer	160 0 0	Do. Trinity Chapel		1 0 0		Carrickfergus	
		Cononley		5 13 0		3 0 0	
		Cowling Hill		1 3 9		FOREIGN.	
		Cullingworth		7 6 4		SOUTH AUSTRALIA.	
		Earby				Angaston, by Rev. J. Hannay, for Indian Schools	
						20 0 0	

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Smith, R., Sept. 8.

AMERICA—

NEW YORK, Pegg, Isaac, Oct. 21.
 PHILADELPHIA, Beckwith, S. N., Oct. 9; Ward,
 W. H., Oct. 16.

ASIA—CHINA—

CHEE-FOO, Loughton, R. F., August 13, 31.

AUSTRALIA—

BRISBANE, Swan, J., Sept. 3.
 HOBART TOWN, Tinson, Mrs., Sept. 7.

INDIA—

CALCUTTA, Lewis, C. B., Sept. 28, Oct. 5, 9;
 Williams, A., Oct. 15.
 DELHI, Smith, J., Sept. 28.
 KHOOLENA, Dutt, C. G., Sept. 15.

MONGHYR, Parsons, J., Sept. 9.
 PATNA, Broadway, D. P., Sept. 23.

EUROPE—

FRANCE—St. BRIEUC, Bouhon, V. E., Oct. 26;
 Lestrades, C. P., Oct. 30.
 MORLAIX, Jenkins, J., Nov. 15.

WEST INDIES—

BAHAMAS, Inagua, Littlewood, W., Sept. 15.
 HAYTI—JACQUEL, Boyd, F., Oct. 12.

JAMAICA—

FALMOUTH, Kingdon, J., Oct. 8.
 JERICHO, Clarke, J., Oct. 18.
 KINGSTON, East, D. J., Oct. 18; Roberts, J. S.,
 Oct. 9.
 MONTEGO BAY, Dendy, W., Oct. 6; Henderson,
 J. E., Oct. 23.
 MORANT BAY, Teall, W., Oct. 23.
 ST. ANN'S BAY, Millard, B., Oct. 8, 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Hastings and St. Leonard's Ladies' Auxiliary, per Miss Boyes, for a Box of Clothing for Mrs. Terry's School.
 Mr. J. J. Smith, Watford, for three Boxes of valuable Books and Magazines.
 Bible Translation Society, for a supply of Paper for

printing the Rev. A. Saker's Dualla version of the Old Testament.
 Rev. B. Hodgkins, Bishop's Stortford, for Hymn Books.
 Mrs. Risdon, Pershore, for a Parcel for Miss Saker, and Books for Mr. Baschelin and Mr. Richards.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



DECEMBER, 1869.

THE REPORTS which we have recently received from our missionary brethren are of a very interesting character. They bear ample testimony to the diligence and energy of the labourers, the acceptableness of their services, and the need of a large increase of Christian workers.

Mr. King, who is labouring as an evangelist in Nottinghamshire, informs us that there is a good spirit of hearing both at *Arnold* and *Calverton*. At each place the attendance is increasing. *Mr. King* has his own method of doing Christian work, and we hope and pray that his sojourn in the neighbourhood may be the means of arousing the large population of that district to serious thought, and earnest inquiry for the salvation that is in Christ Jesus.

How the Worship of Mary is Defended.—In *Ireland*, for a long time past Mariolatry has been rapidly gaining ground, so that now, vast multitudes “worship and serve the creature more than the Creator.” It is lamentable to think of the ease with which the people surrender their judgment to the dogmas of the Church, and accept, without a word of inquiry, the most flimsy plausibilities as infallible truth. A short time since, one of our Scripture readers visited a Roman Catholic, and in the course of conversation the man said, “The Saviour is too exalted a person for sinners to approach, but *Mary* is very humble, and she is the fit person to present us to Him.” We cannot wonder that ignorant and unreflecting minds should be imposed upon by such a sentiment. The reader reminded him that *Mary* never took a more humble position than did her Son—that he took on Him the form of a servant, and received publicans and sinners. Whether the man was convinced of his error, the visitor cannot say, but there was no attempt to reply. We have heard of a shrewd female who, when she was urged to become the child of *Mary*, and commit herself to the Virgin’s protection, with many assurances that she would be well taken care of; replied, that *Mary* could not take care of her own child, having lost him for three days; she therefore declined to take the advice which was proffered her. How long shall the Irish people remain the victims of such delusions?

