

THE
GENERAL BAPTIST MAGAZINE,

REPOSITORY,

AND

MISSIONARY OBSERVER.

VOL. 2.—NEW SERIES.
1855.

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P R E F A C E.

Our Preface shall be brief that it may be read.

We beg most sincerely to tender to all our readers our best wishes, and to record our hopes that, though we live in a time of war, peace may prevail in their habitations and their hearts.

Our esteemed correspondents who have furnished the Essays, Memoirs, Obituaries, Reviews, Intelligence and Poetry, which enrich this volume, and our Missionary brethren and sisters whose letters are so full of interest, all receive our heartfelt thanks for their communications, while we respectfully solicit a continuance of their favours. We shall also be most happy to receive from our ministers and talented brethren, generally, such a portion of the results of their studies and reflections as shall give the highest degree of possible value to our columns, which we are most anxious should truly exhibit the piety, the wisdom, the learning, and the earnest sentiments of the Denomination, that our Magazine may thus commend itself to the patronage, and contribute to the enlightenment and edification of the members of all our churches. We earnestly entreat all our ministers who from diffidence, or any other cause, have hesitated to use their pen, to lay aside their restraint,

and to contribute their quota to the common good. Their efforts would increase the interest felt in the Magazine, and not diminish the respect cherished for them in the churches. Every question which it is suitable to discuss in a religious and denominational periodical will, we assure them, be welcome. While we are solicitous that extreme views should be avoided, and all unchristian sentiments and feelings eschewed, it is our earnest desire so to oblige every correspondent that all our ministers and friends may feel that in the Magazine they have a vehicle through which they may, from month to month, communicate with their brethren. They may either adopt their own signature or a fictitious one; though, for the most part, where any views are advanced which are likely to excite controversy, it will be better for the real name to be given. We mention these things to take away from every mind every source of hesitancy which can be conceived to the attempt to give interest and utility to our periodical.

After this free and open challenge to every one capable in any way of adding to the value of our Miscellany, to come forward and do so, we feel that nothing further is needful for us than to commit ourselves and our periodical to the good will of the churches and to the blessing of God.

November, 1855.

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VOL. 2.—NEW SERIES. JANUARY, 1855.

No. 13.

BRIEF MEMOIR OF THE REV. A. SUTTON, D.D.

[Reprinted from the Calcutta Christian Observer, for October, 1854.]

YOUR readers will expect to be furnished with some particulars of the life and death of one so long known and so much esteemed in India as was my late beloved friend and colleague, the Rev. Amos Sutton. I could have wished that some one else would have supplied those particulars, but as it seems more naturally to devolve upon me, I commit myself to the painful duty.

Our dear brother was born at Sevenoaks in Kent, it is believed, on the 21st January, 1802. He was early the subject of his fond and pious mother's tenderest solicitude, both temporally and spiritually. Her fervent prayers with and for him, while yet in infancy, and her earnest affectionate counsels afterwards, produced a deep impression on his mind. His early religious training awakened within him a pleasing susceptibility of conscience, a reverence for religion, and a dread of sin. His natural disposition was eminently quick and volatile, and but for his mother's piety, he had doubtless lived and died a very different character from what he was. Like many other men whom the Lord has raised to eminence and distinction, he had, during his earliest years, several narrow es-

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capas of his life, and on one or two occasions especially it seemed almost a miracle that he was preserved. When in the fourteenth year of his age, his loving mother was called to her heavenly rest, and her son was left without those hallowed restraints he had previously experienced, for his father was not at that time the subject of religion. This bereavement affected him deeply. He says, "I could not weep: in vain I secreted myself in the garden and tried to force tears from my eyes, my sorrow was too deep. I remember that after following her to the grave, I retired to my chamber, and throwing myself on my knees, recollected her with prayers and tears." Afterwards, also, when wandering far from God, the remembrance of her was not without its salutary influence upon his mind. "I had always," he says, "cherished a tender recollection of my dear mother, and now my affection for her revived. I used to think she was in heaven, looking down with the deepest sorrow on her wretched sinful son, travelling post haste to ruin. This reflection was for a long time more useful to me than anything I remember." Let mothers learn from the instructive lessons here

taught, to make the spiritual welfare of their offspring the object of their first solicitude, being assured that in due time they shall reap, if they faint not. Scarcely anything in earth or hell can ultimately counteract a mother's love and a mother's prayers. Let the child grow up under whatever influences he may, move in whatever society or traverse whatever country he please, the impressions produced by yon devoted mother will follow him, and insist upon admission into his scenes of revelry and midnight solitude, and will disturb the whole equilibrium of the soul, until it bring the erring one to God.

When about fifteen years of age, our friend removed to a situation in London. Here he soon became the subject of much inward struggling and much outward temptation. His heart, though often impressed and affected, was not changed. Though he was in the habit of "saying his prayers" with great regularity, and, indeed, "dared not to lie down" without first doing so, yet he was a stranger to that inwrought prayer, which is the alone acceptable voice of the soul to God. Naturally aspiring, he pleased himself with various bright visions in relation to the future, and was sedulous both to please and excel in his new sphere. The atmosphere, however, which he now breathed was eminently irreligious. His superiors were only anxious about the interests of the present world; and those with whom he necessarily associated, were the victims of pride, extravagance and folly, and treated everything like religion with ridicule and contempt. Here, then, was the trial of his principles, which we have seen were at this time merely the offspring of human tuition and culture, not of divine grace. The trial was too severe. His form of prayer and generally religious exterior was as far as possible abandoned, and he was thus

led on to seek death in the error of his ways. But as it is not within our present purpose to follow him through his course of alienation from happiness and God, suffice it to say that "where sin abounded, grace did much more abound."

When about twenty years of age, he returned to his beloved and more quiet home at Sevenoaks, where he was led to attend the Baptist chapel. Here the solemn and evangelical services of the Rev. J. Henham, then minister of the place, deeply affected his heart, and led him to feel what was his real condition as a sinner, in the sight of God. Like many more under similar circumstances, he erroneously thought the minister was especially pointing at him, and this excited a momentary feeling of annoyance; but as the heart melted yet more and more, he was led to regard the faithful man of God as his greatest and best earthly friend. He was ultimately baptized and admitted into the church, and from that time became one of its most active and useful members. Having a good deal of leisure time, he took great delight in visiting the poor and sick in the neighbourhood; and the Benevolent Society, in connexion with the church, appointed him one of the almoners of their bounty. He shortly became a teacher in the Sunday-school, and occasionally gave an address to the children at the close of the service. He used also to conduct prayer-meetings, preach in the country villages, and was finally requested to assist his pastor in the chapel.

After pursuing this active course for some time, the subject of foreign missions was brought prominently before him; nor could he rest, until he had signified his desire of being employed as a missionary to India. His pastor would fain have dissuaded him from his enterprize, urging that he might be more useful at home; but he felt that he was called of the

Lord, and could not, therefore, confer with flesh and blood. The result was, that an application was forwarded to the Rev. J. G. Pike, the Secretary of the mission, and he was conditionally accepted by the committee. He spent twelve months in a course of theological instruction under the Secretary, and during that period his piety, application and zeal were eminently satisfactory to all. He was finally accepted as a missionary, and arrangements were made for his ordination. It may not be out of place here, to quote a few sentences from the Missionary Report for that year, 1824;—

“The committee have been enabled to add two more to the number of their missionaries, Mr. Sutton, a young minister most esteemed by those who know him best, and his young and amiable partner,* who is eminently qualified to become in India the instructress and benefactress of her injured and degraded sex. The solemn services, connected with the ordination of Mr. Sutton, took place at Derby, on Wednesday the 23rd of the present month (June). At an early hour the chapel was crowded to excess. The ordination service was deeply impressive. Many were powerfully affected, while the young missionary detailed the progress of his own conversion, and narrated the important change that took place in his state and feelings, when he was brought from scenes of impiety, vice and misery, to embrace the Gospel and to consecrate himself and his all to the service of God among the heathen.”

He sailed for India on the 12th August, 1824, and after a tedious passage of more than six months arrived

* He had recently married an interesting and accomplished young lady, Miss Charlotte Collins, of Wolvey in Warwickshire. She came out with him, full of zeal and love, but on the 15th of May, 1825, within four months after her arrival she, like a shock of corn fully ripe, was gathered into the garner of the Lord. All that was mortal of her moulders in the burial ground at Puri.

in Calcutta on the 19th of February, 1825. After spending a few days in delightful and soul-refreshing intercourse with those great pioneers of modern missions at Serampore, he left for Cuttack, where he was cordially welcomed by the few brethren then in the field. Here his great work and trials began. Perhaps none can feel as a missionary does, when he sees thousands around him, all perishing, and knows that he possesses the grand and only specific, but yet cannot communicate it. He is among a people of a strange lip, and his first effort must be to acquire a knowledge of their language; and not a knowledge merely, but so to make it his own, that he may be able freely to proclaim the most exalted and glorious truths that man can hear or utter—and so to proclaim them, that the dullest intellect and most alien heart may comprehend and feel them. Our brother laboured diligently in the study of the language, but did not confine himself to this; for in connection with the other brethren he used to visit the bazars, markets, and festivals, as they occurred in the neighbourhood, taking also with them excursions in the surrounding country. By these means he early familiarised himself with the customs of the people, their mode of thought and argument, the peculiarities of their creed and worship, and inured himself to various privations, which he might reasonably expect to experience.

The stations he principally occupied, during his first sojourn in India, were Balasore and Puri; though he also spent some time in Cuttack and Berhampore. In each place he left some memorials of usefulness. His itinerant labours were also extensive, though it must be confessed this was not his forte, as he frequently felt himself embarrassed, through not being able to articulate certain sounds in the language, which are of frequent occurrence; besides which the speak-

ing affected his throat. Hence at one time he proposed to the brethren to remove towards Bengal, where he apprehended those disadvantages would not be so materially felt. He was evidently most adapted for literary pursuits, and during the period under review, he translated a number of Bengali Tracts, and also prepared a small Oriya Hymn Book. In 1832 his health so far failed that he was compelled ultimately to seek its restoration by revisiting his father-land, viâ America.*

During his voyage to America his health continued very feeble, but he was able to complete his "Narrative of the mission to Orissa." While in America, which was only for a few months, he travelled a great deal and excited much interest in behalf of the mission, and was the means of exciting a missionary spirit, where none previously existed, and of originating a missionary society among the Free Will Baptists.

In the following November, he reached England, where he was cordially welcomed by the Committee and the friends of missions generally. While at home, he visited most of the churches in the denomination with which he was connected, and his earnest appeals roused multitudes to more deep and active sympathy for the heathen in Orissa. His stay in England was short, not quite nine months, after which he returned to America, taking with him the Rev. J. Brooks, who with his wife was destined for Orissa. His visit this time,

* The chronological order of the above period is the following. Arrived in Calcutta 19th of February, 1825; reached Cuttack in March, and Puri in the end of April of the same year. Returned to Cuttack July, 1826; united in marriage to Mrs. Colman in June; removed to Balasore early in 1827, again to Puri in January 1831; left in June, 1832; and sailed for America in the ship *Fenelon* on the 8th of January, 1833, making a total of 7 years, 10 months, and 21 days.

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appear peculiar. These circumstances enabled our brother to proceed much more rapidly than it would have been possible for him to have done otherwise, though his diligence and application were most unremitting. He also prepared a larger volume of hymns for public worship, and translated the Companion to the Bible, besides revising almost the whole of our literature, and preparing several vernacular school books for the Government.

He also originated and, with his beloved wife, who now mourns his loss, took charge of the Asylums, at Cuttack, for orphan and destitute children of both sexes. These institutions have been much blessed in preserving a number of poor children from infamy, ruin and death. Many have been brought to give their hearts to Christ, and form no inconsiderable portion of our christian community, while some have been raised up to preach the gospel. In addition to this, he had also for some years the responsible charge of the Boys' English School. He also originated the Academy for the education and training of native students for the ministry. In this institution he felt the most lively interest, and devoted himself to the education of the young men with unwearied energy to the close of his life; and several who have been trained in it not only give full proof of their ministry, but show the advantages they have derived. If it be not out of place, I might here mention that he contributed some considerable sums of money for the support of this institution, and in his will has requested his bereaved partner at her death to bequeath as much of the property he has left her, "As she in her judgment approves, to the Treasurer of the General Baptist Missionary Society in England, to be expended by them in training and supporting native preachers of the Gospel in Orissa."

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Towards the close of the year 1841, at the instigation of J. W. Alexander, Esq., he removed to Calcutta, to attempt the formation of a mission to the many thousands of Oriyas in that city. Various reasons led him and his brethren in Orissa to think it was his duty to listen to this call; but so did not seem the will of God, for within three months several of his assistants were carried off by cholera, and the remainder were so panic struck that a return to Orissa seemed inevitable; accordingly he returned to Cuttack in March, 1842, and resumed his duties in connection with that station. Of this whole period of nearly eleven years it may be truly said that he was "in labours more abundant." In December 1847, he left on board the *Wellesly* for his native shores, where he arrived in 1848. The Committee again welcomed his arrival; and would gladly have employed him, as they had done before, to plead the interests of the mission; but having received a pressing invitation to serve the church at Dover Street, Leicester, he felt anxious to settle down for a little rest and quiet. He continued the pastoral charge of that church till April 1850. The public services connected with his return to India were held on the first of April; but his farewell sermons to the church and congregation he had served while in England were delivered on the 7th. On the following evening a tea meeting was held, when "a watch was presented to him by the young people of his congregation, as a token of respect, accompanied with an affectionate address." But though he was thus settled down as the pastor of that church, he also travelled very extensively for the mission, till in May he

ing affected his throat. Hence at one time he proposed to the brethren to remove towards Bengal, where he apprehended those disadvantages would not be so materially felt. He was evidently most adapted for literary pursuits, and during the period under review, he translated a number of Bengali Tracts, and also prepared a small Oriya Hymn Book. In 1832 his health so far failed that he was compelled ultimately to seek its restoration by revisiting his father-land, viâ America.*

During his voyage to America his health continued very feeble, but he was able to complete his "Narrative of the mission to Orissa." While in America, which was only for a few months, he travelled a great deal and excited much interest in behalf of the mission, and was the means of exciting a missionary spirit, where none previously existed, and of originating a missionary society among the Free Will Baptists.

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again left for America. Here, as on his former visits, he excited much interest among various denominations of christians, especially among those whose creed was similar to his own. The College of Waterville manifested their respect by conferring upon him the honorary degree of D.D. The Bible and Tract societies were much interested by the information he furnished, and the former agreed to allow him the liberal grant of 1000 dollars annually for five years, for a special effort for the distribution of the Word of God throughout Orissa. He again sailed from America in November, 1850, and reached Cuttack in April 1851, here he resumed the charge of the Academy, and in a short time of the Boys' Asylum. He soon re-entered upon his favourite work in connexion with the Word of God, and prepared for general distribution the "Harmony of the Gospels." He also translated "Lucy and Dhye" and other works for the schools.

It would be impossible, in a brief account like the present, to enter into any lengthened details of his multifarious engagements, and I fear I may have already trespassed upon your space. Some allusion, however, should be made to his writings in English. These are the "Family Chaplain," or sermons, in two volumes, "Narrative of the Mission to Orissa," "Orissa and its Evangelization," and "Guide to the Saviour," besides several minor pieces, hymns, &c. His English preaching too, as well as his Oriya, was instructive and effective; and perhaps there are few places in which he has preached where some souls have not been eternally benefited. But we must pass on to the closing scenes of his useful life.

He had for some time occasionally complained of not feeling very well, and his will, accounts, and various other arrangements, which he seemed in haste to effect, showed that he was apprehensive that his end was draw-

ing nigh; though I do not think any one else participated in the feeling, as he looked stouter than ever he had done before. On the 9th of August, (Wednesday) when I went over to confer with him on some matters of business, he asked if I had come over to preach for him at night? I told him I had not; but if he particularly wished it I would do so. He then said "I wish you would, for I do not feel at all right; my back aches so, I can scarcely stand. I fear I am going to have an attack of fever." On Thursday afternoon, when I saw him, he seemed a good deal exhausted. We advised him to consult the doctor, but he thought it was unnecessary, as he had taken medicine, and hoped to be better when he had got over the effects of it. On Friday he was still unwilling that the doctor should be sent for, but early on Saturday morning he was called in. He thought it was merely an attack of bilious fever, then prevalent here, and trusted he would soon be better. The fever and diarrhœa, however, continued, occasioning both restlessness and debility. On Tuesday he manifested some symptoms of delirium, and on Wednesday still more so; but it was thought to be merely the effect of weakness, and that there was not the slightest ground for fear on that account. Even as late as Wednesday night at 9 o'clock, when the doctor saw him, he assured us that he was not apprehensive of danger. On Thursday morning, August 17th, about half-past six o'clock, his Lord, whom he had loved and served so long, said "Come up hither," and received him to that blissful world, whose bright inhabitants never say, they are sick. So peacefully did he breathe his soul away, that it was difficult for some time to say, he is really gone. Surely every reader will say, "Let me die the death of the righteous, let my last end be like his."

It has been to us all, and to his

bereaved partner in particular, matter of deep regret that his approaching end was so mysteriously hid, both from himself and us. Could the fact have been realized, doubtless there would have been much profitable conversation, that we should have loved to think of, and that might have proved an additional stimulus and encouragement to survivors in their work and way to heaven; but our Heavenly Father saw it best it should be otherwise, nor dare we in this matter charge God foolishly. He is "too wise to err; too good to be unkind." If a sparrow falls not to the ground without Him, how much less can any event befall his servants without his direction or permission! And if the very hairs of their head are all numbered, how precious in his sight must be their death! "Be still, and know that I am God," is an exhortation best adapted for us, while we have the assurance, "What I do thou knowest not now, but thou shalt know hereafter." We know that the future happiness of God's people cannot be affected by their being able to speak religiously or otherwise on a bed of death. Doubtless it is pleasant, and on the whole desirable, to be able to do so, especially to survivors, but nothing can be more repulsive than that species of morbid sentimentality, which would scarcely admit a soul into heaven without it, no matter how pious and devoted might have been his life. How little is said in the Word of God about the dying experience or language of any one of God's people; and of how many a one nothing more is said than that "he died." Probably he might have died most triumphantly, and his sayings have been left as an heirloom to posterity; but the Holy Ghost has made no more account of it than if there had been no happy experience, no exulting exclamations; and doubtless there was good reason for this—

it may be to show us that so far as this world is concerned, religion relates rather to life than to death—it is intended to direct and control our living, rather than our dying feelings and expressions. And we cannot but feel what an uncertain criterion dying language and dying feelings are. Some men of no religion at all may be so mentally constituted, or their views of religion so erroneous, or the influence of medicine on their animal spirits may be such, that they may seem to rise above every thing earthly; while men of known real piety may be so affected that all may seem dark, and their every expression may be the echo of doubt and anxiety. These things, however, we must leave with Him, "who searches the heart and tries the reins of the children of men;" who sees as God and not as man. In the case of our dear brother, it is the more mysterious, as on some former occasions, when apprehensive that his end might be near, he entered freely into conversation on the subject, and had some of the most refreshing and delightful seasons of spiritual enjoyment, and was at times exulting in hope of the glory of God; but now death seemed to approach so insidiously, that he had seized and carried off his victim almost before we could think that he was at hand. In addition to this, it might be mentioned that the most perfect quiet was strictly enjoined; and from his being restless at night, he frequently seemed disposed to sleep during the day. All these circumstances combined, prevented those remarks being given or received which otherwise might have been. On the Lord's-day before his death, I said to him, "What a blessing it is, my brother, to have a world in prospect where there is no pain, no suffering." He simply replied, "Yes, but the mind is not in a fit state to think of these things now." On another occasion when appearing peculiarly composed and

happy, he said to Mrs. Sutton, "I have been pouring out my soul to God." She said something, to carry on the conversation, but he made no further reply. The day before his death I repeated to him two or three times that I was going to preach to the Band-men. He at length said, "The Lord give them life, I feel that I need it." I said, "My brother, you have that better life," to which he made no answer. And during the last night of his sojourn among us, he made some hasty impassioned remark respecting "the goodness and mercy of God," which cannot now be recalled. In reviewing all the circumstances of his affliction, my impression is, that he was not himself apprehensive of the result, and therefore might refrain from any particular conversation or remark, lest the anxiety of others should be excited. The intelligence of his death was like an electric shock to all. Numbers of the native christians, male and female, soon flocked to the house of mourning, and mingled their tears and wails over the dead; and in the afternoon, before removing the body for interment, the larger room in the Academy was crowded with sorrowing spectators. At the appointed time, viz. 5 p.m., our beloved sister made her way through the crowd, to take one parting, final farewell of the precious remains of him, whom she had so long and ardently loved. The countenance, which in death became somewhat distorted, now looked sweetly calm, and we felt ready to say, our brother sleepeth," but alas, it was a sleep only to be broken in the morning of the resurrection!

Before the coffin was fastened down, Sibū Patra, one of our native ministers, prayed in Oriya and I in English. I think I never heard a more affectionate, appropriate, and affecting prayer in my life than the one Sibū offered. After this short

service our bereaved sister took a last fond look! and never shall I forget the thrill of emotion produced as she exclaimed, "Good bye, my dearest, till the morning of the resurrection." I say no more. Her deep and ardent feeling was sacred—it was a sanctuary which to enter were to pollute.

Most of the residents, civil and military, East Indians and a large concourse of native Christians, formed the procession. When the coffin was placed by the side of the grave I read a portion of 1 Cor. xv. and gave a short address. It was then placed in the grave, when brother Brooks offered prayer in Oriya, and I concluded this deeply painful and affecting service in English.

On the following Lord's-day morning Rama, one of our oldest native ministers, preached an impressive and appropriate sermon, from Rev. xiv. 13. Brother Miller, without knowing it, preached from the same text in the afternoon, and I closed the solemn and exciting services of the day with a sermon in English from 1 Thess. iv. 13.