Mr. Douglas sends us a few “Notes from my Journal.”—On my way to one of my sub-stations in a Romish district, a man saluted me thus: “I wish you would come into my house and read me something out of the Bible, as I want to know if there be a better world than this when I have done with it. I am now eighty years of age. My father was shot dead by the Papists the night on which I was born, on his way to bring the doctor to my mother, and my lot as a fatherless child has been a hard one all my life.” I accompanied him into his house, and read to him and his family. The

tears rolled down his furrowed cheeks as I dwelt upon the love of God manifested in the gift of Jesus Christ. I prayed; and on parting from him, received many thanks, and many pressing invitations never to pass his door without calling to read and pray with him. Some members of his family now attend my services, held about a mile from his house,

JOURNAL OF A RECENT TOUR IN COUNTY TYRONE.

BY MR. SKELLY.

19th (Lord's-day).—High wind and heavy rain all day. Preached in Knockconny at 12 o'clock. Small meeting; but realised the Master's presence. Preached in the same place at 5 p. m. Meeting larger than in the morning. All seemed interested in our theme: "The salvation of the righteous is of the Lord."

21st.—Meeting this evening in Knockconny. A desire to hear the Word is manifested by the people in this neighbourhood.

23rd.—Preached at *Millix*, a high and very wild hill, partly covered with heath, two and a half miles from *Ballygawley*. Very extensive prospect from the hill. Thought there was little hope of having a meeting, as the houses were so far scattered; but there were about forty assembled in a farmer's parlour. Felt greatly encouraged by this meeting.

24th.—Visited some Christian people. Those who knew Daniel Cooke speak very highly of him. He was a '*burning* and a *shining* light.'

26th (Lord's-day).—Commenced a Sabbath-school in Knockconny. A good attendance at the noon-day service there. Preached in Innishmogh Protestant Hall at 5 p. m. No preaching in it since Brother Gallagher was there in May, though it is open to all who wish to preach the Gospel. About 200 present. The Word seemed to be with power.

28th.—Preached in the Protestant Hall, Ballygawley. Expected a small meeting, as the evening was unfavourable, and more than half the people in the town are Romanists; but the hall was well filled. Many came from the country, some, a distance of two miles. Very encouraging meeting. Surely a great door and effectual is opened here.

30th.—Held a meeting in a farmer's kitchen, one mile from Ballygawley. Very bad road to the house, and very dark night. About thirty-five present. Must think favourably of these people coming together under such circumstances. May the Lord bless the Word preached to them.

Oct. 3rd (Lord's-day).—Preached twice in Knockconny. The little chapel was filled to excess in the evening. One man has attended several of these meetings, who had not heard a sermon for many years. Another old man and his wife come regularly to our noon-day service, who have not been attending a place of worship for a long time. May they now find Christ, and then they will love his house.

4th.—Preached in Ballynahaye in a farmer's house, among the mountains. Very wild district. No place of worship convenient. Brother Dickson has preached the Gospel here several times, and the people appreciate his visits very much.

6th.—Held another meeting on Millix hill. A fair attendance, considering how the people are scattered among the moors.

9th.—Meeting this evening at Roughan School House. Fine large

schoolroom. Small meeting, as it had not been well published. The people anxious that I should preach there again soon.

10th (Lord's-day).—Service in Knockconny at twelve, as usual. Meeting in the Protestant Hall, Ballygawley, at 5 p.m. Hall crowded. The Lord stood by me and strengthened me to publish the glad tidings. Felt sorry that I could not announce *another* meeting there.