O how mysterious—how afflictive is this providence to poor Orissa! Another of its great lights is extinguished. In a little more than two and a half years our two oldest, and I know my brethren in the field will sympathize with me when I say also, our two *best* men, in their different spheres are gone—yes, our beloved Charles Lacey and Amos Sutton are gone! They rest near each other in the grave yard here, and their happy spirits rejoice together before the throne of God and the Lamb.

In conclusion let me beg an interest in the sympathies and prayers of yourself and readers for the mission from which our dear brother has been removed; and especially for her who is now left to journey down the hill of life alone. Believe me, yours affectionately,

I. STUBBINS.

Cuttack, Sep. 16th, 1854.

SAUL OF TARSUS.

HAVE our readers generally ever thought at length of the wonderful qualities and powers of this distinguished man? Have they taken a wide and comprehensive view of the very singular aptitude that there was in him to become a successful promulgator of the doctrines of the Gospel of Christ, in connection with the extraordinary and miraculous mode in which he was converted to Christ, and instructed in the great facts of our Lord's ministry and work, and the doctrines of his grace? That they have often perused his epistles with interest and benefit, that they have frequently meditated on separate facts connected with his history, we cannot doubt, if they are themselves christians; and that they have admired the grace of Christ that was manifested in him. Saul of Tarsus, or as he was afterwards called, Paul, was certainly one of the most extraordinary men that ever lived. His talents, his learning, his energy of character, his strict conscientiousness, his indomitable resolution, secured for him in every period of his life, high consideration among those with whom he associated; and the grace given to him in his conversion and apostleship, awakened the adoring gratitude of the churches of Christ in his own time, as a review of these favours has sustained the same sentiments amongst thoughtful christians ever since, and will do so to the end of time.

As a Hebrew his position was distinguished. He was a "Hebrew of the Hebrews;" his ancestry were known and traceable to the patriarch Abraham. Born of honourable parents at Tarsus of Cilicia, a city then celebrated as Athens for its learning and philosophy, he was in early life imbued with its spirit, and quickened by its power. The son of a strict Pharisee, he was trained in

all the exactness of that rigid profession; and, to complete his education as a Hebrew, he was sent to Jerusalem, and at the feet of Gamaliel he excelled his associates in his attainments as to Hebrew learning. When he arrived at man's estate, there was none amongst the most favoured Hebrews his equal. Learned in the Grecian language and philosophy, profoundly acquainted with Hebrew law, learning, and traditions, a pure Hebrew, and a free-born Roman citizen, a man of high character, strict morals, and high intellectual endowments, his position was most commanding, and the respect shown him by the great men of his nation, involved a full recognition of this important fact.

As a persecutor he was distinguished. Not resting on half measures, he was for exterminating the very name and remembrance of Christ from the face of the earth. He sustained the men who stoned Stephen; he visited the synagogues, that he might find and punish them that believed in Christ, "compelling them to blaspheme his name." Not content with this, he went from house to house, that he might find and apprehend every one who was a disciple of the Son of God. After having, as he thought, purged Jerusalem of the leaven of this doctrine, his earnest soul, anxious to leave no effort unemployed for the completion of his task, procured "authority from the chief priests," and went to Damascus, that he might there search out and bring as prisoners to Jerusalem, "any of this way" who might be in that ancient city. So zealous was he against the gospel, so resolute in his determination to suppress the rising church of Christ! Compared with him, the other persecutors of the church fell into the shade. In all this he was merely carrying out

his own convictions. He thought that "he ought" to put down this heresy; and he laboured with all his might to do so. Such a persecutor was the glory of the enemies of the Gospel. They rejoiced over him as the very man whose untiring energy, high character, exalted talents, and conscientious convictions, would soon rid them of all the apprehensions they had felt about Him whom they had crucified, and the world of almost the recollection of his hated name. But to the poor disciples whom he had dispersed, who had fled with the wreck of their substance in all directions, and whom he was hunting down as a devouring and unrelenting beast of prey, he appeared as a monster in his cruelty, an object of unmitigated terror and alarm. His wakeful eye was on them, his swift foot was after them, he was persecuting them "to the death." What prayers they would offer! what tears they would shed! what anxious thoughts they would cherish by night and by day on his account!

How great then was the miracle of truth and grace when he was converted!—when he, from a sincere hater of the name of Christ, became a sincere believer in him; and from being the chief and most ardent persecutor, was turned into a devoted christian, a laborious apostle, and a successful preacher of the gospel of Christ! The enemies of the church were confounded, and the churches were filled with songs of praise. They "glorified God" in him. Their hearts were enlarged with wonder and admiration through the power and grace of Christ, and their confidence and hope were brightened and sustained, when they saw the accomplished, the resolute, the indefatigable destroyer of the faith, become its most valiant and successful defence.

How various and interesting the aspects in which we may contemplate both the conversion and the ministry of this wonderful person; and how

refreshing is every one to the heart of the true believer! Mark, then, the *manner* of his conversion. He was not hearing the word, and pondering over its astonishing and sublime truths. No: he was too prejudiced for that. He was not beholding the proofs the fishermen of Galilee gave of the Divinity of their doctrine and mission; he was too prejudiced, and firm in his convictions to the contrary for that. "Can any good thing come out of Nazareth?" was a question that to him had the force of a demonstration. He was journeying to Damascus, full of bitter and exterminating hatred, and proud contempt for the people and the name of Christ: when, lo! Christ himself appeared to him, in his glory! The light of his presence darkened the glowing rays of the noon day sun, and then, when all were fallen to the earth, overpowered by the glory of the shekinah, the Lord Jesus spoke to him from its midst, "Saul, Saul, why persecutest thou me?" He who thought he was serving God by his attempts to annihilate the profession of the gospel, said, "Who art thou, Lord? And he said, I AM JESUS WHOM THOU PERSECUTEST; it is hard for thee to kick against the pricks." Thy fury can only wound thyself. Trembling, astonished, humbled, and convinced, he replied, "Lord, what wilt thou have me to do?"—He then saw the Lord, he then discovered his own error and sin; and his views, his purposes, and his heart were changed. Henceforth, his highest ambition was to know and love, to serve and honour the Lord Jesus Christ. What a glorious, miraculous, but happy change!

Consider the *time* when it was effected. The purpose of his journey to Damascus was already known to the disciples there. Like evil tidings it had flown with the rapidity of lightning to their wakeful and trembling hearts. Alas, they knew too well what would be their lot when he arrived among them. Doubtless they

prayed to God to soften his heart, and, if such a miracle could be, to open his eyes. Their alarm would be renewed as the news of his progress toward his destination was brought to them, and they would feel their need of all the strength that grace and faith could give to enable them to endure the "fiery trial" which was approaching. He and his company still advanced, and came nigh to the city, until its buildings and groves arose to their view; and now, humanly speaking, all hope of safety is gone; when, wonderful to behold, just as the lion was couched to spring on his prey, his heart was changed, and he became a lamb! When the arm of the persecutor was stretched out to seize his victims, and they were already, to their thinking, within his iron grasp, the persecutor became a believer, and the hand held forth was that of a friend and a brother! Then it was that the Lord Jesus met him in glory, opened his eyes, renewed his spirit, and led him to his destination, humbled, penetrated, regenerated, and prepared to be or to do anything or everything in his power for "the faith he once destroyed!" What wonder and joy would fill the hearts of the trembling brethren at Damascus!

Regard the *mercy* connected with this event, not to the churches merely, but to Saul himself. Though a conscientious persecutor, he was a cruel and guilty man. He had not, as he ought to have done, examined into the truth and claims of christianity, nor into the life and character of the disciples. Firm in his belief in the traditions of the elders, he had scorned to investigate the claims of the crucified Nazarene. In ignorance and prejudice he opposed, while he fancied he was serving, God and persecuted his people. The evil that he thus committed ever deeply humbled him. Through life he remembered it with pain and shame. His allusions to it are very touching. Now, if the

Lord Jesus had determined to make such a man a monument of his signal displeasure; if he had cut him down just as his most murderous purposes were ripe for execution, then he would have shown favour to his oppressed and afflicted people; and all would have felt that he had honoured his own majesty. But the blessed Saviour adopted a more signal method of honouring his name. He showed mercy to the guilty persecutor. He corrected his errors; he changed his heart; he forgave his sins; he made him a monument of mercy, a miracle of grace, and an instrument of good. How wonderful the riches of divine goodness in this matter! How similar in spirit to that mercy which on the tree prayed for his reviling murderers, and sent to them afterwards the first offers of his salvation!

Contemplate the *wisdom* of the course pursued in this instance by the Lord of life and glory. To take the most honoured and firm and conscientious persecutor, and make him a convinced and a devoted believer, was to do a deed which should awaken wide attention to his gospel, make men think on its claims, and confirm the faith of the fearful. This was what our Lord did in the conversion of Saul of Tarsus. He was a person the last to be suspected of weakness or credulity. His intelligence, his sincerity, his motives could not be questioned. He himself proclaimed the cause and manner, and the justice and necessity of his own conversion. His own account is the only one which can at all explain the wonderful change which was wrought on him, and is amply sufficient for this purpose; and his subsequent life tended only to demonstrate his earnest sincerity. He sacrificed all things which men hold dear—his worldly honour, his power, his prospects, his position, his friends, his ease, and security; and he exposed himself to danger, toil, poverty, suffering, and death, for the sake of the name he had once con-

tenned. All these proofs of his sincerity, and of the reality of his conversion, are so many evidences of the truth and divinity of the christian religion in every age. What divine wisdom is apparent in the conversion of such a man!

If, moreover, in the conversion of Saul of Tarsus, we mark the power, wisdom, mercy, and grace of the Lord Jesus Christ, when our thoughts are directed to his ministry and apostleship, those sentiments will not be diminished.

What a wonderful fact is that to which he often refers, that he received his knowledge of the gospel by *revelation* from Jesus Christ! As his mission was from the Lord Jesus himself, so his knowledge of the facts and doctrines of the gospel were communicated *directly* from the same source! All the events connected with our Lord's mission, his incarnation, his ministry, his travels, his discourses, his miracles, his death, and resurrection, were thus made known to him. The relation of these things to the prophecies and types of the Old Testament; the various doctrines and duties and privileges which arise out of them, and the bright hopes of immortality and life which the Gospel gives, were taught him by the same divine instructor. No man ever comprehended more profoundly the true philosophy of the christian system, and none of the other apostles so fully unfolded its bearings, its beauties, and its claims. He was even permitted, by the kindness of his Lord, to enter paradise, and hear "unspeakable words," and to enjoy a vision of the heavenly state! The time when these complete revelations were given it is not so important for us to know, as to be assured of the fact that they were given. As to this period, we should conjecture that from the day of his conversion to the end of the years he was in comparative solitude in Arabia, the earlier, and comparatively the least active period

of his life, were the seasons when by revelation, reading, meditation, and prayer, he was receiving the full light which qualified him to become "an able minister of the New Testament." But as to the fact there can be no question. "I certify you, brethren," is his language, "that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." He understood and preached the Gospel before he was acquainted with the apostles; and when he did confer with them, "in conference they added nothing" to him, though in their doctrines they agreed. When we compare the allusions which he makes to the facts of the Gospel, as well as his expositions of its doctrines and duties, with the writings of the evangelists and the apostles, we are astonished at the beautiful harmony and agreement which are apparent. See, for example, the account given of the institution of the Lord's Supper by Matthew and Mark, and compare it with his own account, "received from the Lord Jesus," as given in the 11th chapter of the first epistle to the Corinthians. Inspiration presents no example more remarkable than what is given in the evangelical knowledge of the great apostle. In common with the other apostles he was endowed with miraculous gifts and powers, and with the capacity of conveying them to others. It is from him, indeed, that we have the most ample account of their variety and use. He himself refers to these as being, among other things, evidences of his apostleship. He had the gift of tongues, the power of healing, of working miracles, the gift of prophecy, and of interpretation. Every gift and mark of apostleship rested upon him, so that "through mighty signs and wonders, by the power of the Spirit of God," he was not "a whit behind the chiefest of the apostles."

The very singular *aptitude* that he

possessed in his talents, both natural and acquired, to be a leading instrument in diffusing the religion of Christ among men, when viewed apart from his inspiration and miraculous powers, cannot but be admired. As it has often been observed of the Old Testament prophets, and is evident from their writings, that their inspiration did not destroy their individual peculiarities, but was something superadded to them, so it may be said of those of the New Testament, in general, and of Paul in particular. Now, apart from inspiration, what were his qualifications as a promulgator of the christian religion? He had every one which was desirable. He was a person of strong mind, great self-possession, large understanding, extensive learning, unconquerable resolution, and powerful utterance. It was desirable he should be a Hebrew, well acquainted with the Mosaic dispensation out of which the Christian sprung; and with the writings of the Old Testament, as well as with the traditions of the elders; and one who rightly estimated the singular favour God had conferred on that nation, in making it the depository of his word. He was a Hebrew. It was desirable too, that he should be a Greek, well acquainted with the grammar, power, and literature of that most flexible and expressive language, a language which the conquests of Alexander had made common to the civilized world. As we learn from the place of his birth, his repeated quotations from the Greek poets, and his own vigorous compositions, he was so. It was also desirable that he should be a Roman, that, protected by the honour and privileges of a Roman citizen, he might feel at home in any part of the Empire, and have the powerful *Ægis* of the *Cæsars* as his defence. He was a Roman. He was "free born." These are none of them unimportant, as giving aptitude and efficiency to the minister of the gospel, and the apostle of

Christ. But taken together, and in combination with the power of that grace which sanctifies, enlarges, and elevates the heart, and those divine and miraculous gifts with which he was so plentifully endowed, they rendered him super-eminently qualified to preach the gospel any where, and every where, and among all people, with power and success. Whether among Jews or Greeks, whether before princes or philosophers, whether in a prison or in a palace, whether among the learned or the illiterate, he was prepared and qualified, with propriety and effect, to proclaim "the unsearchable riches of Christ," to unfold or to defend "the truth as it is in Jesus." A close attention to the consummate skill with which he adapted himself to his audience, whether he preached to the Jews in their synagogues, to the ignorant heathens at Lystra, to the proud Athenians on Mars' Hill, or pleaded his cause before a Roman magistrate, like Felix, or a Jewish monarch, like Agrippa, will leave the impression fixed on the mind, that no man ever evinced a more perfect mastery or his work, or profounder wisdom in its execution, than did this distinguished man. He had all the mental, moral, and social, as well as spiritual and miraculous endowments which were desirable for his office and work.

In perfect accordance with the views already given of this great apostle, we find him "in labours more abundant;" and as we mark the powerful and just motives which urged him on in them, and the astonishing successes which resulted from them, we are only looking at different and consistent aspects of his glorious career. The *motives* which inspired his ardent spirit with untiring zeal, may be best given in his own words. There was a profound conviction of the infinite love and claims of Christ; "The love of Christ constraineth us:"—an abiding consciousness of his obligation to obey the divine commis-

sion he had received; "necessity is laid upon me, yea, woe is unto me if I preach not the gospel:"—an overwhelming apprehension of the realities of eternity; "We look not at the things which are seen, but at the things which are not seen; for the things which are not seen are eternal:"—an earnest desire to save the souls of men; "We persuade men...that by all means we may save some:"—a full assurance of the adaptation of the gospel to the spiritual wants of mankind; "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation;" and a constant regard to the eternal reward which they who turn many to righteousness would enjoy in heaven; "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Motives such as these, with the presence and spirit of his Lord, impelled him forward in his great work, and enabled him to "endure hardness as a good soldier of Jesus Christ." No toil was too severe, no sacrifice was too great for him to sustain in the accomplishment of his ministry. Were not these motives worthy and excellent, as well as powerful; and did not a constant regard to them honour him as a disciple of Christ, and a man of God?

To mention all his *labours* and travels, would require a volume. Suffice it to say, that through "all the coasts of Judea," in Syria, in the various countries of Asia Minor, in Macedonia, in Achaia, even to imperial Rome itself, and the palace of the Cæsars, for some twenty-five years, his labours were extended. In every place christian churches were formed of those converted to God by his means; so that he could say, "From Jerusalem, all round about unto Illyricum, I have fully preached the gospel of Christ." His ardent soul was even contemplating an extension of the "line" of his labours. Italy, Spain, and even perhaps Gaul and

Britain were in his comprehensive plans. So unparalleled was his zeal, so signal his success!

The record of his *life*, and the transmission of his *writings*, render him now the most useful of men. "Being dead, he yet speaketh" through them. Read "the Acts of the Apostles," and you will mark that the record of his proceedings fill near eighteen chapters of the twenty eight which constitute the book. Of the "Apostolical Epistles," fourteen of the twenty one are from his pen. The most learned, that to the Hebrews, unfolds most perfectly the relation of the typical dispensation of the law, to the brighter and more substantial grace of the Gospel. That to the Romans, the most profound and logical, unfolds the philosophy of salvation through faith in Christ. All are full of wisdom, admonition, fidelity, love, and grace. Those written when in age, and a prisoner at Rome, breathe a spirit most chastened, most tender, most divine. His inspired and excellent writings, while they have exerted a most powerful influence on the literature of the world, and the modes of thinking of mankind, constitute a mine of spiritual wealth, of instruction and consolation which will enrich and adorn and edify the church to the end of time.

Finally, after laying broad and deep the foundations of that spiritual temple which is destined to fill the earth, and be filled with the indwelling of the spirit of God, this divinely honoured and wonderfully gifted and useful man, obtained a *martyr's crown*. He gave the final seal to the truth and divinity of his testimony and teaching, by his heart's blood. We have no record of the event by the pen of inspiration, but in the second epistle to Timothy, the last of his writings, we have his anticipations of it, and the spirit with which he contemplated the event. After charging Timothy before the Lord Jesus to be

zealous and faithful in his work, and to "make full proof of his ministry," he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

We have no certain knowledge of the manner of his death, but an-

cient tradition informs us that "he was beheaded on the 29th of June, in the year of our Lord 66, at *Aquæ Salvæ*, three miles from Rome, and interred in the *Via Ostensis*, at a spot two miles from the city, where Constantine the Great afterwards erected a church to his memory."

Let us all erect to him a monument in our hearts, by admiring the grace of God as displayed in him, and learning from his invaluable writings the lessons and the practice of Divine wisdom.

QUEEN VICTORIA.

THE following passages are from a sketch of Queen Victoria, written by Mrs. S. J. Hale, for the *Woman's Record*, an American periodical. The interesting view in which the mother of the Queen appears will be readily appreciated; a noble woman truly, to whose wisdom and fidelity the virtues of Victoria are a lasting tribute of honour.

Victoria, the reigning Queen of Great Britain and Ireland, was born at Kensington Palace, May 24, 1819. Her father was Edward, Duke of Kent, fourth son of George III., and her mother was Victoria Maria Louisa, daughter of the Duke of Saxe-Coburg. Left a widow when her delicate infant was but eight months old, the Duchess of Kent devoted herself to the great purpose of training her daughter to be worthy of the crown which it seemed probable that she might wear. Queen Victoria is, therefore, the exponent of female nature rightly cultivated for the highest station a mortal can inherit by birth. The means by which this instruction was perfected, and the results to humanity, are studies for the statesman, philosopher, and Christian.

In our brief sketch we shall only allude to some of the seemingly small circumstances, yet really great events,

because influencing a mind that was to have a vast influence on other minds. The ordering and training of Queen Victoria was entirely the work of her wise-hearted mother, and chiefly accomplished by female agencies. That her education was of the highest and most perfect order for her station, there are ample proofs; it has given to the greatest monarchy in the world the best sovereign the world contains; the best of her own royal line; the best, morally speaking, that ever sat on England's throne. More than this, Victoria was trained to perform all her duties; she is an accomplished lady, as perfect in her feminine as in her queenly character: a dutiful daughter, a loving wife, a watchful mother, a kind mistress, a generous benefactress, an exemplary christian. There are no startling contrasts, no weak inconsistencies in her conduct. Such uniform adherence to the right and proper, under circumstances when selfish propensities are so often stimulated and so easily gratified, must be the result of the conscientious principle early and unceasingly cultivated. In this lies the germ of all moral goodness, and the element of all true greatness. From conscientiousness, enlightened by the divine precepts, are educed the virtues of obedience,

temperance, truth, justice, prudence, mercy, fidelity, benevolence, and self-control; while the sweet feelings of love, hope, and faith, whose union and exaltation form the crowning grace of piety, owe their best and holiest charm to the same principle of right. Let us see how the teachings of a mother could thus lead her child in the way of righteousness, whose end is always happiness. Before the birth of this precious child, the Duchess of Kent had shown—in the previous circumstances of her life, and particularly in the personal sacrifices and risks she endured, when leaving her own home in Germany, she hastened to England, so that her offspring might be British born—her deep devotion to duty, and that innate wisdom which has guided her through every task and trial. The Duchess of Kent nursed her infant at her own bosom, always attended on the bathing and dressing, and, as soon as the little girl could sit alone, she was placed at a small table beside her mother's at her meals, yet never indulged in any except the prescribed simple kinds of food. Thus were the sentiments of obedience, temperance, and self-control early inculcated and brought into daily exercise.

The Duke of Kent died in debt for money borrowed of his friends. The Duchess instructed the little Princess concerning these debts, and encouraged her to lay aside portions of money, which might have been expended in the purchase of toys, as a fund to pay these demands against her deceased father. Thus were awakened and cultivated those noble virtues, justice, fortitude, fidelity, prudence, with that filial devotion which is the germ of patriotism. And thus throughout all the arrangements during the first seven years, the order, the simplicity, the conscientiousness of the teacher were moulding the ductile and impressible mind and heart of the pupil to follow after wisdom and do the right. Love, in her

mother's form, was ever round the little Princess; the counsels and examples of that faithful mentor, like an inspiration, served to lift up the young soul to have hopes in God and faith in the Lord Jesus Christ.