(To be continued.)

THE COTTAGER'S MISSIONARY BOX.

HERE is a waif which contains a lesson hard to learn; and yet it was taught by a little child. What a power might our churches become if every home had a missionary box!

A rich lady overtaken by a shower of rain, took shelter in the cottage of a poor man. Her eye fell upon a large money-box. Being of a kind disposition, she said to a little pale boy who was sitting by the fire: "Bring me your money-box, my lad, and I will give you something."

The boy's face flushed with joy as he rose and said, "Do you know, ma'am, that this is a missionary-box?"

"A missionary box!" exclaimed the lady: "I do not wish to give money to missions; and if I make you a present of this half-crown, you must promise not to put a penny of it into that box."

"I cannot promise that, ma'am," said he; "father and mother and I always put part of all the money we get into the missionary box; and, after all, it is little enough."

The lady smiled and said, "Do you really think it a duty to deny yourselves for such a purpose?"

The boy looked surprised, but answered, "After all that God has done for us, ma'am, don't you think that we ought to try to do something for Him?"

Before leaving, the lady put the half-crown into the missionary box, saying in laughing manner, "I hope it may do good." But the matter remained on her mind, and God led her to see the importance of missions, and inclined her heart to help them with liberality.—*American Paper.*

[We hope to have a supply of Missionary Boxes ready in a short time, and shall be glad to receive any number of applications for them.]

Contributions to November 22, 1869.

		£ s. d.			£ s. d.
LONDON —A Friend		1 0 0	BUCKINGHAMSHIRE —Fenny Stratford—		
Bell, Mr. Joseph A.		0 10 0	Collection	1 13 6	
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Sandhurst—Subscriptions.....	11	6	0				16 11 6
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Mrs. Brine	3	5	6	„ Collection, Colledge			
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	20	14	6	Welford, Mr. W. Billson	1	1	0
Sevenoaks—Collection.....	0	12	6	NOTTINGHAMSHIRE—Arnold—Contribu-			
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Bacup (Ebenezer), by Mr. J. Law	5	0	0	lection	4	15	5
Barnoldswick	1	10	0	Circus Street Chapel, Collec-			
Birkenhead	7	7	4	tion	4	2	0
Blackburn	0	5	0	Woodborough	8	0	0
Blackpool	0	12	6				31 3 11
Bootle	1	10	0	OXFORDSHIRE—Chipping Norton			
Burnley	9	3	5	Collections	5	0	0
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Goodshaw	1	1	6	„ Old King Street, by Mr. Wil-			
Haggate	1	0	7	liams.....	7	12	7
Haslingden	4	19	6	WILTSHIRE—North Bradley—A Friend...	1	1	0
Liverpool	22	19	0	YORKSHIRE—Hull—Miss M. A. Hill	2	0	0
Lumb	1	6	10	SCOTLAND—Aberchirder			
Manchester	17	15	6	Aberdeen	3	6	0
Millgate	0	17	0	Arbroath.....	12	5	0
Oswaldtwistle.....	1	7	3	Banff	4	17	6
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Padiham	1	6	9	Dundee	3	12	0
Preston	6	11	0	Dunfermline	6	2	0
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Rochdale	30	6	6	by Mr. Joshua Wood	100	0	0
Sabden	0	17	0	Elgin	2	4	0
Southport	3	1	0	Forres	2	14	6
Wigan	5	3	8	Grantown	4	0	6
Waterbarn	3	16	0	Greenock	2	8	0
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„ Sunday School do.	1	8	0	Dublin—Abbey Street	8	0	0

(In consequence of delay in postal delivery, the "copy" of the above contribution list did not arrive in time to correct it. Mistakes—if any—shall be set right in January Chronicle.—C. K., Berwick-on-Tweed, November 26, 1869.)

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.