Well was it that the Duke of Kent left his wife sole guardian over his child. The Duchess could arrange the whole manner of Victoria's education, and superintend it. She did do this. From the day of her husband's death, till Victoria was proclaimed Queen, the Duchess of Kent never separated herself from her daughter. They slept in the same apartment; the first lessons were given by maternal lips, and when careful teachers were employed, still the mother was ever present, sharing the amusements and encouraging the exercises and innocent gaiety of the child. Thus was Victoria trained. Her intellectual education was as thorough as her physical and moral. From her cradle she was taught to speak three languages—English, German, and French. In her fifth year, her mother chose, as preceptor for the Princess, the Rev. George Davys, now, through the gratitude of his pupil, Bishop of Peterborough. In the co-operation afforded by this gentleman with the wise plans of the Duchess for her daughter's instruction, he evinced great excellence of moral character, and his faithfulness was well rewarded. The Duchess confided in him fully. When the Princess became heir-presumptive to the throne, and it was intimated to her mother that some distinguished prelate should be appointed instructor, and Earl Grey named the Bishop of Lincoln, then was the conscientious and truly noble mind of the Duchess displayed. She expressed her perfect approval of Dr. Davys as her daughter's tutor, and declined any change; but hinted that, if a dignified clergyman was indispensable to fill this important office, there would be no objection if Dr. Davys received the preferment he had always well-merited.

He was soon afterwards made Dean of Chester. Such traits deserve notice, because illustrative of the good influence which surrounded the young Princess, and also because they exhibit the constancy of woman's esteem when gained by worthy conduct.

Besides her preceptor, Victoria had an excellent instructress, the Baroness Lehzen, whose services were likewise retained through the whole term of her education; and the long harmony so happily maintained between the mother and her auxiliaries in this important work of preparing a sovereign to be worthy of a throne, is an example worth consideration by those who would seek the best models for private education.

It has been stated repeatedly, and never contradicted, that the Princess Victoria was not aware of her claims on the succession till a little before the death of her uncle, George IV. The Duchess had thus carefully guarded her child from the pernicious flattery of inferiors, and kept her young heart free from hopes or wishes which the future might have disappointed. When the accession of King William placed her next the throne, she had completed her eleventh year, "and evinced abilities and possessed accomplishments very rare for that tender age in any rank of life," says an English author. "She spoke French and German with fluency, and was acquainted with Italian. She had made some progress in Latin, being able to read Virgil and Horace with ease; she had commenced Greek, and studied mathematics, and evinced peculiar aptness for that science of reality; indeed, in all the sciences connected with numbers the royal pupil showed great skill and powers of reason."

She had also made good proficiency in music and drawing; in both of which arts she afterwards became quite accomplished. Thus happily engaged in acquiring knowledge of every kind necessary for her royal station—among which the knowledge

of the people was not neglected, nor the arts, sciences, and employments which most conduce to the prosperity and advancement of a nation—this young Princess passed the intervening years till her majority, May 24, 1837. The day was kept as a general holiday throughout the kingdom. The city of London voted addresses of congratulation to the Princess Victoria and the Duchess of Kent on that occasion, which we notice in order to give a few sentiments from the reply of the Duchess. She said, "The Princess has arrived at that age which now justifies me in expressing my confident expectation that she will be found competent to execute the sacred trust which may be reposed in her; for communicating as she does with all classes of society, she cannot but perceive that the greater the diffusion of religious knowledge and the love of freedom in a country, the more orderly, industrious, and wealthy, is its population; and that the desire to preserve the constitutional prerogatives of the crown ought to be co-ordinate with the protection of the liberties of the people."

In four weeks from that day, the sudden death of William IV. gave the sovereignty of the British Empire to this young maiden of eighteen.—Beautifully has she fulfilled the expectations of her mother, and the hopes of the nation. The manner in which the Duchess relinquished her power over her daughter, was a fitting sequel to the faithfulness with which she had exercised it. The great officers of State and privy counsellors, a hundred or more of the noblest in the land, assembled on the morning of June 20th, at Kensington Palace. They were ushered into the grand saloon. Soon Victoria appeared, accompanied by her mother and the officers of her household. After the Duchess had seen her royal daughter enthroned on a seat of state prepared for the occasion, she withdrew and left the young Queen with her Coun-

cil. From that hour the Duchess treated her august daughter with the respectful observance which her station, according to court etiquette, demands. No more advice, no further instructions, not even suggestions, were ever offered. Doubtless, if the Queen seeks her mother's counsel in private, it is always given in love and truth. But the good seed had been sown at the right time; it put forth, by the blessing of God, spontaneously. The soul, like the soil, must bear its own harvest.

On the 17th of June, 1837, the young Queen made her first public appearance as sovereign over her realm; she prorogued Parliament in person; never was the act done more royally.

On the 28th of July, 1838, she was crowned in Westminster Abbey. Never were the long and tedious ceremonies more gracefully endured. From that time onward there has been no diminution in her zeal. Every duty devolving on her, every form prescribed, every custom held important in the old and cumbersome British Government, Victoria has performed, observed, and cherished. She has been the model of female royalty. But this is a trifling matter, compared with the salutary influence her high principles, refined taste, and graceful propriety of manners, have wielded over those who give the tone to fashionable society in England. Vice and folly retire abashed from her presence.

Great Britain is governed by laws, but the ruler is not amenable to those laws.* Hence the importance that the sovereign should show obedience

* This is an error. The sovereign is amenable to the laws like any other person. But as a sovereign, and for the acts of his government, his ministers are responsible, and, if delinquent, are liable to

to the laws of God, from which the morality of all christian codes is educated. With wickedness on the throne, pollution in the palace, infidelity at the head of the church, how can the nation increase in piety, virtue, and goodness? The great blessing of a female reign is in its purity of court morals, and in its decorum of manners. These strengthen the religious elements of human nature, and give the soul the supremacy over sense.

This example of strict virtue on the British throne was imperatively needed; hence the great blessing conferred by the reign of Victoria, who is in her private life a model for her people. She was married on the 10th of February, 1840, to her cousin, Prince Albert of Saxe-Coburg, who had been, for a time, her associate in childhood, and whose development of character and talents has fully justified the wisdom of her choice and the worth of her influence. The union was one of mutual affection, and has been remarkably happy and fortunate. The royal pair have eight children:—Victoria Adelaide, Princess Royal, born November 21st, 1840; Albert Edward, Prince of Wales, born Nov. 9th, 1841; Alice Maud Mary, born April 25th, 1843; Alfred Ernest, born Aug. 6th, 1844; Helena Augusta, born May 6, 1846; Louisa Caroline, born March 5, 1848; Arthur Patrick, born May 1, 1850; and another son, born April 9, 1853. All these children are carefully trained under the supervision of their royal parents, and the family of the Queen is one of the best governed and guided in England.

impeachment. Our transatlantic friends have crude and incorrect notions of the prerogative. *Our* Queen has not more direct power than *their* President.

ENGLAND AND TURKEY.

GOD has one ruling purpose in the government of the world—the establishment of his kingdom. To subserve this sublime purpose is the ultimate design of the Holy Scriptures. Viewed in this light there appears nothing superfluous as there is nothing deficient in the sacred volume. It cannot be said of any part of it, this is unnecessary, or that is unimportant. The most glorious principles of morality, national as well as individual, for a country as well as for a family, for the public as well as for the domestic circle, are to be found embodied in the Word of the Most High God. The Bible constitutes a manual for the statesman as well as for the saint—a guide for the cabinet as well as for the closet. Whatever is contrary to God's Word, cannot be politically right. Whatever is in harmony with God's Word, cannot be morally wrong. Turning to the Scriptures at this critical and thrilling moment in the history of our country, we find on the one hand a precedent, and on the other hand a model for England in the conflict and struggle in behalf of Turkey.

In the book of Joshua we have a precedent for England's proceedings at the present juncture, in stepping out of her path and throwing the shield of her protection over Turkey against Russia. After forty years sojourn in the wilderness, the Hebrews, under the command of Joshua, crossed the river Jordan, besieged and took Jericho and Ai. The Gibeonites, an idolatrous nation, made peace with the Hebrews and entered into complete alliance with them; so much so that they had a right to look to the Hebrews in the day of their oppression. Three days after the Gibeonites had surrendered to the Hebrews, the Kings of Canaan hearing of it, five of them came and besieged the city of Gibeon—a city situated on a hill about five miles to the north of Jerusalem. The Gibeonites sent to Joshua and desired speedy help, on account of the alliance now subsisting between the Hebrews and Gibeonites, an alliance necessarily involving the strong to sustain the weak, and defend them against oppression and wrong. Joshua, without any hesitation, complied with the request of the Gibeonites—a compliance

which met with the signal favour of Heaven. "The Lord said unto Joshua, fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua, therefore, came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon and smote them to Azekah, and unto Makkedah. And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died. There were more which died with hail stones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hastened not to go down about a whole day, and there was no day like that before it or after it, that the Lord hearkened unto the voice of a man, for the Lord fought for Israel." The results of this victory, leaving the Gibeonites masters of the field, were great in the history of the Hebrews. Speedily all the Canaanitish nations were vanquished, and the land was divided among the twelve tribes according to promise—the land, where subsequently God's prophets lived and wrote and spoke, where stood the first and the second Temple, where the Messiah appeared, and from whence the light of the gospel shone forth to enlighten and bless the world. In the light of this sacred record it cannot be that England is misled or misguided in giving her aid to resist a ferocious, a savage, and an unwarrantable aggression on an inoffensive people with whom she is in alliance—an alliance involving the duty of the strong to help the weak. England is giving her aid to Turkey, not because she is a follower of the false Prophet,

but because she is an old and faithful ally. The object of England's interference is not to uphold Mohamedanism in Turkey, but to prevent crafty and ambitious Russia taking advantage of the internal weakness of Turkey to rob her of her territory and her freedom. Nor is it too much to assume that Divine Providence is favouring England and France in this noble campaign. On land every battle has been gained, notwithstanding that the strength of the Russian Empire is being put forth to resist the allies in the Crimea; the best generals, the best forces, and everything that boundless resources, with the greatest advantages, could supply, have been forthcoming, but all in vain. Our brave soldiers have, in every case, proved glorious victors. Nothing in the history of human warfare so strikingly exemplifies the superiority of free men over slaves in the field of battle. We remember nothing presenting an analogy so striking as that supplied by the wars of Xerxes with the Greeks. It is a great historic fact, that in every battle, in that of Thermopylæ, Salamis, Plataea, and Mycale, Xerxes always lost more men than he attacked. One freeman was worth more than a hundred slaves: each, on an average, slew his man. The freemen of Greece scattered to the four winds of heaven the emasculated multitudes of the tyrant of the East. And should this campaign terminate in favour of the allies, its beneficial influence will be great and lasting. It will put an effectual check to the daring and worthless aggressions of Russia, and secure the independence of Europe. It will tend to renovate Turkey, politically, morally, and religiously. Already, barbarous laws are repealed. Civil and religious liberty is tolerated. The Bible is circulated and the gospel preached. The bond of union between England and France will be strengthened, which will greatly subserve the interests of literature, science, and commerce. England will witness a new era in her history: and rising, like the eagle, for higher flights in knowledge, virtue, and all excellence, she will fulfil her great destiny as the carrier of the truth by her endless agencies to the ends of the earth; while admiring nations, as they witness her progress and share her influence, will be constrained to exclaim, "Happy is that people that is in such

a case: yea, happy is that people whose God is the Lord."

But if the Scriptures furnish us with a precedent for England's proceedings at the present juncture, they supply us still more dearly with a model as to how England should fulfil her duty to her oppressed ally. We find a model in the second book of Chronicles. "Asa reigned over Judah ten years in peace." About this time, Zerah, king of Ethiopia, or rather of Cush, which is a part of Arabia, marched against Asa with a million of foot, and three hundred chariots of war and advanced as far as Mareshah. Asa not looking for miracles when God had ordered means, built fenced cities, and prepared, at least, five hundred thousand men of battle; and when the Ethiopian came against him with his overwhelming force, Asa cried unto the Lord his God, and said, "Lord it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." God struck the forces of Zerah with such a panic that they began to flee. Asa and his army pursued them to Geran, and slew of them a great number. After this, Asa's army returned to Jerusalem, laden with booty. The prophet Azaria met them, and said, "Hear ye me Asa, and all Judah and Benjamin, the Lord is with you while ye be with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you. Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded." After this exhortation, Asa being animated with new courage, destroyed the idols of Judah, Benjamin, and mount Ephraim, repaired the altar of burnt offerings, and assembled Judah and Benjamin, with many from the tribes of Simeon, Ephraim, and Manasseh, and celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed seven hundred oxen, and seven thousand sheep; they renewed the covenant with the Lord; and, with cymbals and trumpets sounding, they swore to the covenant, and declared that whosoever should forsake the true worship of God should be put to death. The Lord gave them peace, and the kingdom of Judah had rest till the thirty-fifth year of Asa.

The principle of this record may be taken as model for England at the present moment. Her enemy possessing boundless resources and having the greatest advantages for warfare, England must tax her full strength, and in concert with her noble ally, must send forth large reinforcements to the scene of action. Her very best efforts are demanded, nothing less will suffice. And in what spirit should she wield her mighty strength? In a spirit of self-confidence, trusting in her armies or her fleets? looking to an arm of flesh, and boasting of her invincibility? God forbid! The spirit of prayer is the only right spirit. From her manifold sanctuaries, her domestic hearths, and her closets let the prayer of Asa continually arise, and God will defend the right. And as success from time to time is vouchsafed to our arms, let the prayer of Asa continually arise, and God will defend the right. And as success from time to time is vouchsafed to our arms let gratitude ascend to heaven. Our sentiment should be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." The Crimea, like Water-

loo, may give us an age of peace. Let England be faithful to God and she will continue to enjoy the great benefits which have been conferred upon her. For whose homes are so sweet as hers? Whose happy valleys so fair? What people so happy? Where has liberty a firmer throne, or justice a better tribunal? Where, if not here, shall we find the mind beaming with intelligence, the soul rising to heroism, the heart melting with charity? The hand which has supplied her with every element of good, has also made her great. At first, least among the nations, and an outcast from civilized life; she is now the greatest of them all. The sun, travel where it may, looks not on that portion of our world which bears not the impress of her name and her power. And shall the right hand of the Lord which has honoured and blest us, be disowned and despised? Shall sin prevail to cast us down from an eminence of power and happiness which none have ever attained? Oh! then, were we indeed an imperishable monument of nameless ingratitude and divine indignation. Religion is our only hope!

Measham.

G. S.

"DO YOU WISH TO PUT THE CLOCK BACK?"

ON my awakening the other morning, on my entrance into my 47th year, I could not help expressing a mingled feeling of regret and astonishment, to find that I had lived to the age of fifty, within so few as three years. Alas! alas, exclaimed I, should I be permitted to run out the threescore years and ten allotted to human life, how soon will they be gone. "Do you then (it was replied) wish to put the clock back?" A few moments consideration made me feel I *dare not* give place to such a desire; pleasant as it might be, not only now, but always, to retain the vigour of earlier years.

Well then, dear readers, as you and I must *inevitably* progress to the *termination* of mortal life, resolve, with me, to be fully awake to the responsible duties of this transient life. *Now*, this day and hour, work for yourself. *Now*, this day, this hour, work for others, that you, with them, to whom you may be the happy instrument of the greatest good, even that of leading them from the love and practice of sin, to the love and service of the Saviour, may, whether your life be long or short, be spent in *fitting* for an enduring and *perfectly* happy state of existence.

REVIEW.

GLORYING IN THE CROSS: a Sermon, preached before the Eighty-fifth Association of General Baptist Churches, held at Leeds, June 20th, 1854, By JAMES LEWITT, Minister of White Friars Lane Chapel, Coventry. London: Simpkin, Marshall, & Co. Leicester: Winks & Son.

To the excellent sermons of the last Association, we listened with deep, though in some respects, with different emotions. We could scarcely restrain our tears, when we saw the venerable form of the first preacher ascending the pulpit stairs, and giving indications, in his whole appearance, of the approach of the hour in which, his once powerful corporeal frame would sink beneath the weight of years, and the pressure of accumulated toils. With delight, however, did we observe the breadth of his views of the glorious gospel, and his undiminished zeal in proclaiming its immense importance. The second preacher interested us by the evidence of animation, of intellectual vigour, and aglowing determination to consecrate the whole of his energies to the statement and defence of the principles, laid down by his revered senior.

After an introduction which concludes with some stirring sentences, the earnest preacher divides the sermon into two parts, which, omitting one or two words may be thus expressed:—I, The object in which Paul gloried; and II, The just ground for glorying in it.

It is but justice to the author to assert that he evinces an ability to discuss great principles, and that there are passages in this little publication, which few of our readers will peruse without warmth of feeling. The following, on the ninth page, is one of them:—

“But it must be remembered here, that the idea of glorying in the cross was new and startling: for the cross was a badge of shame. Crucifixion was the vilest doom to which even a malefactor could be assigned. Every Greek and Roman knew that it indicated the foulest dishonour and the blackest guilt to die upon a cross. To

it slaves were chiefly condemned, and hence the term “cross-bearer” is a term of reproach for slaves, and the punishment is called a slave’s punishment. Citizens could not be crucified. Accordingly, we find in the polemical writings of the Jews, that Christ is called “the hanged one,” to denote the unparalleled ignominy of his death. Hence all its associations were opposed to the idea of glorying in a cross. But though repugnant to his pride and prejudices as a Roman citizen; though it was the brand of infamy, yet Paul glories in the cross, for it showed how low Incarnate Love could abase himself; and that he could become obedient unto death, even the death of the cross. Jew, Greek, and Roman, regarded the object of Paul’s exultation, somewhat as we should regard the gallows or the gibbet. To know that he who claimed to be the Saviour and the Messiah died on the cross, was sufficient to induce them to reject his gospel, and pour scorn upon his name. But even in the cross Paul gloried; what was to them the badge of infamy was to him the star of the Saviour’s honour: he saw in it glory where they beheld nought but shame.”

But before proceeding in the way of commendation, a regard to truth, and to the progress of a mind not less desirous than inherently capable of improvement, constrains us to point out one or two faults.

We have been rather annoyed by the want of precision in the style of the former part of the introduction. The composition here is much inferior to that of every other page in the book. We are bound to add also that even in the latter portions of the composition, where valuable thought is expressed, an excess of epithets and metaphors have occasionally produced obscurity.

As to the matter of this discourse we hardly know how to express our views. We should have much fault to find with it were we to regard it merely as a sermon, preached to ordinary hearers, whether believers or unbelievers. Our brother sets forth the method by which the Infinite Mind secures the honour of its own throne in the offer of salvation to those who have broken its laws. He also asserts in a forcible way the necessity of the divine scheme of redemption.

But had he regarded himself as pursuing the ordinary end of the ministry, that of bringing souls to Christ, or of building up believers, he would have made his aim more apparent by solemn remarks to unbelievers, on the evil of sin and the necessity of repentance and faith, and by urging the true christian to persevering watchfulness, prayer, and effort.

A candid mind turning over these pages will perceive that the discourse takes an aim, in some respects higher, and that in fact it is an address to ministers, on the glory of the gospel as an instrument of spiritual usefulness. It was the anxious wish of the writer, when he prepared it, that preachers, when they stand up in the pulpit, should have in their mind some such reflections as these, "It is possible through the doctrine of the cross, which I am about to proclaim, that numerous souls in this congregation may be brought through faith to the enjoyment of pardon and a restoration of the divine image. It is my privilege, and my duty as a preacher of Christ crucified, to inculcate a more God-like morality than was ever taught by secular ethics, and to enforce it by nobler and purer motives; while at the same time I pour the sweetest consolation into wounded hearts and point the persevering christian to a happy immortality. Nor is this all; it will be my supreme honour to exhibit the glory of Jehovah's name with refulgent lustre."

Here are his successive subdivisions, and the circumstance that he turns aside frequently to inflict his lashes on the infidel who denies, and the heretic who perverts, this system of usefulness, is indirect proof that the exposition and enforcement of it constitute his chief end. This view is further confirmed by the nature of the application, which is chiefly a direction to ministers to cultivate a lively sense of the value of these principles, and to churches not to tolerate any preacher who does not make them the staple of his public discourses. We will not even in appearance act the part of apologists by asserting that all the parts of the two divisions, have been intelligently framed and adjusted with an exclusive reference to the one object we have de-

scribed: but we are certain that this is their main drift, and that in different passages there are effective strokes of eloquence.

In his zeal, as we suppose, for the doctrine of final perseverance, the preacher, on page fifteen, employs rather more than is to our taste of the *Augustinian* or *Genevan* method of stating and upholding this doctrine; nor do we much admire the puritan notion of "the trusteeship of the Holy Ghost." But let it be well understood that though a sense of duty to the public has led us to allude to what we conceive to be a few defective points, we think very highly of the discourse as a whole. In proof of its excellence we cite the following passage: speaking of the manifestation of the divine character in redemption the author says,—

"In creation God appeared glorious, and his vast and varied providence proclaims his praise; but there is a splendour beaming from Calvary that eclipses all the rest. Here divine power seems to have reached its climax, for in the person of Christ it has united in one the divine and human nature. This act, simply considered, surpasses creation, since it embraces a union of opposites, which, but for this power could have no possible relationship. Besides the actual redemption and salvation of man are unrivalled displays of this same attribute. In creation, being was given to man, but through the cross a new being was imparted; here is a greater effect, and therefore from it greater glory arises. As that prince of thinkers, Jonathan Edwards, has said, "The term *from which* in the work of creation is *nothing*, and the term *to which* is *being*. But the term *from which* in the work of redemption, is a state infinitely worse than nothing, and the term *to which* a holy and happy being; a state infinitely better than mere being." Moreover, in the work of creation there was no opposition to be overcome; God spake, and it was done; no hand was lifted against him; no will resisted his. But in redemption, depravity and lust in man combine with the malignity and powers of hell to oppose the operations of Jehovah's grace. But Christ spoiled principalities and powers, and made a show of them openly, triumphing over them in the cross. Wisdom appears in the formation and continuance of the present frame of things, but surpassing wisdom shines in the cross. It has provided pardon for a guilty being, and righteousness for an unrighteous one. It has brought

good out of evil, happiness from misery, honour from shame, and life from death. It has comprehended interests and relations that lie far beyond the bounds of this speck of earth, and secured the most glorious moral issues by means which human and angelic minds cannot fully understand or conceive. It has conserved the divine honour in the maintenance of moral law and rule, so that God can be just, and the justifier of him that believes. Amid the scenes of Calvary holiness and justice appear conspicuously bright. In the atonement, God appeared unappeasable to sin; and when the Son became incarnate the holy lawgiver would not spare even him; all the horrors he endured on the cross, showed that justice could not abate one jot of its demand. In the sin-blasted garden, God had threatened the transgressor, but also promised to send him a Saviour and a great one. Generations were born and died; centuries rolled on, empires rose, flourished and fell; four thousand years intervened, with all their myriad facts and influences; but the cross arose on the summit of Calvary; the victim bled, and God's truthfulness was glorified. Ere there was room for redemption, mercy had no scope for exercise. Angels had admired divine goodness, and with man had received its blessings. But sin occasioned the manifestation of another attribute; *pitying love* dawns forth, and God bestows on fallen man a greater gift than unerring angels received at his hands. Hence, as in the cross, God is *most* seen; so in it is he *most* glorious. Fallen angels confess this; for in the great propitiation they saw the fullest development of those perfections they had been wont to admire, when they filled their heavenly thrones."

Here the thinking is forcible, and the expression correct. When the preacher indulges in a hortatory strain his manner is equally vehement and impressive. As a specimen take the following address to ministers:—

"We should aim to bring our hearts under the full operation of this glorious doctrine, and to surrender them to its hallowing and transforming power. Let no day pass without some refreshing and inspiring view of Calvary. Thither let us repair in frequent and earnest thoughtfulness; there the heavenly bread is found; and apart from it all else is husks and ashes. Meditating thus upon this central truth and prime fact of the gospel, it will become our hearts centre, our spirit's rest, and fire our souls with sacred and sanctifying love. Then we shall so preach Christ crucified, that none will fail to discover the school in which we have been

taught. In this canting, shallow, and dishonest age, faithful ministers must lay their account with reproach. If they will be honest enough to preach the old-fashioned gospel; to maintain the eternal distinction between right and wrong; if they will affirm that truth and error cannot coalesce; that the doctrine of the atonement is the only doctrine which sanctifies and saves: if they will not dilute the truth to suit the evil spirit of the age, let them expect to be scorned by the flippant and the vain."

The impression produced by the delivery of this discourse was delightful; and though a careful examination has led us to wish that there had been more distinct enunciation of its design, we cordially recommend it to the favour of the denomination.

L——r.

W.

"THE COMING MAN," or, *The True Deliverer*. By REV. G. H. DAVIS, Author of "*Rome, its Temper, and its Teachings*." 12mo. cloth, pp. 127. Religious Tract Society.

THIS is a popular defence of the truth as it is in Jesus. It is addressed to, and especially designed for, unbelievers and sceptics. In his first chapter, Mr. Davis shows that Jesus was a real historical person; and, if there is not here much that will be new to those already familiar with the evidences of christianity, there is some originality displayed in the selection and disposal of facts, and not a little acumen in the deductions drawn therefrom. This chapter will be very serviceable to such as have been led away by the absurd theory of Strauss. Mr. Davis argues that the existence of christians proves that there must have been a Jesus in whom they believed as Christ; that the production of an ideal character, such as that of Jesus, was utterly impossible to such men as the evangelists; and that the manner of the work (i.e. of the evangelic narrative) bears witness against its being a romance, and declares it literal history. His argument about miracles is thus pithily summed up,—“A miracle is possible, for God is omnipotent: a miracle is probable, for God is love.” In the third chapter the proof from prophecy is adduced. Nothing of the kind can be more admirable than the way in which the four current objections to prophecy,—their obscurity, their accidental coinci-

dence, their suggestive character, and their spuriousness—are examined and answered. “To complain of the obscurity of prophecy, is to complain that prophecy is not history, which, if it were so, would defeat its own ends.” The coincidences between prophecy and fact are not of one or two predictions and events, but of a long series, beginning with the birth, going through the acts of the life, describing the particular events of the death of Christ, and the vast occurrences after death, which remain to this day. These could not have been accidental coincidences. The evangelists, if they had been acquainted with the predictions, and made the biographies accordingly, must have either directed history so as to accomplish the prophecy, or they must have invented fables, and passed them off in the world as facts; both of which were impossible, the first from its impracticability, even to the most exalted men, and much less to the apostles in their obscure position, the second from the known hostility of the Jews. The Jews, however, never denied the miracles of Christ, but only attempted to account for them by ascribing them to evil influences, or to conjuring skill. That the prophecies were intercalated to suit the facts was impossible; because, “if the predictions were forgeries they must have been introduced after the christian era. How comes it to pass, then, that the Jews were expecting a Messiah to be born of the house of David, in the city of Bethlehem, before Jesus was born, or a christian existed? Had not prophecies proclaiming such an advent been in existence, the expectation could never have been excited. These, therefore, could not have been christian forgeries. The Jews preserved their sacred records with the profoundest veneration, and copies existed, not only in Jerusalem, but throughout the land. Now these apostles, men without money and credit, to have intercalated the Scriptures, must have obtained access to all the copies in the world, and have bribed their guardians, and have found means of stopping the tongues of Jewish rulers and councils; and must have so completely effected their purpose that not a single copy should be found through the earth into which the for-

geries had not been introduced. Mark, too, these said Jews were the very parties most interested in opposing the apostolic teaching concerning Jesus. Yet you ask us to believe that the Jews suddenly lost all veneration for their sacred writings, and laid aside their antipathy to Christ's claims, and opened their treasures to the forgeries of the very men whom they persecuted to the death. Can you believe this? If so, your credulity is capable of receiving all the most frightful prodigies that superstition ever invented. . . . Thus have I examined your modes of meeting the argument from prophecy. They are so contradictory, that they cannot all be employed together. If you say that we have nothing but extraordinary coincidence, you admit both the prophecy and the fact. If you plead that the fact has been directed or invented, you admit the existence of the prophecy. If you assert that the prophecies have been forged, you admit the facts.”

The fourth chapter takes up the following subject—“Christ's performance of the office of Messiah, and his teaching concerning God; and the fifth “His teaching as to man, and the mode of reconciliation.” The teaching of the first, says Mr. Davis, may be comprised in the title Jesus gives to God in his intercessory prayer—“HOLY FATHER.” As to his character, he is holy: as to his relation to man he is father. The teaching of the second, human corruption and danger having been adverted to, is thus condensed: (1) Jesus teaches, that by faith in himself we escape the wrath to come; and (2) that his faith has a sanctifying, as well as a justifying power. It affects the whole nature of man, and assimilates it to the nature of Christ himself. It at once brings down the banished law of love to the heart. It restores man to God, to himself, and to his fellow-man.

The concluding chapter is entitled, “How Jesus discharges the office of Christ: the future.” There are many passages from this chapter that we should like to cite, but we must forbear.

There is a good deal of forcible thinking in every part of this book. Infidel objections are stated in their strongest form, and are then answered with an amount of good temper and

logical acuteness that reflect great credit upon its author. We know of no better book to be put into the hands of a shrewd but sceptical working man. We hope it will secure, as it deserves, a wide circulation.

THE PUBLIC PEARL; *or, Education, the People's Right, and a Nation's Glory. In two popular Lectures on State Interference, and in Three Letters to Lord John Russell.* By CELATUS. *Fcp. 8vo. pp. 326. London: Houlston and Stoneman.*

WE know not how sufficiently to express our disgust at the senile babblings, the insolence, the vanity, and the flattery of Celatus. He tells us in an advertisement to read "the dedicatory epistle, the proem in poem, and the preface, for in such prefixes there are often some choice sayings and sentiments expressed and embodied." We have read them, and can truly say that Celatus is right. In the dedicatory epistle to Lady Russell, we have this scribbler telling the wife of one of the foremost men of our time, "That under christianity, matrimonial bonds are very peculiar, and singularly characteristic!" and then a few sentences further he raves out in this alliterative twaddle:—"Happy are those lords of our race, who have such ladies to mollify the manifold asperities of this terrene life—to mellow much of their mental movements, and to mature their measures, to meliorate misery in this meretricious world!!" He compares Lady Russell to a guardian angel, to a satellite, and to Cynthia, and still thinks his dedicatory epistle is not too flattering, but "that he could add to it a hundred-fold." The "proem in poem" is the veriest doggerel. In his preface he assures us that the book is submitted "with due deference to the public;" and yet scarcely have we read a few pages before we find him quietly writing about the "irresistible force of a motto" taken from Rom. xiii. 1, 2; and having said a few rambling things about it, adding, "we shall now leave our motto safe and secure within the insuperable fortification we have thrown around it." Celatus has set himself the task of convincing the British voluntaries that the people's education is the proper work of government. He fawns upon them in his

preface, and insults them in his letters. He calls those who differ from him, "big boys," "mature children," "unreflecting mobility," "loquacious individuals," "more than purblind," "crotchety and supercilious spirits." He speaks of their arguments, as "injudicious garrulity," "tortuous ideas," "fulminations," "peculence," and "imbecile logic." Thinking he has been too severe, he is tempted to perpetrate two wretched pieces of pleasantry. Here they are: "We have been looking at our pen to see whether we could write with the down of our quill rather than in the usual way." "It would be prudent in the over-captious and hypercritical, to bite his tongue a little; but at the same time we would advise him not to hurt it much, as the nervous construction of it is very fine." *Very!* The insolence of Celatus is only equalled by his vanity. He talks of having made his point "transcendentally palpable," and "indisputably clear;" and adducing arguments "irresistible" and "overwhelming." But he shall foam out his own shame. "We intend to pursue in our present essay [the 2nd lecture] a totally different argument, to that we did in our former lecture. There we only marshalled our forces: here we shall assail and sack the citadel of our opponents. There we only led forth our combined fleet, and arranged our guns: here we shall bombard and undermine their chief fortification. And there we only put our battering-rams and scaling apparatus in order: and here we shall enter and demolish their falsely-supposed tower of strength." But the flattery of Celatus is more sickening than either his insolence or his vanity. He tells the leader of the House of Commons in one letter, that he is a Lycurgus, a Solon, and a Solomon; and in another he addresses him as "a forensic giant," "a soaring spirit," and "a political luminary." His sycophancy has only its parallel in the fawning littleness of the Lower Empire.

In the whole book, there is nothing worth calling argument. When Celatus attempts to reason he sinks either into vituperation or flattery. Grub-street, even in its worst days, never spawned anything so feeble and inane as the "Public Pearl." Celatus, though apparently without the smallest capacity for consecutive thinking, has yet a fatal fluency

of words. If he has a "wee" thought, he piles words upon it, "Pelion on Ossa," till the poor thing is buried beneath a mountain of verbiage. His only power seems to be a facility in stringing jingling alliteration, full of sound and fury, signifying nothing. Such books as this we cannot away with. Our readers must forgive us for taking up their time in referring to so worthless a production.

THE LEISURE HOUR, AND SUNDAY AT HOME, for Oct. and Nov. 1854. *Tract Society.*

IT seems late now to notice these two numbers, but the fault is not our own. We did not receive them till after our last No. was "made up." The *Leisure Hour* contains a German tale, "The Knife Grinder's Son," full of unobtrusive religious lessons, and of sustained interest; "Taking a Degree," "The Useful Fight," and a brief sketch of Russia under Catherine II., Paul, Alexander, and Nicholas. In the *Sunday at Home* we have some welcome "Glimpses of the Pilgrim Fathers;" and a biography of M'Cheyne, "The New Reformation in Ireland," "Lost but Found," each leaving its own charm

and moral. Both these serials cannot be circulated too widely.

THE BOOK OF SUNDAY PICTURES, for Little Children. *Old Testament. Square 12mo. Tract Society.*

THIS is just the book to put into the hands of children on the Sabbath-day. The narratives are written in a simple, easy style, suited to the capacity of little children; and the illustrations are numerous and beautiful. Besides six coloured engravings, there are numerous woodcuts. We have no doubt that it will become a universal favourite; to mothers, because it will afford them the means of amusing and instructing their children on the Sabbath-day; to children, because of its brilliant plates and profuse illustrations.

THE CHRISTIAN ALMANACK, for 1855.

THE PEOPLE'S ALMANACK, for 1855.

THE SCRIPTURE POCKET BOOK, for 1855. *Tract Society.*

THESE are all equal to any produced in former years. The last is a most convenient and admirably got-up pocket companion.

CORRESPONDENCE.

ON TAKING OATHS.

(To the Editor of the G. B. Repository.)

DEAR SIR,—Those of your readers who are desirous to be faithful to their apprehensions of the Divine precept, "Swear not at all," and who may not be aware of the fact, will be rejoiced to learn that the Common Law procedure Act, which passed the legislature August 13th, and came into operation October 24th, last, makes it permissive in every court in England and Ireland, to take an affirmative in lieu of an oath from every person who from expressed conscientious reasons, irrespective of sect or creed, refuses to swear.

The 20th section of this Act reads thus,—"If any person called as a witness, or required or desiring to make an affidavit or deposition shall refuse, or be unwilling, from alleged conscientious motives unwilling to be sworn, it shall be lawful for the court, or judge, or other presiding officer, or person qualified to take affidavits or depositions upon being satisfied of the sincerity of such objections, to permit such persons, instead of being sworn

to make his or her solemn affirmative or declaration in the words following, viz.,— "I, A. B., do solemnly, sincerely, and truly affirm and declare that the taking of any oath is according to my religious belief unlawful, and I do also solemnly, sincerely and truly affirm and declare, &c., which solemn affirmative and declaration shall be of the same force and effect as if such person had taken an oath in the usual form."

In the 21st section provision is made for the prosecution of persons making false affirmations or declarations by the laws and statutes of this kingdom which are or may be "enacted or provided against persons convicted of wilful and corrupt perjury."

Believing that many of the disciples of the Lord Jesus would be glad to know that such an important alteration as this had been made in the law of our land, I have taken the liberty of directing attention to it through the medium of the Repository.

I am, dear sir, yours truly,

JOHN CHOLERTON.

Coalville, Dec, 1854.

Query.**THE TITLE OF "REVEREND."**

MR. EDITOR,—How came this title to be prefixed to the names of ministers of the Gospel? When did it originate? What does it signify? and why is it now used?

Any person answering the above questions, or any of them, (through the General Baptist Magazine) will greatly oblige one who is not able to give satisfactory answers to them himself, and who is, moreover, desirous of information on the subject.

A BAPTIST LAYMAN.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, on Thursday, December 7th, 1854. The morning service was commenced, with reading and prayer, by brother Davis of Holbeach, after which brother Stevenson, of Long Sntton, preached from Heb. xiii. 8.

In the afternoon, written or verbal reports were received from nearly all the churches in the district, and they were, for the most part, encouraging. It appeared from them that twenty persons had been baptized since the last Conference. The treasurer for the Home Mission stated that he had recently received several small sums but that the balance now due to him is £18 19s. The making of grants was therefore deferred till the next Conference.

It was felt by the brethren present to be very important that the balance should be paid, and the ordinary income of the society permanently increased, which would not be a difficult matter if each church were to manifest a proper amount of interest, and to give according to its ability. It is earnestly hoped that more efficient help will be afforded before the next Conference.

A communication having been received from Magdalen and Stowbridge, it was resolved:—

That this Conference is pleased to hear that the friends at Magdalen and Stowbridge, have amongst them an acceptable local supply, and recommend the encouragement of such assistance, and also regrets that owing to the state of the Home Mission Funds we are unable to grant any pecuniary aid at present.

In reply to communications from St. Ives, it was resolved:—

1.—That this Conference recommends Mr. Butler, the surviving trustee, to see Mr. Coote respecting the re-erection of the monuments referred to, and hopes that such a step will be successful.

2.—That in the event of the Fenstanton and St. Ives' trustees agreeing to contribute a portion of their funds towards the cost of the new Meeting-house at Fen-

stanton, an annual quit rent of small amount should be paid to them as an acknowledgment.

3.—That this Conference recommends the trustees to dispose of the old places at St. Ives, and to purchase the new premises now offered to them.

The next Conference was appointed to be held at Tydd St. Giles, on Thursday, March 1st, 1855. Brother Davis, of Holbeach to preach in the morning.

Brother Pike, of Bourne, preached in the evening from Matt. xxvii. 51.

T. BARRASS, Sec.

ANNIVERSARIES.

NORTHALLERTON AND BROMPTON, Yorkshire.—The third anniversary of the G. B. Chapel, Brompton, was held on Dec. 3rd, and 4th. On Lord's-day three excellent and impressive sermons were preached by the Rev. J. Taylor of Allerton, at Brompton, morning and evening, and at Northallerton in the afternoon. At our church meeting on Dec. 5th, it was unanimously agreed to request Mr. Taylor to send the sermon he preached at Brompton on Lord's-day morning for insertion in the Magazine.

On Monday evening, Dec. 4th, a tea-meeting was held in Brompton chapel. Addresses were delivered by the Revds. W. Stubbins, J. Taylor, and G. T. Atta; several ministers who had promised to be present were prevented by affliction; but they kindly forwarded pecuniary assistance. In looking back upon our history we have great reason to thank God and take courage. Permit us to inform your readers that Northallerton is 50 miles from Allerton, the latter is in the West Riding and the former in the North Riding of Yorkshire.

T. HUNTON.

BAPTISMS.

LEEDS, Call Lane Chapel.—On Lord's-day Nov. 26th, our pastor (Rev. J. Tunnicliff) had the pleasure of burying four happy souls in the liquid grave—two men

and two women. The service was a very interesting one, and was witnessed by a larger number than usually attends the chapel, and our pastor preceded the baptism by an appropriate discourse. It was pleasing to see those friends humbly submitting themselves to this ordinance, three of whom had not before been united with any christian society. They are all of mature years, and we hope that henceforth they will as willingly and gladly serve the Lord, as they obeyed his command to be baptised. We have good hopes of them all, and trust they will prove such as the Master will own in the day that He makes up His jewels.

We have had one or two baptisms of late, which have not been reported in the G. B. Magazine. We are desiring and expecting prosperity. C. A. T.

CLAYTON.—During the past few months twenty one have been added to us by baptism. It is worthy of remark that twenty of these are teachers in our Sabbath school. Several circumstances conspire to give interest and encouragement to our cause. We have some hopeful enquirers. I. J.

HUGGLESOTE.—On Lord's-day, July 2nd, we had an interesting addition to our church, of four young persons, by baptism. On Lord's-day, Nov. 5th, we had the pleasure of baptizing three more and receiving them into our fellowship. May they each be "faithful unto death," and then receive a crown of life. T. Y.

SHEFFIELD, *Eyre-Street*.—On Lord's-day, Dec. 17th, after an animated and excellent address, founded on the enquiry of the eunuch, "See, here is water, what doth hinder me to be baptized," our pastor immersed two males and five females in the name of the Sacred Three. One of the males, an intelligent German, a relative of two of our deacons, had for some years been the subject of fervent prayers, and his wife, for some years a Wesleyan, was baptized with him, two others also Wesleyans were convinced of their duty from hearing the discourse at our last baptism. Another friend, a widow, had for seven years worshipped with a sister church, and removing here a few months ago, joined our congregation, where, through the ministrations of our pastor, both she and her only daughter and child found peace and joy in believing; and one was from our Sabbath school. We have a few candidates, and a number of interesting enquirers. We thank God for these tokens of his favour, and take courage. G. W.

BEESTON.—On Lord's-day Dec. 3rd, our minister baptized a promising young

friend. May the Lord bless him and make him a blessing. We have several candidates and enquirers. T. W. B.

RIPLEY.—On the first Sabbath in Nov. after the morning service, our esteemed pastor baptized four persons, one male and three females, one of the females about 70 years of age, and the youngest of them about seventeen. This young person has been a scholar in our school for several years, and is now a teacher, the male is a teacher also.

We had another baptism on the first Sabbath in December,—two young men. Thus the Lord is blessing the faithful ministry of his word. R. A.

PETERBOROUGH.—On Lord's-day, Nov. 5th, three males, (all teachers in the Sabbath school) and one female, were baptized in the General Baptist Chapel, West Gate, Peterborough; and on Dec. 3, one young man was "buried with Christ by baptism." May they all be faithful unto death. T. B.

REMOVAL.

LEICESTER, *Vine Street*.—Our minister, Mr. Cholerton, having accepted the unanimous invitation of the Coalville and Whitwick branches of the Hugglescote church to become their minister, a tea-meeting was held in connexion with his removal, on Monday, Nov. 27th. A large number of friends were present; the opportunity was in the highest degree interesting. The Rev. J. Wallis, Mr. Brown, town missionary, Messrs. J. Stevenson, Porter, &c., delivered addresses admirably suited to the circumstances under which the meeting was held, and expressive of much kindly interest in brother C., and of their earnest desire for his comfort and success in the important sphere of labour upon which he was about to enter. The proceeds of the tea were devoted to the purchase of Kitto's Pictorial Bible, and other valuable works which were presented as a testimonial of respect to Mr. Cholerton from the people of his late charge.

LOUTH.—*The Rev. W. Orton* of Barrowden has accepted an invitation to the church at Northgate, Louth, and is expected to enter on his ministry at the commencement of this year.

MISCELLANEOUS.

SOUTHWARK, *Borough Road*.—We are informed by a respected correspondent that Mr. Merry, who had been preaching in this place, has gone over to the establishment, and that there is now a fair prospect of the restoration of harmony and

peace; a better feeling already exists. Supplies have been arranged for the pulpit. On the second Sabbath in January the Rev. S. Ward, a coloured minister from Toronto, Canada, will preach the anniversary sermons. May the Lord send to them a man after his own heart, and build up their walls!

CONGLETON.—The General Baptist chapel at this place, after having been painted, repaired and otherwise improved, was re-opened for Divine worship on Lord's-day Nov. 12th, when two excellent sermons were preached by Israel Naphtali, Jewish Missionary of Manchester. Congregations encouraging and deeply attentive.

On the following evening, the 13th, a tea meeting was held in the school room, when about 150 friends partook of the refreshing beverage, after which the company adjourned to the chapel. John Dakin, Esq., Mayor of Congleton, presided on the occasion, the Rev. R. Stocks, of Macclesfield engaged in prayer, after which most suitable and interesting addresses were delivered by the Rev. J. Moore, Independent, J. Oyston, Wesleyan, Wright, New Connexion, Tillotson, Primitive Methodist, ministers of Congleton, also by Mr. Naphtali, Mr. R. Pedley, and the Rev. R. Stocks, of Macclesfield. This delightful meeting terminated by a vote of thanks to the chairman, moved by Mr. Hadfield, and seconded by Mr. Peter Gent, who has undertaken to supply the place with the hope of benefitting the people.

The expense incurred in painting, &c., is about £33, and the amount of collection and profit from the tea meeting and other contributions, about £20; any assistance from friends will be gratefully acknowledged by Mr. Ford, Druggist, Willow-street, Congleton.

FAITH AND WORKS.—"Ye see then how that by works a man is justified and not by faith only"—James. Not a few are frightened at the thought that works have any thing to do in our justification. They accuse us of "working ourselves to heaven; relying upon our own works; hoping to merit something of God, and gain salvation in some way aside from the mercy of Christ." But they need not be alarmed. We have no idea of slighting the Saviour, or gaining eternal life by any other means than through his mercy. But we do believe that to enjoy his mercy, it is just as necessary to work righteousness, as it is to sow seed in order to have bread in autumn. Faith will not save us, unless that faith *lives*, any more than a good set of lungs will ensure life, unless they breathe. Devils believe and tremble; and

so do many men, yet they are not saved. Why? Simply because they do not obey. "The obedience of faith" is as necessary as faith itself. Christian faith is always obedient, because obedience is essential to the Christian character; hence when faith in the gospel is made the condition of life, it always involves the idea of obedience. Therefore the apostle says, "The just shall live by faith," and "The life that I live here in the flesh, I live by the faith of the Son of God."

MISSIONARY ANNIVERSARIES.

CHATTERIS.—Our annual Missionary services were held here on Sunday and Monday, Dec. 10th and 11th, 1854. Brother Buckley preached three useful and impressive sermons, especially that of the evening, on the worth of the soul. On Monday we had a good missionary tea-meeting, when the whole proceeds were given to the mission. The missionary meeting in the evening, though we were disappointed in not having the company and assistance of several friends, was large and deeply interesting. The pastor presided, whose address was followed by affecting statements and solemn appeals in aid of our mission, by Revs. D. Keed, and J. Buckley. Having made, only a few days before, a successful effort to raise about £25 for repairs alterations and improvements in the chapel, our public collections were not quite equal to what they have sometimes been, but with the subscriptions they amount to £11 10s 4½d.

J. L.

ASHBY AND PACKINGTON.—The annual Sermons for the Mission were preached by Rev. J. Buckley, on Lord's-day, Dec. 3rd; and meetings were held on Monday evening at Ashby, and on Tuesday at Packington. Messrs. Preston, Goadby, Bott, and other brethren were engaged. The proceeds of the year amounted to near £33.

BETHAMPORE FIRE.—Received from Mr. W. D. Dickett, Louth, *one guinea*.

MACCLESFIELD.—The annual meeting in aid of the above society was held in the baptist chapel in this town, on Monday evening last. David Holland, Esq., presided; and opened the meeting in a neat and suitable manner. Impressive addresses were delivered by Revs. G. B. Kidd, L. Stoney, J. Buckley, and Mr. D. Oldham. After which a vote of thanks was passed to the chairman, seconded by Mr. Stocks, minister of the place. The congregation separated, highly pleased with the mental and spiritual treat with which they had been favoured. The collections amounted to £11 16s 6d.

R. Stocks.

NOTES OF THE MONTH.

Dec. 20th.—“War, war,” is still the burden of the press, the parlour and the parliament. The war spirit is fairly up in this country, and the whole people seem to be in danger of being carried away with it. The brief allusion made last month to a rumour of a great battle taking place on the 5th ult., turned out to be painfully true. With a force of some 60,000, animated by the presence of the grand dukes of Russia, the attempt was made to drive the allied forces from before Sebastopol into the sea. The Emperor is said to have boasted, that one allied soldier should not be left in the Crimea; and his reinforced armies were inspired with the hope of effecting this purpose. Worked up to the highest pitch of excitement, the vast columns of the Russians before daylight moved over the valley of Inkermann on the weakest part of the British position. This whole and mighty force were kept in check, cut down, and charged by 8,000 of the British Guards, who maintained successfully the unequal conflict for three or four hours, with a hardihood and power and courage unparalleled in the annals of war! Six thousand French came to their assistance, and charging the enemy in flank, sent the masses confusedly down the hill. It is supposed the Russians lost near 20,000 men: and the allies suffered to the amount of about a fourth of that number, and lost four generals. The Russians were seen bayoneting the wounded as they lay on the ground! A miscreant officer, who authorized this inhuman murder, having been taken prisoner, has been tried by a court martial and hung. Reinforcements have been arriving rapidly since this battle. Omar Pasha with 45,000 Turks has also embarked. The weather has been very wet and boisterous during the past month. The camp ground is like a bog. The men often walk in deep mud. Several of the 46th the *non mi ricordo* regiment, have sickened and died since their arrival at the Crimea. There was a severe hurricane on the 14th ult., which destroyed several ships, and their stores of the *matériel* of war, and of provisions, blankets, and warm clothing, unhappily went down. The effect of the

storm on land was very disastrous. Tents blown over, the sick exposed, and the poor soldiers almost perishing with wet and cold. The Government at home promptly provided immense supplies of more clothing; and all people seem to be doing something for the comfort of the brave army, which most marvellously keeps up its spirits. When these supplies do reach them it has been said that never was an army on a foreign soil better cared for. Miss Nightingale, with a large staff of nurses, has arrived at Scutari, and is tending the wounded. At home “the Patriotic Fund,” for the relief of the widows of soldiers who fall in the Crimea, is popular, and is becoming large. There has been but little fighting since Nov. 5, and the siege operations have been but languidly conducted. Some 200 railway labourers have been sent to assist in earth works, construct railways, &c., about the camp. Messrs. Peto and Co. have provided them at the expense of the government. The Russians seem dispirited by their repulse at Inkermann, and are waiting for reinforcements. Their sufferings are reported to have been extreme, and most destructive.—Sir Charles Napier landed at Portsmouth last week.—Parliament assembled on the 12th inst. “The prosecution of the war,” was the main topic of the Queen’s speech. She announced the conclusion of a treaty with Austria. What this may be we do not at present know, nor have we or the country much confidence in the House of Hapsburg. It may be for good, and end the war. It may be treacherous and the beginning of disasters. If so, many of them will fall on Austria herself. The aspect of the House of Lords was splendid; but the numbers of the nobility who had some external sign of mourning was considerable. War is a game which inflicts serious wounds on all classes alike.

Pallida mors æquo pulsat pede
Panperumque tabernas regumque turres.

Alas for war! It makes havoc with many peaceful people, and turns the nations into ferocious wild beasts who are ever destroying each other. Even in Kamschatka the British ships have been

attacking and destroying Russian batteries. Much as we may deprecate war there seems little prospect of Russia being brought to terms at present. Meanwhile the people at home are feeling the burden of war taxes. A doubled income-tax, brought down to incomes of £100 per annum, enforced by the Queen's assessors with a spirit of oppressive extortion which reminds one of the publicans of antiquity, is grinding the faces and souring the tempers of multitudes; the high price of provisions, the interruption of commerce, and other evils of war are being painfully felt. If we, who are after all, the richest people under heaven, complain because of our burdens, what must be the sufferings felt in Russia, where their whole commerce is stopped, and levies of hundreds of thousands of men are continually being made as food for the sword? Despite of all our troubles about the war there are not a few bright thoughts that will gleam across our minds. The heroism of our soldiers, become the theme of admiration and panegyric all over the world; the entire destruction of the hatred felt towards us by the French nation, and the hope that this war will lead to a quiet and peaceful future, and to the extension of true liberty and the rebuke of barbarous and crushing despotism, are thoughts which, like a ray of sunshine, sometimes cheer and warm. The Government and the houses of parliament seem unanimous in their determination to carry on the war with vigour. The Militia are to be sent to garrison the places occupied by regular troops that they may be spared for the war; and a bill to enable them to provide and pay foreign soldiers is now before the House of Commons.

If we look over to France the war spirit is as rife as in England. The Emperor is said to have silenced a minister who counselled him to withdraw his army from the Crimea, by replying, that he would rather send a reinforcement of 100,000 more men. This Government has offered to engage the Polish prisoners in France to enter the Foreign Legion, an offer almost universally accepted. He has also presented a New Testament to every soldier of his army. The French are so full of admiration at the prowess and courage of the English soldiers that they do not give a full measure to their own.—There has

been a ministerial crisis in Spain. The Espartero government continues in office. The harvest of this year was above average in Piedmont. Joseph Sturge informs the people of Birmingham that in Odessa and the Danubian ports wheat may be had for less than 2s. per bushel, and that the war prevents our getting it.—The Swedish Diet, under government influence, has passed another intolerant law, fining any unordained priest 100 dollars for administering the Lord's Supper, and every recipient 16. The King of Denmark has dismissed his government. He is tending to despotism or truckling to Russia.—The tone of the message of the American president is quiet and pacific. The third reading of the Clergy revenues secularization Bill has been carried in the Quebec or Canadian Parliament. The Fuedal Tenure Abolition Bill has been read a third time. These are movements in the right direction.—The Pope has decreed that the Immaculate conception of the Holy Virgin, is a doctrine of the church, and to deny it is heresy. Perhaps next he will decree that all the ancestors of the virgin up to David were of the same order! How pitiable is popery! How puerile the conceit on which the conclave has been professedly praying for these many months! How prostrate, mentally and spiritually, must be those people who bow to such a dictum as infallible!—Sir George Grey informed a deputation that waited on him in reference to the large Ecclesiastical grants in the "Australian Constitution Bills," that in the British parliament ample opportunity would be given for objecting to the clauses on religious worship.—The masters and Fellows of Pembroke College, Oxford, have unanimously agreed to a large measure of College reform, throwing open the Fellowships and Scholarships to general competition.—The Rev. C. Stowell recently asserted, at the Rochdale Bible meeting, that there was much piety among the brave soldiers of the Crimea, and that they have meetings for prayer and the reading of God's Word. John Bright added, for the Emperor of Russia, that he had remitted duty on Bibles imported into his dominions at the rate of £400 per annum.—Coal has been found in Greece, and at present yields about 30,000 tons a year.

MISSIONARY OBSERVER.

LETTER FROM REV. W. BAILEY.

This letter was not printed at the date of its reception, because there were several others which referred to the fire at Berhampore. As it contains other interesting matter, it is deemed advisable to insert it in our pages.—ED.

Berhampore, Aug. 31st, 1854.

MY DEAR BROTHER GOADBY,—This mail will convey to England the mournful intelligence of the sudden and unexpected removal, from time to eternity, of our dear brother Sutton. We were in no-wise prepared for this sad and solemn event, as we had only heard indirectly that he was unwell at all, and it is difficult for us at a distance to realize that one, once so energetic, "has ceased to work and live." His loss will be great indeed, not only to our mission but to the province at large; he has done much, *very much* for Orissa! His ministrations on the Sabbath will be much missed, both in Oriya and English, as he was a very instructive preacher. One of our native christians who had often listened to his sermons, on hearing of his death, lamentingly said, "ah! he was the preacher! he could make so much out of a little, difficulties so plain, that his sermons stuck to the mind like glue."

The last time I heard him preach was from 1 Thess. ii. 19-20. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." This was the text of the Riga (conference) sermon; and while listening to him it occurred to me many times, that he might not long be with us, and that probably it might be the last conference he would attend. We sympathize deeply with our bereaved sister, and pray that "the Father of mercies, and the God of all comfort," may comfort her in this the day of her tribulation, and that when her life may close she may receive

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an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The removal of our beloved brother is, we think, a loud call for help to our young ministers at home; who amongst them is willing to be baptized for the dead? "To go far hence unto the Gentiles" "to testify the gospel of the grace of God?" It is not an easy thing we know to leave home, and kindred, and a land so rich in christian privileges, for one that is spiritually considered "as darkness and the shadow of death;" still every sacrifice made for the interests of the Redeemer's kingdom, will meet with a full reward. "The promise is " manifold more in this present time, and in the world to come life everlasting."

It may be interesting to some of your readers to learn that Miss Agnes Packer, Mrs. Bailey's sister, is coming out to this country as an agent of the Society for the Promotion of Female Education in the East, the school which she is to take charge of in Calcutta, is to be supported by the Baptist Missionary Society; but the Society above-mentioned agree to pay £100 for the salary of the teacher. The object in establishing the school appears to be to raise up native female teachers.

I have been much pleased with the spirit she has manifested, and trust she may be eminently useful in her new sphere of labour. In a letter written to us on the 18th of May, she says, "After much consideration, much painful exercise of mind, and earnest entreaty for heavenly wisdom, I was led to the belief that the hand of God was in this appeal made to me (by Mr. Pearce for the Ladies' Society,) and that consequently the only right path would be to go forward. This I resolved to do, and I wrote in these terms to Mr. Pearce, and since that day it has been my unceasing petition at the throne of grace, that if this were not

the path marked out for me by Him who appoints our sphere of labour, some obstacle might be placed in my way so as to prevent my taking the step. The importance of the situation made much impression upon my mind. There is in my constitution a shrinking from responsibility, which has often been the occasion of trials even in the most ordinary duties of life, this has been to me almost a daily cross, since I have been led to see the claims of the Redeemer upon all his redeemed ones, and in this instance I felt it much. But if it is His call I trust to receive the needful wisdom and grace, and while I look to Him alone, I am encouraged to believe that He can make use of whatever instrument He appoints, and since the power resides not in the instrument, but Himself, I may leave this in His hands; so I trust that while I am looking for His decision I shall receive it, and I do believe that in the decision of the Committee I shall have the manifestation of His will." In a second letter dated June 16th, she says, "Well it is quite settled that I am to proceed to India, as an agent of the Ladies' Society. I hope that I do right in recognising in this decision the manifestation of the Lord's will concerning me. This sustains my spirit, that God is the hearer and answerer of prayer, and that He has never forsaken them that seek Him. It has been my one prayer from the first proposition made to me, that if it were not the way marked out by the unerring hand of our Heavenly Father, some obstacle might be placed in my way to prevent me from going astray. With this feeling I have been like one straining the eye to perceive some distant object, anxious to discover some intimation of direction, but my way has opened completely, and without the shade of an obstacle or hindrance from without. I think,

therefore, I must do right to go forward. Oh! that the time to come may prove that I have not been mistaken in this, but may I be helped to labour for Him who has loved me, and given himself for me, and who has commanded each of his disciples to make known the glad tidings of salvation as the opportunity may be given."

You will be grieved to learn that Mrs. Bailey has been, and is still, very unwell; her constitution is so shattered that I fear she will never thoroughly recover without a change to a cooler climate. To leave our work under existing circumstances will be very painful, but our times are in the Lord's hands, our confidence is in Him. O that we may ever receive His direction and blessing.

I may mention, as items of news, that the New Postage Act for India will come into operation on the 1st of October next. Stamps will be in use, and half a sheet of letter paper can be sent any where in India for three farthings, from Reshawur to Cape Comorin, 2000 miles. Newspapers, without reference to distance, are to be charged threepence each; and books will be charged threepence per pound; this we think, considering all the difficulties of transmit, *a most liberal act.*

The railway was opened from Calcutta to Hooghley a short time ago; the natives are delighted with it; men of all castes and condition will sit together on the same seat in the carriage without any scruples. On the arrival of the train at Hooghley, the natives were so delighted that they tried to raise an English hurrah!

Lastly, a telegraph from India to Alexandria is seriously thought of; in two or three years it is not impossible that we shall be in daily communication with England.

Yours, affectionately,
W. BAILEY.

THE LAST PUBLIC LETTER OF THE REV. DR. SUTTON.

THE following letters will be perused with mournful interest. They need no explanation: were brother Sutton living, some of the statements which

his letter contains would call for stricture, as liable to convey a wrong impression. Three of our present Missionaries were students in our

Academy; and the call for help in Orissa has not been continuous on the part of the Society.—ED.

May 14th, 1853.—The Warwickshire Conference was held at Wolvey. The following resolution was passed:—That a fraternal epistle expressive of the sympathy and affection of the Conference be sent to our brethren in Orissa. Brother Knight was appointed to write it, and to forward it to Dr. Sutton.

From the ministers and members of the churches composing the Warwickshire Conference, to our Missionary brethren of the same faith and order, labouring in the gospel in the extensive and important field in Orissa. "Grace be with you from God and the Lord Jesus Christ." Beloved brethren, you will perceive from the heading of this epistle, that we are desirous of discharging a duty which we feel will yield us a holy pleasure, and which we trust will not be unpleasant to you,—that of addressing to you a few lines, expressing our sympathy for you in your arduous and noble work of preaching the faith of Christ to the heathen; and our affection for you not only as brethren in our common Lord, but as ministers, not merely as ministers, but as ambassadors for Christ in dark and benighted places of the earth; that you may be encouraged and happy in so good, so important, and holy work to which you have devoted your lives; a work in which angels would delight to engage in, were they commissioned to pass through this transitory world of ours, as human beings. The prayer of our hearts is, that you may be supported and strengthened for a wise and successful discharge of the service in which you are engaged as missionaries of the English General Baptist denomination to the heathen world. Yes, our prayer is that you may so imitate Christ and his apostles, and that your energies as men, your simplicity as christians, your perseverance as missionaries of the cross, may obtain for you by the grace of Christ a place and a name amongst those who shall be judged worthy of everlasting remembrance, to be planted as signs in the firmament of heaven which shall never be cut off.

We feel sympathy for you as men, as christian ministers; but more especially as you have devoted yourselves to God's service in distant lands. To be ministers of the gospel in any place, and under any circumstance is an employment, an engagement, of high responsibility; such feelings, difficulties, and conflicts are connected with it as at times cause the spirits to droop, the heart to be sad, and the knees to smite one against another. They made an apostle of the first order exclaim, "who is sufficient for these things?" moved him to beseech his brethren for the Lord Jesus Christ's sake, and for the love of the Spirit, that they should strive together with him in their prayers to God for him. Therefore we sympathize with you in your arduous, difficult, but yet dignified and honourable work. It rejoices our hearts that you have not laboured in vain. We thank God, and recommend you to take courage. Go forward in your high calling of being ministers of Christ to the heathen. We pray that the windows of heaven's grace may be opened, that larger blessings may yet be given, that you may see the desert places around you may become gardens for God; and the solitary place bear fruit for our blessed Redeemer.

Beloved brethren, we are conscious that there are many things in reference to your important labours as ministers of Christ in a heathen field, which have called, and will still call, for the exercise and cultivation of faith and patience; but on the other hand there are many declarations and promises, which are calculated to cheer and inspire the mind, that the servants of God may not be discouraged, or become weary in well doing. The husbandman must first sow the seed, then wait for the early and latter rain and mature harvest. In general the blessed God is pleased to effect great purposes from small beginnings. Abraham received a promise that the Messiah should descend from his loins; and that in him all the nations of the earth should be blessed. This promise was made nearly two thousand years ere it was fulfilled. The universal extension of the gospel of the Saviour is positively predicted and asserted,

though it is compared to the little leaven cast into the meal, or the grain of mustard seed, smaller than all other seeds, yet the whole lump was leavened, the small seed grew and waxed to a great tree. Therefore it is to be laboured for, and waited for, with patience and hope, and sought for with earnestness and prayer to God. "For he is faithful who has promised." Heaven and earth may pass away, but his words shall not pass away. Labours and wrestlings that have been conducted in faith and patience, and in humble dependence on divine aid, have been so blessed as to give us to see what God can do, and also the manner in which he will do it. The instances of success which have attended the faithful preaching of the gospel, and which have attended your labours, as our missionary band, may be regarded as tokens or drops before a more copious shower, and as an indication that prayers will be answered; patience will be rewarded; "that waters will break out in the wilderness, and streams in the desert, the parched ground become a pool, and the thirsty land springs of water." Your blessed Lord has declared his word shall not return unto him void, it shall accomplish the purpose for which he has given it, and prosper in the thing whereunto he has sent it. Instead of the thorn shall come up the fir tree, and instead of the briar the myrtle tree. "The kingdoms of this world shall become the kingdoms of our God, and of his Christ, and he shall reign for ever and ever."

As it respects our affection for you as our beloved brethren in heathen lands, labouring in the gospel, you hold a high and prominent place in our hearts. We offer up our prayer to God for you in our public assemblies, in our meetings for united prayer, in families, and in our closets, that God will bless you all, and make you all a blessing, live in peace, and love one another, and the God of peace shall be with you. Let each one avoid every thing that would occasion pain to his brother. Be kindly affectioned to one another with brotherly love, in honour preferring one another; "By this shall all men know that ye are my disciples if ye have love one to

another." Embody the doctrines and precepts of the gospel wherever you go; let their influence upon you be manifest; exhibit the spirit of it at all times. In so doing a halo of brightness and purity will be thrown around you, like the forerunner of Christ you will be burning and shining lights; knowledge will be taken of you that you have learned of Jesus, you will be the epistles of Christ, read and known of all men. Our christian affection excites us to remind you of the zeal and devoted spirit of the great apostle of the Gentiles. As a missionary of the highest class and character, we leave him to speak the sentiments of his heart when he was addressing the church of Christ, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." May your constant maxim be "work and live." You will find by experience that the happiness of the soul consists in being fully employed to promote the glory of God. Therefore, dear brother, may you and we—whatever our hands find to do—do it with all our might.

May the ever blessed God enlighten us, give us more enlarged views of his character and government, but more especially may his wisdom and prudence, wherein he has abounded, in the plan of redemption towards miserable, helpless, hopeless, sinners be more specifically revealed and understood by us, so that you in distant India, and we at home may have more intense feeling and increasing compassion for those who are strangers to the glorious truths of the gospel of Christ, so that we may be willing to spend and be spent for the salvation of undying souls, and the honour and glory of him "who loved us and died for us."

Beloved brethren and sisters in Christ, labouring in the name of our denomination as our missionary band, in concluding this our fraternal epistle, we would remind you, we would remind ourselves, that every thing in heaven, earth, and hell exhorts us to be diligent, "to work while it is day;" the vows of our consecration to God, the responsibility of our position in society, the shortness of our lives,

the thousands that are dying around us, without hope and without God, the sweat and tears of Jesus in Gethsemane, his groans, blood, and death on Calvary's hill, the activity of satan as a roaring lion, to destroy and devour the souls of men, the lamentations of lost spirits, the angel in heaven, the great cloud of witnesses with which we are surrounded, the crown of glory, the incorruptible inheritance that awaits the faithful, the blessed Godhead, Father, Son and Spirit, in whose name we have been baptized; all, all, call upon us to gird up the loins of our mind, to quit ourselves as men of God, and to be strong in the Lord. "They that be wise shall shine as the bright-

ness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The plants of grace, and trees of righteousness in distant India, and the plants of grace, and trees of righteousness, from the land of great Britain, the land of your birth, shall blend and commingle their high and holy praises before the throne of the Saviour of men for ever and ever.

Thus, beloved brethren and sisters, we have taken the liberty to address you, we assure you it is done in the spirit of love, and we hope it will be received the same. Signed in behalf of the Conference,

Wolvey

JOSEPH KNIGHT.

DR. SUTTON'S REPLY.

Piplee, July, 1st, 1854.

MY DEAR BROTHER KNIGHT,—Your fraternal letter in behalf of the Warwickshire Conference came safely, though not very speedily to hand. It was duly circulated among the brethren, and I have been requested to send an acknowledgment. This service would have been performed long ago, but the letter has been mislaid by some one, and I have not been able to recover it. I seem at last to have got upon the scent, but whether I shall find it remains to be seen. Meantime, I will commence my epistle.

We unitedly thank the Warwickshire Conference brethren for their remembrance of us and our work. Expressions of christian sympathy are like oil to the expiring lamp, and when as in your case they come from friends far away, they render palpable what had become a mere abstraction, which required some mental effort to realize, viz., that we really are in fellowship with a band of fellow labourers, though far apart. Dear brethren, we really are men of like passions with yourselves. Our hearts yet beat in response to christian kindness, and love in our exiled bosoms yet answers to love. We, therefore, were gratified by your affectionate interest in the Orissa missionaries, and return you all the

sincere expression of our brotherly union.

But not only the fact, but the matter of correspondence deserves our acknowledgment. You refer us to glorious promises, to hopes that shall not deceive, to scenes of future bliss, to a millennial transformation in Orissa. Alas, we sigh do you believe all this? are these your cherished hopes? would you really see or hear of this heathen wilderness thus becoming Immanuel's land? or to generalize yet more our query, does the Connexion place faith in this? why then such fitful efforts, such aguish attempts to accomplish their work? What long seasons of chilly cold, and lethargy; and what short paroxisms of excited zeal. Nine long years since a missionary was sent out to reinforce our enfeebled band. Not one from its commencement sent from our denominational school for ministers, and so far as we know not one accepted candidate even now.*

Brethren, I have just been to attend the annual carnival at Pooree. The horrid shouts of blasphemy still ring in my ears; the disgusting scenes of idolatry yet haunt my vision; the abominable stench of putrifying corpses, and every abomination yet choke my senses; the vultures and crows within sight of me are tearing and devouring

* This is an exaggeration.—Ee.

the pilgrims who died last night, one long stream of deluded worshippers is passing along the great thoroughfare before my face, and how is it possible we should not look imploringly to you for aid, or that we should not utter something like reproach of those who might help if they would. *Yes, help us if they would.* Let the Connexion give up its lions, its whims, its vague gapings after some intangible abstraction, and contemplate in a christian spirit the work in Orissa they have given us to do. Let the pledge given to support the mission to Orissa be remembered; the obligation arising out of the fact, to which the pledge was in a great measure father, that the christian church has virtually ceded this whole province to us, and never disturbed our possession of be duly pondered, that after 30 years our mission band is so small, and yet that we number more than 18,000 christian men and women be calmly studied, and can it be said that it is the way and not the will that is wanting.

You, dear brother Knight, are pastor of a church where one mutually dear to us was trained and nursed for Orissa. As I performed my usual pilgrimage to her grave on the dreary sands of Pooree, and then retraced my steps over the desolate spot where dear Bampton lived and died, and then traced out the room where Charlotte turned her last living look upon me, how could I but look back on early days, on early hopes, in pensive contrast with what was passing full in sight and hearing among Jugernath's zealous worshippers. Charlotte's grave was levelled with the common sand bank, Bampton's tomb tottering to its full, his dwelling swept away, as with the besom of destruction, Somnetti's and other beloved one's burying place could not be identified; but there was Jugernath in all his glory, and 100,000 pilgrims, it was said, waited his exit from his temple; their zeal seemed young and fresh, and the mortality approximated that of the festival in 1825.

I have entered on my thirtieth year of missionary service. In some respects I have seen much more of success than I expected. I mean than I expected after becoming acquainted

with the real difficulties of the case. Nor can we contemplate the actual results of the actual efforts put forth without admiring gratitude. The list of churches in the Bengal Baptist Association has just come in, and I find our church at Cuttack is by far the largest on the list, and we have not one church, merely, but half a dozen in the province. Our preachers and our members stand as high as any, and our other labour and fruit bear a similar relationship to our neighbours and their labours. We may therefore infer that our missionaries, notwithstanding all their disadvantages, are not, in practical working, inferior to others. These are so far matters of congratulation and encouragement. But this comparing of ourselves among ourselves is not wise. We should look at our ability, our opportunity, our consequent responsibility to do much more. Our stewardship is but for a time, our opportunity cannot be recalled, our unmet responsibility cannot hereafter be remedied. We pass on, we hand down our appointment to our successors, we go to meet our Lord, and render up our account, to receive his applauding well done, or it may be a look of heart-melting reproach for our unfaithfulness. How stands our account in relation to the Orissa mission, to our avowed sentiments on universal provision, to our prayers and pledges? I have sometimes felt whether we should not avow our inability or indisposition to cultivate this whole field, and invite other sections of the church to join us. But is this alternative necessary? Dear brethren, of the Warwickshire Conference, give this matter a serious consideration, soar above local interest, and view in a scripture light the honour and privilege of subjugating the province of Satan's empire to Christ; try if a revival of missionary life and zeal may not be spread through our churches, if we may not do more to bring on the millennial glory in Orissa. We do not write thus to you because we think our remarks have any special application to the Warwickshire Conference; on the contrary, we remember with pleasure and gratitude that within your boundary are found many of our staunchest, most liberal churches,

and friends; or you may devote it yet further, honour of awakening to a higher standard of duty in this matter, our whole denomination.

And now dear brethren, farewell. We shall rejoice to hear of the prosperity and increase of churches in your Conference. Christians ought to be aggressive. The whole world belongs

to Christ, and it is ours to do something towards taking possession of it in his name. The grace and blessing of the great head of the church rest upon you.—Numb. vi. 24-27. Accept of my personal warmest regards, while in behalf of the Orissa missionaries, I am yours in the everlasting hopes of the gospel,
AMOS SUTTON.

AN APPEAL ON BEHALF OF ORISSA,

TO YOUNG MEN OF PIETY CONNECTED WITH GENERAL BAPTIST CHURCHES.

Pious young men, you who have professed to devote yourselves to the service of Him who died for you, to you I appeal, not in behalf of *Odessa* but Orissa, but is it needful to appeal to you—to urge you to go and work for your Saviour there—in that fair and encouraging field for true missionary labour? Methinks you only need to be fully and distinctly told, how *much* you are wanted; how anxiously our beloved friends there desire your *personal co-operation*—they can assure you, from their own experience, that if you would but rightly engage in the noble work of unfurling the banner of the cross of Christ in Orissa's land, that *never* would you repent the deed, no never. Already they rejoice in seeing many a heathen one forsake his idols, and embrace the Saviour—already do they partake the blessings of the Almighty one, who so emphatically declares the man that “winneth souls is wise.” *Young men of piety*, you profess to love Jesus *supremely*, will you not then hear and respond to the cry, from our beloved missionaries, “Come over and help us, come and assist us in our truly glorious engagements.”—they ask you not to encounter any *bloody* warfare, but simply to go and proclaim the King of Peace. They know the mighty effect of this proclamation. They see the cruelties of the heathen religion yielding, wherever the glorious gospel of the blessed God is set forth, and whilst they daily and hourly witness souls perishing for lack

of aid, well may they turn to you and invite your help, and shall they turn in vain? No, henceforth be it your honour to consecrate yourselves to this ennobling and hallowed cause. So at last shall you hear the laudit, “Well done good and faithful servant, enter into the joy of thy Lord.” Ponder the unerring declaration, “He that hath left father and mother,” &c. But you need not argument to prove how honourable would be the devotion thus urged upon you, and if you look for *example*, for a life involving somewhat more of *self-denial* than you had proposed to Alma, to Balaklava, to Inkerman? there contemplate valour and courage, and those qualities so much admired, and the exhibition of which seems considered so essential to the well being of our own nation, at this important period of its history. And will *you* be less valourous for the King of Kings? less zealous than soldiers on the battle field, who not only are willing to forego the comforts and enjoyments of life, but even to expose themselves to *death* in an earthly siege? perish the thought. Look steadily, prayerfully, at the claims on you of the heathen world, and rest not day or night till you can most conscientiously answer the enquiry now put to you,—Is it not your duty and your highest interest immediately to join yourselves, to the intelligent and devoted band, now spiritually labouring in the province of Orissa?

Dec. 6th, 1854.

SUGGESTER.

NOTES OF VISITS TO THE CHURCHES. No. 14.*

As it is not my intention to give a second report of my visits to churches already noticed in these Notes, I shall on this account enlarge somewhat on the few that remain to be reported, especially as some of them are at the extremities of the Connexion, and are little known to most of their sister churches. Lord's-day, July 23, was spent at SMARDEN in Kent. I went on Saturday evening by the South Eastern Railway from London to HEADCORN, where Mr. Rofe, who for 38 years has ministered the Word of the Lord at Smarden, resides. He is much respected in the neighbourhood. Neither the South Eastern nor the South Western Company appears to study the convenience of the public so much as some of the companies. Let me inform the reader that on the former line, a short time after my journey, a frightful accident occurred near one of the stations we passed (Croydon), by which several lives were lost, and a considerable number injured. I would thankfully acknowledge the goodness of the Great Preserver in my "journeyings oft." "All my bones shall say, Lord, who is like unto thee?" On Lord's-day morning, 14 or 16 of us went in a van from Headcorn to Smarden—a distance of three or four miles; we found it very warm, but when we "appeared before God in Zion," (the name of the chapel is Zion) the desire of our hearts was accomplished. Three services were conducted, with which the friends appeared interested, and collections were made, amounting to £6 1s 6d. This part is in the "Weald of Kent," or woody country. In ancient times it was a forest of great extent, abounding in deer and droves of hogs. Hops are grown extensively in this district. In the reign of Henry the Sixth (1428), they were petitioned against as "a wicked weed." The cultivation of hops adds greatly to the income of the clergy, as it is subject to an extraordinary tithe, from 10s to 21s per acre, varying according to the nature of the soil. The patronage of the parish church at Smarden was granted by bloody Mary, of execrable memory, to Cardinal Pole, described by Macaulay as "the gentle Reginald Pole, the last and best of the Roman Catholic Archbishops of Canterbury," but surely our great historian is at fault here. Mild and gentle he might be, for aught the present writer knows, in private life, but what was he as Cardinal Archbishop? The commissions for the trials of Cranmer, Ridley, and Latimer were issued by him. Only eight days before he died, which was the day after Mary's death, five defenceless servants of Christ were burnt in Canterbury,

all of whom had been delivered up to the secular power by his own written certificate to the Queen. In addition to these facts, let the Cardinal's words to the Pope be considered, and it will be seen that he was far enough from being gentle. "My whole employment and labour is that I may daily gain more to the church, and to cut off those that are obstinate as *rotten members*. Your holiness hath reaped greater fruit of honour from *my* labours than *any* Pope by *any* legate for *many* ages ever did." Pole was "instructed in virtues," as he himself says, "from a child," by—whom does the reader suppose? Let him try to maintain his gravity, for I have great difficulty in preserving mine—BY HENRY THE EIGHTH! He confesses that he "profited but little," though he imputes this, not to the deficiencies of the teacher, but to the perversity of the learner. In justice, however, to Henry, it should be added that he appears to have manifested more real kindness to Pole, who was his cousin, than to any human being.

The circumstances attending the establishment of the Baptist cause in this neighbourhood, more than two hundred years ago, are deeply interesting, and merit a place in these pages. I extracted the particulars from the old church book. They are as follows:—

Mr. Francis Cornwell, M.A., clergyman of Marden, (which is eight miles from Headcorn, and now a station on the South Eastern Railway) and Mr. Wilson, clergyman of Otham, suffered imprisonment in the time of King Charles the First, as puritans. They were fellow prisoners at Maidstone, but visitors were allowed to see them and converse with them. Among those who visited Mr. Cornwell was a good woman who had some scruples as to the baptism of infants. Mr. C. tried by the best Scripture arguments he could think of to remove her doubts, but did not do it to her satisfaction, nor was he himself satisfied with his own arguments. When the woman was gone, he related the circumstance to his fellow prisoner. Mr. Wilson told him that he did not think that infant baptism could be proved from Scripture—that it derived its authority from tradition, had been handed down from primitive times, and thus received by the church. Mr. C. regarded Scripture as the only rule, and said that

* In No. 13, p. 572, 2nd col. line 23 from bottom, for *their* read *these*.—p. 575, 2nd col., line 12 from top, for *healthy* read *heathy*.—p. 576, line 13 from bottom, make the same correction, and line 2 from bottom read, "These impressive facts are given in a letter," &c. For the last inaccuracy the writer must be held responsible.

the church of Rome argued in the same way in regard to all her impositions. He investigated the matter further, and was convinced that the practice had no warrant from the Word of God: but found that those who observed it had ever referred to the decrees, canons, and councils of the church. He gave up the practice, and was fully persuaded that believers were the only proper subjects of baptism. After the death of Charles, when Cromwell gave liberty to all to worship God according to the dictates of their consciences, Mr. Cornwell being at liberty, and church minister at Marden, he was made choice of to preach the visitation sermon at Cranbrook church. Meantime he made known his altered sentiments to Mr. W. Jeffrey of Sevenoaks, a G. B. minister of some note, and was baptized by him. They agreed that he should broach his new opinion before the clergy, and W. Jeffrey was to be present. The text selected was Mark vii. 7. "In vain do they worship me, teaching for doctrines the commandments of men." The clergy sat very uneasy while the preacher laboured to show that their cherished practice was a human invention, and as soon as the service was over were eager to enter into controversy with him, but he referred them to his friend Mr. Jeffrey, who had studied the subject more closely than himself. They attacked Mr. J., but soon found him too hard for them in disputation. This caused Mr. Blackwood, clergyman of Staplehurst, to tell them that he had taken down the sermon in short-hand, and intended to answer it in print. He afterwards sat down to investigate the subject; he did not, however, find the arguments he had expected, but soon became convinced of the truth of the sentiments he was anxious to overthrow—nor did he stife conviction, but was baptized by the said Jeffrey. Mr. Richard Kingsnorth, one of Mr. B.'s parishioners, heard the sermon, was convinced of the truth of what was advanced, and was baptized. He was subsequently ordained pastor of the church which was then called the church at Spilshill, near Staplehurst. Mr. Blackwood embraced Calvinian sentiments. Mr. Cornwell appears to have established a cause at Marden.

The creed inserted in the church book is evangelical; the date of it, so far as I could gather, was 1706. In common with other old churches, they were very strict in exercising discipline on those who married with unbelievers, and required in such cases an acknowledgment, not only of the evil that had been done, but a promise not to do the like again; strangely forgetful that the covenant would only be dissolved by death, and that in such a case the fruits of repentance could not be brought forth.

Take as a specimen the following, dated March 10, 1723. "Beloved brethren, I do acknowledge I have sinned, and offended God and you, my brethren, in marrying out of communion, and which evil I do acknowledge to God, and now to you, my brethren; and I do promise by God's assistance to avoid the like evil for time to come. Signed, MARY THIGINGS."

The scribe adds, "And there was many acknowledgments on account of marriage, besides the above." The practice of marrying any one connected with another denomination of christians was strongly objected to as inexpedient and undesirable.

Mr. Rofe is the seventeenth elder or pastor of the church. He became connected with it in 1817, and the next year it was admitted into the New Connexion.* At first he was assistant to Mr. Hosmer. There had previously been two ministers, one a Trinitarian, the other a Socinian; and often what was said in the morning by one would be contradicted in the afternoon by the other. The latter still lives, and was present on the Lord's-day morning. The church has suffered in later years, in common with many others in similar districts, from emigration. In 1843, Mr. James Dawson, aged 72, left an endowment of £600 to the cause. He had previously given nearly £300 to the new chapel.

The early Baptists in Kent suffered much in the time of the dissipated Charles the Second. The old church book has been my principal guide thus far, now I shall advert to one or two things gathered from Adam Taylor's History. One of the pastors of Eyethorn, in the same county, was a blacksmith, and one day when busy in his shop, information was given him that an informer and his crew were approaching to apprehend him. He immediately withdrew by a back door, and concealed himself in an old saw-pit, overgrown with nettles and weeds. No sooner had he escaped than his persecutors entered, and found his wife with a child in her arms. The little innocent prattler immediately began, "Daddy is gone," and would no doubt have soon discovered "daddy's" retreat, had not its mother stopt it by a rude shake. The kindness and hospitality of the minister's wife softened the hearts of these unwelcome intruders, and they left the house without any further search. An interesting anecdote is recorded of another minister, whose name was Hammon, and who resided in the immediate vicinity of Smarden. In those troublous times, there were not a few who obtained an infamous livelihood by lodging accusations against their neighbours, who

* At this time it was called the church at Smarden and Staplehurst.

ventured to worship God according to the dictates of their own consciences. Mr. Hammon was engaged to preach at a distant place. On his way thither, being overtaken by a violent storm, he took shelter under a tree by the side of the road. While standing, a stranger from an opposite house, supposing him to be an entirely different person, called out to him, saying, "I am an informer: I hear there is to be a meeting to night at such a place; and I am going to give information against the persons assembled." Mr. H., hearing him name the place at which he was to preach, instantly replied, "I am a man-taker also, and am going to the same meeting." "Are you so?" said the informer, "then we will go together, and share the spoil." To this the minister assented, and they proceeded together to the place of meeting, where the hearers were already assembled. After sitting some time, Mr. H. said to his companion, "Here are the people, but where is the minister? Unless there is a minister, we can never make a conventicle of it. I propose, therefore, that either you or I preach." Upon the other's declining it, Mr. H. said, "Then I must;" and to the great surprise of his new associate, immediately commencing the service, he preached with such power and effect, that the informer laid aside his detestable profession, and became an honest man. A similar story is told of Baxter, upon what authority I cannot say. The above appears authentic.

On Monday I accompanied Mr. Rofe and other friends to SURTON VALLANCE, and took part, with several other ministers, in the School Anniversary of the P. B. cause there. It was an interesting service.

On Wednesday evening, I delivered an address on missions in Orissa, in the Congregational chapel at KINGSTON-UPON-THAMES, from Luke x. 2: "The harvest truly is great," &c. A goodly number of friends was present, and it is trusted, from the information communicated, to which the auditors listened with gratifying attention, that some prayers will be offered for Orissa and her missionaries which but for this service might not have been presented. The pastor of the church here, Mr. L. H. Byrnes, B.A., appears a good minister of Jesus Christ. At Kingston I saw the stone on which, according to tradition, the Saxon Kings were crowned, and from which the town derives its name (King's Stone).

While enjoying the hospitality of christian friends here (one of whom has since gone the way whence he shall not return), I went to see Hampton Court Palace, and feel disposed to tell the reader a few things that occurred to my mind while here, though fully to describe what is seen would require a very lengthened paper. It is a fine place

for the student of English history. I confess, however, that I saw some things that were not to me particularly interesting. I would not go over the way to see portraits of the beauties that captivated the dissolute Charles the Second, or of the ugly mistresses of his popish brother. I do not, indeed, remember whether there are any of the latter, but there is, as every visitor knows, a sufficiency of the former. Honouring the law of Him "who accepteth not the persons of princes, nor regardeth the rich more than the poor," I think painters might be much better employed than in delineating the features of women who were a disgrace to their sex. In going over the palace, the visitor is often reminded of Wolsey, but having referred to the Cardinal in a former paper, I have no disposition to enlarge about him here. "The name of the wicked shall rot." His confession at the close of life, "Vain pomp and glory of the world, I hate ye," may be instructive and admonitory to others, but indicated no virtuous principle in him. He pursued the bubble as long as possible, and hated the world's vain pomp when he could enjoy it no longer. I was glad to be so frequently reminded of William the Third and Mary. England owes a debt of gratitude to William. The family motto, "I maintain," he well filled up when he embarked for this country "The liberties of England and the Protestant religion." Nobly did he redeem the pledge: and Mary was "a woman that feared the Lord," and therefore "she shall be praised." It might with truth be said of her, as it was of another in the time of Christ, "Mary hath chosen that good part which shall not be taken away from her." Her love of prayer—her reverence for the Sabbath—her strict adherence to truth—her consistent unwavering regard to the good ways of the Lord, all proved that she knew the grace of God in truth. Howe's funeral sermon for her, from "The spirits of just men made perfect," contains some beautiful thoughts, and gives a delightful view of her character. It was dedicated to Lady Rachel Russell, "an honourable woman," whom to name is to praise. A high church clergyman, sympathizing, as such always do, with arbitrary power and popery, preached from a very different text on the same occasion—"Go, see now this cursed woman, and bury her, for she is a king's daughter."—2 Kings ix. 34. Malice never went beyond this in selecting a funeral text, and was never more unjust. The head and front of her offending, in the eyes of such men, was that she could worship God "according to the way which they called heresy." She gave her confidence to men like Howe, who were persecuted for conscience sake. She honoured them who feared the Lord; and

for this she was never forgiven by some; and on the same account there are still writers who delight to blacken her memory.

I was particularly desirous to see the room in which the Hampton Court conference was held in the time of James the first. The royal disputant was on admirable terms with himself and his performance; he told his friends that "he had peppered the puritans soundly." "I will make them conform," said the imperious monarch, "or harry them out of this land, or do worse." And this was thought logic. "Undoubtedly," said Whitgift, "his majesty speaks by the special assistance of God's spirit!" And Bankroft added on his knees, "I protest that my heart melts within me with joy that Almighty God hath given us such a king, as since Christ's time the like hath not been;" all the rest applauded. One cannot but think how suitable Queen Elizabeth's reply to some learned men who had displeased her, would have been on this occasion, while we regret that in giving utterance to it she violated the third commandment. "What fools ye be." My special anxiety to see the room in which this conference was held, arose from the circumstance that it was on this occasion the proposal was made which issued in the translation of our present English Bible. Much to my annoyance, the guide book did not furnish the information required, so I made particular enquiry of two of the door-keepers, and both directed me to the same room. The name of the room I cannot give, but it is one in which there is a fine portrait of William on horseback, and another of Mary. Let justice be done on the point of history. The king has had honour to which he was not at all entitled, in relation to this translation. The honour of the proposal belongs to Rainolds, the chief of the puritan party. James unjustly, most unjustly, depreciated the Geneva Bible, which had for half a century been prized far above rubies, by English Puritans and Scotch Presbyterians, though never "published by authority;" but on this point no one acquainted with the habits of the king would regard him as an authority: he was much more fond of hunting and drinking, swearing and smutty conversation, than of reading the scriptures. It is, however, probable that the dislike James had to the notes of the Geneva Bible, occasioned our present translation to be published without note or comment; and in this, every intelligent christian must rejoice. I wish I could convey to the reader the feelings I had while remaining in this room. I lingered till I perceived my companion was tired, and then as we could not go back the way we came, went out, then went a second time, sat and reflected again, went to the next room, then returned, and felt as if I could not leave a

spot round which so many hallowed and important associations lingered, but leave it I must; and not without a great effort I did. I thought of what the Bible had done for me, for my country, for the world, and of the nobler achievements it will win when the knowledge it communicates shall fill the world, and when the millions of the human family shall walk to immortality rejoicing in its grateful light. And in cherishing such reflections I felt that the intensest emotions of which my moral nature was capable, were justified; yea, more than justified, required on such a theme. The English Bible has been read more than any other book in the world, much more even than the inspired originals. It is daily read in myriads of families, no other book so much, a pleasing thought this, when it is considered, that satan is still the prince of this world, though it is to be wished that all who professedly value it, perused it much more than they do. It has rendered important help to all who in these latter days have translated the book into the different languages spoken by the children of Adam; and notwithstanding a few admitted imperfections, it is probably the best translation in the world. All honour to Tyndale, its martyred translator, to the Geneva translators, and other labourers in the same field, as well as to those who in the time of James excellently finished what other and perhaps better men had nobly begun. Blessed Bible! thou art mine. Monarchs are welcome to their palaces and their diadems, nobles to their magnificent domains, and merchants to their increasing stores, while I possess thee, a far more precious treasure. My Bible! loved from early days, I love thee still—the guide of youth; the stay of riper years; at home my solace; abroad my comfort; in the quiet tent or in the lonely jungle, or in the peaceful chamber my constant companion; yea, I have chosen thee as my "heritage for ever," for thy instructions are "the rejoicing of my heart." In poverty thou art riches, in perplexity the best counsellor; in trouble the child of sorrow finds no consolation like that yielded by thy pages when opened and applied by the Divine Teacher; and in death the pilgrim, taught by thy teaching, sings his last and sweetest song upon earth. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Amid the unsullied brightness of immortality, thy holy light, so welcome in the light of our pilgrimage, will be needed no longer, as the child needs not directions for the way when he has reached his happy home; but all thy mysteries will then be explained, and all thy glories revealed to those whom the God of all grace has called to the enjoyment of "eternal glory

through Jesus Christ." "Oh that dear book, that lovely book!" said Brainerd when near death, "I shall soon see it opened: the mysteries that are in it, and the mysteries of God's providence will be all unfolded."

"O, thou precious book divine,
Precious treasure! thou art mine."

I could not live without thee. I could not die without thee. And to pass into the eternal state ignorant of the all-important truths revealed to mankind on thy inspired pages would be dark and cheerless beyond expression. Worlds to purchase thee might be cheerfully given, for the world, without thy light, would be dark; and creation, without thy teaching, would be a blank. If there was but one Bible in the world how all would envy the favoured possessor of such a treasure, as if there was but one man enjoying the light of the sun, all would think such an one happier than a prince.*

Reader, value your Bible; study it with prayer; practice its precepts; teach it to the young. Have no fellowship with educational plans from which the Bible is to be excluded. Out upon such godless and graceless proposals, come to us in what insidious form soever they may! Better that our youth should be ignorant of everything besides and understand the Bible, than they should be proficient in all other knowledge and be destitute of this.

Enough of Hampton Court Palace, which I was grieved after leaving to find was open on the Lord's-day. I did not visit the Crystal Palace because at that time the directors appeared disposed to trifle with the religious feelings of the country on this subject; and I was resolved if they did so that they should not have a penny of my money.

J. BUCKLEY.

SUPPORT FOR ORPHAN CHILDREN.

DEAR SIR,—In reading the last report of our Missionary Society, my mind was deeply affected on coming to pages 51-3, that excellent man and devoted missionary, Isaac Stubbins, there informs us, that in the Female Asylum at Cuttack, there are twenty-one orphans, for whose support no certain provision is made. Mrs. S.—also states in her report 6-48, "Six new ones have been received, and four others have applied, but we regret to add, that we feel a difficulty in receiving them on account of the present low state of the funds."

Your correspondent will only add, that impelled by gratitude to God, by obligation to Christ, and by sympathy for those poor outcasts in India, he has resolved either to beg or give £2 10s per annum for the support of Jamani, who is the first mentioned as having no portion. He, moreover, kindly invites his christian brethren, both lay and ministerial, to follow his example, and begs to subscribe himself,

Yours most cordially,

A Yorkshire Minister.

December 8th, 1854.

FRATERNAL MEETING OF FOREIGN MISSION SECRETARIES.

THE following will be perused with interest.—ED.

It is known to some of our readers, but not generally, perhaps, that the secretaries of the missionary societies, resident in London, meet during the autumnal and winter months at the different mission houses for prayer, fraternal intercourse, and to discuss topics of common interest. These meetings are most pleasant and profitable. At the first for the present season, which was held at our own mission house, each one present, as is custom-

ary, gave a brief view of the mission with which he was connected, for the past year. Very delightful was it to hear from all, an unusually encouraging report.

The London Jews' Society find no great difficulty as to funds or agents. Their greatest difficulty is to provide for their converts, who are at once cut off from all means of livelihood among their former friends, and looked upon with suspicion by christians.

The funds of the Church Mission were reported to have been affected by the cry that went forth, that not money, but men, were wanted. An appeal was sent forth to correct the mistake, which was nobly responded to. At the present time the institution

* The admirer of the Night Thoughts will remember the line that suggested this thought:—

"Were but one immortal, how
Would others envy! how would thrones adore!"

at Islington was never so full of brethren prepared to go forth to labour. In New Zealand the mission was particularly flourishing. Sir George Grey, the late governor, bears noble testimony to the usefulness and success of the missionaries of every society labouring there. The change in the people is most marvellous. He had often bivouacked at night among them all over the colony, and in every instance that he did so, he always heard the sounds of prayer and praise, and in their petitions fervent desires were uttered on behalf of their sovereign the Queen. We also learned that there is a spirit of inquiry aroused among the Mahomedans in Turkey, many of whom not only readily read the Scriptures, but freely enter into controversy on the respective merits of the Bible and the Koran. A very remarkable fact was stated, that at Agra the Mussulmans were primed with objections against the Bible as distributed by missionaries, by the Romanists resident there. In Tinnavelly the people were contributing liberally to the endowment of various churches, and supporting, at their own expense, evangelists to go forth to preach the gospel among their benighted fellow-countrymen.

We were much gratified to learn from the Secretaries of the Wesleyan Mission that Australia and Polynesia were now separate and independent ecclesiastical organizations, and for the most part self-supporting. The most powerful chief in Feejee had embraced christianity, with very many of the people. In India, too, they had noticed the growth of an enlarged spirit of liberality. In Mysore a large school had recently been erected, towards which £200 had been raised on the spot, Hindoos and Mahomedans joining in the subscription! Some painful accounts were given of the revival of the slave trade on the coast of Africa (the details may be seen in the Wesleyan Missionary Magazine for the present month), owing, it is stated, to the withdrawal of so large a portion of the squadron in con-

sequence of the war. On the other hand it was stated, and the fact deserves a record, that one tribe would not allow a slave ship to trade on their coast, because they had entered into a treaty with Admiral Bruce, on the part of the British government, and would not break it!

The secretaries of the London Missionary Society informed us that the accounts from China were not quite so favourable. Religious opinions seemed to be running into fanaticism. Yet the insurgents were freely circulating the Scriptures. In the city of Amoy there was a native church consisting of about sixty members, men and women meeting in common,—a new thing indeed in China. A more degraded and brutal population could not be found in the whole earth than in Polynesia a few years ago. Now their whole character is changed. At Erromanga there were three native teachers, and one had given up the club with which he had given the fatal blow which killed Mr. Williams. Bitterly indeed does he repent the act. "But I did not kill the *Missionary*. I knew him not as such then. White men had been here and brutally used my wife and children. I vowed I would destroy the first white man who set foot on these shores.—Williams was the first." This man has given good evidence of a change of heart. At Madagascar Mr. Ellis had much intercourse with the native christians. It seems now to be universally regretted that the government have given up the northern part of the colony in South Africa to the Boers, who are fast reducing the natives to a form of slavery.

With respect to India, all present were enabled to give a good account. We also presented some facts relating to the past year, which added to the general feeling of gratitude for the divine mercy and blessing to the church of Christ, engaged in its various sections, in different parts of the world, in extending the knowledge of the gospel.—*Missionary Herald*.

WEST INDIES. BAPTIST MISSION.—HAYTI.

THE following extracts are from Mr. Webley:—

"Never, dear brother, had we, per-

haps, so much cause for devout gratitude to God as at the present time; never so much reason to regard this

field as white unto the harvest. For several months past, in spite of a deluge of impiety in the town, we have been enjoying a sort of revival in the church. The zeal of our people seems to have acquired a new impetus, and their anxiety for the welfare of souls, a new intensity. Their attendance at the 'house of prayer' has been more regular, and their intercessions with God more importunate.

"I have often known them weep audibly when pleading with God for the salvation of sinners, whilst, for several Sabbath evenings past, the most hardened have been melted to tears under the impressions of the word. Some who, from shame, withheld those tears within the chapel, could no longer restrain when they got outside. Add to all this, that since the formation of our little church, no case of immorality has occurred amongst us, no member been excluded, no brother or sister been brought under discipline. During a period of nearly eight years, we have enjoyed a state of peace, of brotherly love, of mutual forgiveness, and of heart piety which has, perhaps, scarcely any parallel in the history of missions.

"Indeed, the strict rectitude of character and the decided piety of life of our little band, furnish a frequent topic of conversation amongst the town's people, and present a striking contrast to the wickedness of the masses. This state of things, too, is the more remarkable, as existing at a time when every species of vice seems rampant around us, and when the reputation of so many families is being stained by the sad conduct of one or more of its members. I have conversed recently with foreigners who have resided in this country for more than twenty years, and who have assured me that never at any period of their residence here, have they seen so many acts of flagrant immorality transpire in one small town, and within such a short space of time. Here immorality and impiety begin with the so-called spiritual guides of the people, who turn their dwellings and even their churches into houses of ill fame, and with a description of whose lives I could neither stain my paper nor wound your sense of delicacy.

"The emperor, instead of the pope,

being at the head of the Romish church in this country, priests of every grade of immorality find an asylum here. They are usually excommunicated either before they arrive here or immediately after, and do not scruple to give themselves up at once to every sort of licentiousness, which, beginning with them, descends into every grade of society. Do not suppose that I give you these details at random; I speak from experience and from sad observation. Do not think, either, that I write thus from any change of feeling toward this poor people. Far from it. I love them with all their faults, and love them very sincerely. If I did not, and with nothing but their vices to recommend them, I might long ago have wished to be transferred to some more inviting field of labour.

"But the purity of the church is not our only source of encouragement, for scarcely has a week fled for some time past, without some new spring of hope opening up and flowing into already a sea of joy! without some new-born soul inquiring the way to the 'wicket-gate.' This fact may be, perhaps, best illustrated by the recital of a few circumstances that have recently transpired.

"A dear child in the school was examined and received for church membership about four years ago, and was just on the point of being baptized, when her father so violently opposed her wishes, that we deemed it prudent to allow her to stand over till such time as, by the laws of her country, she should be able to act independently of her parent. Since that time her dear mother has had to pass through floods of domestic sorrow, which has terminated in her divorce from her husband, and in her own union to the church of Christ. Strange to say, notwithstanding her separation from her husband, she entertained such a high regard for his opinion, that she still opposed her daughter's baptism. But not less strange is it that God, whose ways are not as our ways, should have lately laid her on a bed of sickness, and brought her almost within sight of the gates of death; that in that position she should have sent for me to say that she feared the hand of God was upon her, because she had opposed her daughter's union to the church; that she now gave her

full consent to that union; and that, with the divine blessing, her dear child should be amongst the first of those who should next put on their Lord. We prayed and wept together, but our tears were those of mutual joy; and so, having commended them to God, I returned home with a glad heart.

"Another and very decided christian, who for years past has resisted all our overtures to bring her into our ranks, has lately had a dream, in which, strange enough, she was present at a christian baptism. Her decision is now taken, and she only awaits her restoration to health to experience, in all its glowing reality, what she only previously saw in her dream.

"Another and very interesting case is that of a mother and her two sons, who for some months past have been secretly but anxiously enquiring their way to Zion, with, we trust, their faces thitherward. I have often had occasion to visit them in my week day rounds, and have seldom found them without their Bible, either open in their hands or very near them whilst at work. As to the old lady herself, we have reason to believe that she is decidedly converted, and that ere long she will openly put on a profession of her Lord. May we not hope, too, that all three, so hopefully already seeking the salvation of their souls, may ultimately decide for God, and say, 'We will go with you, for we perceive that the Lord is with you!'

"Another hopeful circumstance I may mention is that of three more dear children from the school, two of whom board in the mission family, whilst the third resides with her parents. In these three cases we have a striking proof of the force of christian example, and of the power of the 'prayer of faith.' The last mentioned child has a father, a mother, a sister, and two brothers, all members of the church. She has for years given evidence herself of true piety, and of decided conversion to God. Three years ago she was proposed for baptism; but being then only seven

years of age, she was deemed by some of the members to be too young fully to understand the duties and responsibilities of membership, and has therefore stood over with the hope that she would grow in grace as she grew in years. Nor have we been deceived in that hope. Indeed, her conduct has been so uniformly christian, that I think ere long, she will be united to us. The second of these children has just lost a fond mother; and the fact of her dying without hope of salvation is not only a source of constant grief to her, but an appreciated motive for self-consecration to God. Years ago she gave us great hope, but her catholic friends, fearing her conversion to protestantism, removed her from our family. She has now returned to us; and as we often read and pray and converse with her, and so often find her bitterly weeping for sin, we look upon her as a future jewel for the Redeemer's crown. The other child is a relative of our valued and mutual friend, Mrs. Job; and she will learn with very sincere pleasure that we have lately had much cause to hope that at last her dear cousin seems to be seeking after God.

"Did I not fear wearying you I might mention many other cases, such as that of an old man who was baptized in the States at the age of nineteen, and was a member of the church of Christ for nearly forty years, and who, after years of backsliding, has now returned to the fold of Christ, and been received among us. That of another old man who, six years ago, wished to join us, but met with such violent opposition from his friends and family, that he stood aloof from us; he is now a constant hearer and inquirer. That of our two schoolmasters, who seem to be not far from the kingdom of God. That of the wife of the mountain priest, an account of whose baptism I gave you in a recent letter, who now attends regularly with her husband, and has been proposed for baptism."

SCRIPTURES IN THE FRENCH ARMY.

A LETTER in the Boston Traveller, from Constantinople, concludes with the following interesting paragraph:—

I went the other day to the French camp, in company with the agent of the British and Foreign Bible Society.

His object was to get permission to offer to the soldiers the New Testament in French, gratuitously, as it had already been given to the British soldiers in English. We called upon a colonel who was *vommandant de la place*, and found another officer of rank with him in his tent. Both were Roman Catholics. Mr. Barker, the agent, stated his object, and it was delightful to see the cordiality with which the offer was received. Both officers said that every facility would be afforded to accomplish so worthy an object, only, as a matter of form, their superior, who was absent, must first be spoken to. "But," said they, "of course he will consent, for he is a Protestant himself." Both these

officers accepted, with many thanks, copies of the New Testament for themselves; and one of them, holding up the beautiful little volume, said, with evident emotion, "When I return to France from this campaign, I will present this volume to my wife, and tell her that I received it in the capital of the Turkish Empire." Permission was afterwards obtained from the superior officer, and many copies were distributed among the troops. Some soldiers that had so bad characters that it was at first thought useless to go among them, shed tears of gratitude that anybody should care for their souls enough to bring them the New Testament.

HAYTIEN BAPTIST MISSION.

THE American Baptist contains a statement of the condition and wants of the mission in Hayti, established and sustained by the American Baptist Free Mission Society. The statement is thus condensed by the Tribune:

It appears that eight converts were baptized at Port-au-Prince in the fall of 1847, and that the mission has advanced from that small beginning to one of much importance. Three principal stations are now regularly occupied—Port-au-Prince, St. Marc, and Port-de-Paix. The first of these is the capital of the island, with a population of thirty or forty thousand. It constitutes of itself an important missionary field, and one of great interest and promise. Connected with it there are no less than five out-stations, places in the vicinity where occasional labour is bestowed, and where the way is open for any amount of labour. The church in Port-au-Prince numbers at present above sixty-five. St. Marc is an inland town of considerable importance, having a church of some twenty-five members, and three out-stations. Port-de-Paix is a flourishing seaport town. The church is small, numbering only seven

members; but it has five out-stations.

There are other inviting points not connected with any of the above stations, among which may be reckoned Cape Haytien, one of the largest towns in the north of the island, and Aquin in the south.

In addition to Mr. Judd, three native Haytien preachers are devoting themselves entirely to the missionary work. These are J. J. Lilavois, pastor of the church at Port-au-Prince; J. B. Faurre, pastor of the church at St. Marc; and A. D. Thelemaque, not yet ordained, but ready for ordination, and having charge of the station at Port-de-Paix. There are also three candidates for the ministry,—Ulysse Paultrye, already a licensed preacher resident at St. Marc; Paul Lochar, under instruction at Port-au-Prince, and Auguste Armagnac, now in this country, and desirous of making arrangements to obtain here such mental culture as may tend to fit him for future usefulness.

The Board having in charge this mission say that 10,000 dollars should be raised for its support during the current year.

MISSIONARY INTELLIGENCE.

NOTICE OF QUARTERLY PAPER.—As surprise will no doubt be felt by many friends on seeing the Dec. Quarterly Paper, that no notice appears of the decease of our late invaluable Secretary; or of our esteemed

missionary, Dr. Sutton, it is thought desirable to explain that two Quarterly Papers have usually been printed at the same time, and that the one now circulated, was prepared by Mr. Pike, and printed at the same time as the one in September.

THE
GENERAL BAPTIST MAGAZINE,
REPOSITORY,
AND MISSIONARY OBSERVER.

VOL. 2.—NEW SERIES. FEBRUARY, 1855.

No. 14.

MEMOIR OF THE LATE REV. SAMUEL ASHBY
OF LONG SUTTON.

THE records of mortality are replete with mournful interest to the reflecting mind. Often are we called to witness the departure from our midst of those who are young in years, and who are filled with bright visions of future and lasting earthly enjoyment, and that too, when the mind has been brought under religious influences, and better and brighter hopes have gained the ascendancy in the soul. Sometimes also we are called to mourn the loss of those who in early life have promised fair to be ornaments of the church of God; whose devotedness to his service is evinced by every vigorous christian effort. While we shed the tear of sorrow over their sleeping dust, and learn submission to the allwise disposals of Infinite Wisdom and love, we at the same time gather fresh evidences of our own mortality, and proofs of the uncertainty of life. What then must be the emotions of our souls when we see those who have made a full surrender of themselves to God, have consecrated their bodies, souls, and spirits to his service, and have commenced a career of earnest usefulness in the ministry of the gospel? To see such fall in the very commencement of their glorious enterprise, while their souls are

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just kindling into a holy flame of ardent love for precious and immortal souls, and before they have had much opportunity of gathering laurels or winning trophies for that Saviour whose name they adore, must excite the most intense feeling of disappointment and woe. Events like these show us the feebleness of man in his best estate, and his incapacity of himself to overcome the powers of darkness, and lead us to cry with intense fervour, "Help, Lord, for the godly man ceaseth, and the faithful fail from amongst the children of men." But though man is feeble, yet there is hope, for "the Lord reigneth;" and if one dies and enters into rest, He can raise up others to carry on his cause and effect his glorious purposes amongst men.

We have been led to these reflections while contemplating the early removal from this earthly scene of the Rev. Samuel Ashby of Long Sutton, Lincolnshire; a brief sketch of whose short but active life it is our object now to give; and sincerely do we pray that the Divine Spirit may so assist us that the young may be fired with an ardent desire to flee to the Saviour and to consecrate their all to him.

Mr. Ashby was born at Leicester,

on Feb. 7th, 1824, and was in early life led to the house of God, and brought under the influence of those means of grace which so happily abound in that place, and which are intended to bring the youthful mind into harmony with the word and will of the Most High. As he grew up from childhood to youth, and his character began to develop itself, he exhibited the kindest feelings, and the most affectionate disposition toward all with whom he came in contact, his happy temperament being equally removed from malignant sullenness on the one hand, or boisterous passion on the other. He was therefore loving and beloved.

His conversion to God was effected in a remarkable way, and may be best related in his own words, read at his ordination.

"I was taught by my beloved parents to respect religion, from the period in which I emerged from the unconsciousness of infancy to the intelligence and dignity of a responsible being. This early veneration for the strict observance of divine worship was materially fostered and strengthened by my connection with the Sabbath-school, and constant attendance upon the ministry of the gospel in the Friar Lane Chapel, Leicester. But I believe it was not until my sixteenth year that I became truly and permanently convinced of my heinous personal sinfulness in the sight of a Holy God, and consequent exposure to everlasting peril, together with my absolute need of an Almighty Saviour. This overwhelming conviction then seized my soul with a power which shook it to its centre, which seemed to bid defiance to all opposition, and which threw me into an agony of desire for the great salvation. The emotions which I now possessed were chiefly induced by the instrumentality of a dream—not that I am at all superstitious as to the phenomena of

dreams, because I believe they may generally be traced to the operation of natural causes; but nevertheless the circumstances connected with my dream constrain me to think that it was used by the Spirit of God to produce impressions upon my mind which I had never felt before, and to lead to results for which I trust I shall be permitted to praise him throughout the ceaseless ages of a vast eternity. It was at a time of great political excitement and riot in the populous manufacturing town of which I am a native, that I dreamed I was in a state of imminent personal danger, without any human possibility of escape from falling a prey to the aggravated passions of the infuriated masses which were loaded with arms and crowding the streets. Being averse to all war, and having an instinctive horror of tumult, anarchy, and bloodshed, both from their inherent wickedness and concomitant disasters, in this state of trepidation, distress, and solicitude, I dreamed I prostrated myself on the floor and besought the Lord, at three separate intervals, with strong crying and tears, to interpose in some providential manner for my deliverance. After considerable agonizing suspense, I thought that the time of fatal extremity had come—that another minute might find me the victim of cruelty and death, and, withal, unprepared for an eternal world! Again I shuddered, and looked up to God in the agony of prayer; and now I thought he stretched forth his hand to accomplish my deliverance, and I awoke!

"It is true it was only a dream; but never shall I forget the sensations with which it filled my soul. It stirred the very depths of my moral nature, and pervaded my heart with sentiments of mingled awe and dread, gratitude, joy, and praise. It will surprise no one to hear that I availed myself of the first opportunity to re-

late this, as I thought, remarkable dream to my dear and venerated mother, who in her godly simplicity and sincerity, and with eyes suffused with tears, entreated me to view it as a warning from heaven to prepare for the solemn events of death and an eternal state, taking care at the same time to urge upon me the necessity of seeking salvation through the exercise of repentance towards God, and faith in our Lord Jesus Christ. Soon after this, a dear friend, now in heaven, lent me that invaluable book, Doddridge's Rise and Progress of Religion in the Soul, which, in conjunction with the influence of pious men and pastoral advice, and prayerful study of the Bible, led me, I humbly trust, to form an enlightened and unalterable decision for God and Christ and heaven. Having believed with my whole heart on the Lord Jesus as the meritorious and sole ground of my hope—as my *only* and all-sufficient Saviour, I now wished openly to profess my attachment to him, and become identified with his people. I was accordingly, through the recommendation of the pastor and messengers appointed to converse with me on the subject, and the unanimous consent of the church at Friar Lane, baptized and fully admitted to the fellowship of God's people on 7th June, 1840."

This to him was a day of good things. He rose early in the morning "to rejoice in the mercy of God in sparing him to behold the dawn of this happy day, wherein he hoped by the grace of God to witness a good profession before many witnesses;" and in the solitude of his chamber he devoutly prayed for grace to enable him to follow the example of his Lord, to hold fast the profession of his faith without wavering, and at last to be presented spotless and blameless before the presence of his glory with exceeding joy.

When he returned to his room at

night, he wrote, "It is with gratitude to God that I am spared to see the close of this happy day; it has indeed been a day of rejoicing to my soul."

For several weeks he seems to have enjoyed uninterrupted peace of mind, and to have lived much in the exercise of a devotional spirit, while he drank largely of that river, "the streams whereof make glad the city of God." While rejoicing in God his Saviour, he was not indifferent to the salvation of others. On the Lord's day, he was engaged in the Sabbath school, diligently pointing his charge to the Lamb of God. He also anxiously sought out the afflicted, and spent his leisure in reading to them the Scriptures, in telling them of God's love, and in earnestly and fervently praying for their salvation. Thus in the warmth of his first love, he seems to have been very zealous for the Lord God of Hosts, and to have had much exalted pleasure and sacred delight in his service. About twelve months after his union with the church, an incident occurred of rather an interesting character. A young man with whom he had been on terms of friendship suddenly took offence, and wrote to him in an angry spirit. He received the note in his chamber, whither he had retired for devotion. When he perused it, he burst into a flood of tears, and sought relief in prayer; but believing the young man to be a christian, and having enjoyed much spiritual pleasure in his society, he addressed to him a long letter in which, without bitterness, he remonstrated, and in the amiable spirit of a christian sought reconciliation. This appears to have had the desired effect, as on the next evening they accidentally met, recognized each other, sprung into each others arms and wept. Their emotions were too strong for utterance, and their friendship continued till death severed the ties

that bound them on earth, and which doubtless have been renewed in heaven. He was deeply earnest and fervent in seeking a revival of religion, and when he saw the tear of penitence fall from the eye of a youthful friend, or heard one enquire what he must do to be saved, it seemed impossible for him to express his gratitude and joy.

The mode in which this amiable and zealous young friend was called to the ministry of the word was related by him at his ordination in the following terms:—

“Soon after my union with the church of God, I became deeply impressed with a sense of my obligations to cherish an ardent solicitude for the spiritual welfare of my fellow men; and my desire to proclaim to them the value and sufficiency of that Saviour who had become so precious to my own soul grew in intensity from day to day. But nevertheless I dare not express the feelings of my almost bursting heart on this subject, either to my pastor, or the officers of the church with which I was connected, lest I should incur the imputation of vanity, or seem to exceed the province which God had assigned as the active sphere of my humble abilities. Struggling therefore against the convictions of my own mind, and the all but irrepressible emotions of my moral nature, I resolved to remain comparatively passive until providence should more clearly open my path to the exercise of so solemn a function as that of publicly preaching the gospel to the guilty and the perishing.

“After the lapse of a few months, however, an incident occurred, which, while it filled me with joyful surprise, overwhelmed me also with fear and trembling in view of the awful responsibility which it involved. I went, as usual, to the seven o'clock prayer-meeting one sabbath morning in the winter of 1841 (Nov. 14th),

and while there, the senior deacon, whose duty it was to conduct that means of grace, invited me to assist him in the discharge of his office, by occasionally giving an exhortation from the Word of God. I told him, though feeling my own inadequacy, I had long desired to attempt even so important a work, but had been waiting for a clearer indication that such was the will of God concerning me. I assured him I would make it a matter of still more earnest thoughtfulness and prayer, and acquaint him with my determination when it had become more fully matured. Accordingly I betook myself more thoroughly to the duties of self-examination, and ardent supplication for divine counsel and guidance in respect to this momentous subject. And I find from the records of my diary that two passages of Holy Scriptures were deeply and solemnly impressed on my mind at this period—viz., “Preach the word,” and “Woe is unto me if I preach not the gospel.” Under the influence of these feelings, which I had reason to believe were produced by the Holy Spirit, I resolved in the strength of the Lord, to comply with the request to which I have already referred; And on sabbath morning, Nov. 28th 1841, I gave, by divine assistance, my first exhortation from 1 Cor. ii. 2, “For I determined not to know anything among you save Jesus Christ and him crucified.”

“Having now entered upon this sacred employment, I felt as if I could never relinquish it. Under the sanction of my pastor and christian friends, therefore, I began to carry the glad tidings of the Saviour's grace to some of the haunts of wickedness in the back lanes of my native town, and to the various villages within ten miles circuit of Leicester. In these humble exercises I experienced increasing ardour and delight, and my desire to be dedicated to the

great work of the christian ministry burned with a yet more glowing and constant flame. Though I was then engaged in an extensive mercantile firm, and with somewhat flattering secular prospects, I felt that I could not be happy without laying my feeble energies on the altar of Christ, and for the good of souls, in the more immediate discharge of the onerous functions of the pastoral office. But still I shrank from taking a single step towards the promotion of this object, until urged to do so by the pastor and more intelligent friends with whom I was associated in the bonds of a loving faith. Regarding this and various other circumstances which I need not mention, as an intimation of the design of a gracious providence, having seriously counted the cost of temporal sacrifice, painful solicitude, and bitter trials, which I was sure might arise from the deep-rooted depravity of sinners, as well as from the occasional want of sympathetic consideration, and even the inactivity and defection of some professing christians; in the full view of all these things, I trust I was led by the spirit of God in my choice of the ministerial profession, and as the medium of introduction to it in my application for admission into the Collegiate Institution connected with the denomination of which I have the happiness to be a member and a minister.

"In fine, if I know my own heart, I am sure that zeal for the honour of God, love to Jesus Christ, and desire of saving souls, were my great motives and chief inducements to enter into the functions of the Holy ministry, and not secular designs and interests. For I should regard self-aggrandisement and human veneration and applause, as motives to the assumption of a work invested with such solemn magnitude and responsibility, not only as dishonourable to the christian character and utterly

contemptible to a virtuous mind, but as deservedly branding with eternal infamy the minister of Jesus Christ.

"Thus I am humbly led to believe that my attention was directed to the work of the ministry, not by any vain conceit of my own mind, not merely by my own choice, nor by any human suggestion apart from supernatural and divine influence. And I trust my continued engagement in it is in accordance with the Saviour's will, because of the fruits, though, alas! comparatively small, which have attended my ministerial labours; and also because of my growing attachment and devotion to, as well as delight in, the performance of its momentous occupations."

About the time when his preparatory studies were drawing to a close, he received a cordial invitation from the church at Long Sutton to become their minister. This, like every thing else that he considered important, led him to a throne of grace, and to the counsels of wise and good men. Sanctioned by the Academy Committee, he acceded to the request; and on June 14th, 1848, entered upon his labours with fear and trembling, and also with joy and hope.

There is not much incident attached to the work of the christian minister. Our departed brother found full scope in this sphere of labour for the exercise of all his powers. He diligently applied his mind to a closer investigation of Divine truth, as it is revealed in the oracles of God; and was equally diligent with all earnestness in setting that truth before the people. The affections of his heart glowed with ardour for the salvation of souls. The young awakened his especial interest, and in the Bible class he endeavoured to lead them to God.

Very soon after Mr. Ashby's settlement at Long Sutton he resolved to establish a school, and this also

he entered into with his characteristic ardour. By diligent application to scholastic studies, by kind and affectionate treatment of his pupils, and by successfully leading them in the path of knowledge, he soon acquired a reputation that promised ultimate and extensive success. It was under these circumstances that he entered into a matrimonial engagement with a young lady, for whom he had long entertained an honourable and ardent attachment. Bright were the visions, and elevated the hopes that then cheered his mind, as he looked into the future. These were to some extent realized; and as with delight he dedicated by prayer his first born to God, and expressed the hope that he might become an ambassador of Christ, he appeared to anticipate a christian father's highest joy.

His labours and ministry being approved by the church, he was invited in 1852 to become their settled pastor, this invitation he accepted, and he was publicly ordained to the pastoral office Sep. 29th, 1852.

It was then but too evident that disease had made considerable inroads on his frame. Forebodings were formed then, alas, too soon to be realized. His bodily ailments became more apparent, and he struggled on with great difficulty in his engagements till December, when he was obliged to retire from those labours in which his soul delighted, and in which it had been his constant aim to glorify God and do good to men. Our departed brother was received into the family of Mr. Lacey, of Hoby, the father of his beloved wife, where his memory is affectionately cherished. He went there to rest his exhausted body, hoping amid the pleasures of social intercourse to recruit his strength. But God ordered otherwise. It was very soon apparent to all around him

that his end was rapidly approaching. He himself cherished expectation of recovery. His regard for his wife and babe, his solicitude for the church which had chosen him as its pastor, and his desire for a life of usefulness, seemed to be the means of preventing him from realizing the fatal character and progress of the disease under which he laboured.

But, when at length convinced that he must die, he calmly surveyed his position, earnestly examined the basis of his confidence, contemplated the solemn and boundless prospect that was before him, and was enabled to rejoice in hope of the glory of God. As the hour of dissolution drew nigh, great were the agonies he had to endure, and for considerable intervals reason lost her seat; but in lucid seasons he looked to the Blood of the Lamb, and though flesh and heart failed him, God was the strength of his heart and his portion. Calm, serene, and joyful he entered into the dark valley of the shadow of death and with blessings on his lips mingled with expressions of confidence in that precious Saviour he so devoutly loved, he fell asleep in Jesus, and entered into his rest, Feb. 26, 1853.

While sorrowing survivors weep over the memory of one so estimable and beloved, let us learn the solemn lessons which his early removal is adapted to convey. How uncertain is life! How fleeting are its best and brightest scenes! How invaluable is a steadfast faith in the Son of God! How important is a devotional spirit! How needful to work while it is day, for the night cometh when no man can work!

May the widow and the fatherless enjoy the beneficent care of God in his holy habitation; and may He raise up and send forth for his church pastors after his own heart, who shall feed them with knowledge and understanding.

F. L.

THE TEMPTATION.

WHAT an awful and mysterious section in the earthly career of our Lord is that which is thus designated! How strange and remarkable the engagement of Him who was our surety, clothed in our nature, and with intensely human powers and affections about him, to come and enter into direct and immediate conflict with the prince of darkness, the deceiver and destroyer of men! In this conflict it was no mean spirit of perdition, it was "the father of lies" himself, the mightiest and most subtle of the fallen host, who sought to delude or to overthrow the ONE who was come to deliver men from his power. Doubtless the arch fiend hoped at least to maim if not to vanquish "the man Christ Jesus," and thus to thwart the great purpose of his appearing. He had been successful in his attempts on man primeval, man in his innocence, through the propensities incident to his nature, and thus had secured the prostration of his race; and now, could he prevail with "the second Adam," with man again innocent through an incarnation of God, he would effectually prevent the redemption and recovery of the world. At least he determined to employ all his subtlety, and to make the attempt.

The *period* selected for this bold and malignant onslaught was remarkable. Directly after our Lord, rising from the baptismal waters, had "received from God the Father honour and glory, when there came a voice from the excellent glory, This is my beloved Son, in whom I am well pleased;" when "the Spirit as a dove rested on him," and all heaven and earth were called to recognize the dignity and glory of the Son of God; then it was that Satan came with all his wiles to assail him. That the adversary should select this period may serve to suggest, that after the

reception of great spiritual favours and enjoyments, in the estimation of the tempter, the soul is less upon its guard against the dangers which encircle us than at other times, and may most easily be overcome; or at least that there is no season however hallowed when the people of God are secure from the assaults of hell and sin. Alas! we may go from the sanctuary full of the joys of heaven, and of the assurances of our sonship, and suddenly and unexpectedly encountering the rude or insidious shocks of our adversary, be surprised and overcome!

On the other hand, as our Lord was "led into the wilderness by the Holy Spirit," there was doubtless a wise design that his severe conflict with temptation in its strongest forms might *precede* his entrance on his public life, in order that from his own experience he might be able to sympathize with and succour his tempted people; and also that by vanquishing Satan in the outset of his course, he might give the promise and pledge of the future and complete overthrow of Satan's empire, which would ultimately be effected by his work and grace, "For this purpose was the Son of God manifested that he might destroy the works of the devil."

The *scene* of the temptation was the wilderness of Judea, a wild, rocky, and sterile region, not far from the Jordan where he had been baptized. This is a region infested with wild beasts, and presenting but little that is not repulsive. Hither, led by the Spirit of God, the Messiah came, and like Elijah in the desert, and Moses on the mount, "for forty days and nights" was sustained without food; like them, too, doubtless his mind was filled with divine thoughts and communications. At length, however, his human nature was al-

lowed to press its claims—"He was an hungered." He was alone, if we except the wild creatures which were awed by his presence; and though he knew himself to be the Son of God, he had not been recognized and received as such among men. In every view his position and circumstances assumed a form adapted to operate powerfully on a sensitive human nature, and to predispose him who was its subject to discontent or presumption. He was thus brought into a condition, humanly speaking, the least adapted to discourage or resist temptation. Contemplate our Lord as a man, and mark the correctness of this observation. A man well fed—the legitimate demands of whose appetite for food is constantly met, is in little danger of violating any law to procure it; but an intensely hungry person feels that a master appetite has possession of him, and ultimately breaks through all law and conventional usages, so that he may satisfy the demands of his nature. How many and fearful are the examples history gives us of this!—A man well known and approved is unlikely to commit any act of extravagance in order to gain notoriety; but one conscious of his own greatness and claims, who is unknown and unappreciated, may be easily tempted to some bold or eccentric measure for the sake of attaining his proper position. Again, a person surrounded by all that eye or heart can wish, both of luxury or state, may be above the temptation to desire more; but to one who is destitute and despised, the offer of worldly wealth and consideration, would be all but irresistible. These comparisons give but a feeble view of the probable circumstances of our Lord, in which there was everything adapted to suggest discontented or presumptuous thoughts, and to render him most vulnerable to assaults from without. He was the Son of God, yet consumed with extreme hunger as a man; the Messiah, yet neither known nor ac-

knowledged by men; the Lord of all, yet without followers, or even "where to lay his head."

When he was under these circumstances, adverse enough to constitute of themselves a strong temptation, the most powerful and wily of deceivers came upon him, and as may be seen by reading the narrative given in the evangelists, Matthew and Luke, made his most insidious appeal to those *very* dispositions almost naturally generated in his manhood by his present position. He appealed to his hunger: he practised on his own proper desire to be recognized of men; he attempted to overwhelm by an offer of the kingdoms and glory of the world, that he who was now poor and destitute might become as he expected, "the prince of the kings of the earth." These temptations were in their own nature all powerful, and to any other person in the form of man, from Adam downward, would have been irresistible. How mighty must have been that resolution and regard for righteousness and truth, which repelled in such a case all these advances, and retired unharmed from the conflict!

Before we attempt to analyze these temptations further, it may not be improper to enquire whether the representation of the *process* of the temptation, is to be understood as having *visibly* and *literally* taken place; or whether it is to be explained as being more purely of a *mental*, *inward* and *spiritual* kind. Some, who interpret the narrative literally, suppose that Satan came to our Lord in some visible shape, spoke to him as a stranger or a friend, or an angel of light; that he actually carried our Lord through the air, or impelled him to travel to Jerusalem and mount a pinnacle of the temple, and then to return and ascend a high mountain, &c. Others, who interpret the narrative spiritually, suppose not that the

tempter was visibly but *really* present, that he spoke to the *mind* of our Lord, and that the greater part of the temptation was purely *mental*, but not on that account the less *real* and *formidable*. As the latter view is the one here adopted, and as it is probably not the most popular or generally received, a few of the reasons which may be urged in its favour may not be out of place.

1. The *scene* of the temptation was in the wilderness, and it was there that the transactions referred to are reported to have taken place. To suppose that the body of our Lord was transported through the air, or in any other way to the top of the temple, and to the top of a high mountain, by the power of Satan, is to ascribe to him a degree of power beyond any thing elsewhere recorded of him; and to our Lord, (we would write it most reverently,) a surrender of himself to the power of the tempter, which seems derogatory to his honour, and not in keeping with that punctilious and powerful resistance of his purpose which is apparent in the whole narrative.

2. There was no need, in order to justify the representation given in the narrative, for this transport of the body. The production of vivid images in the mind, and the suggestion of those evil thoughts to the soul, would give as powerful a reality to the temptation, as if our Lord actually did stand with Satan on the highest porch of the temple and look on the crowds below, or on a high mountain, and view the extended scene around him. Such vivid images may be produced in the mind by natural causes, and sometimes are so almost at will; and it is less difficult to suppose them to be produced by Satanic influence in this case, than that our Lord's body was actually carried unto those positions. We have heard an intelligent person, who had ascended one of the loftiest

towers in this kingdom, and who had examined and admired its structure and position, relate that afterwards, when under the influence of fever and delirium, he imagined himself again on this high tower. He vividly described how, as an unknown and resistless impulse hurled him over the parapet, he experienced all the reality of a precipitation from this eminence, marking the tracery of the windows, and the jointing of the masonry as he passed—feeling the rush of air upon him as he fell—and noticing the approach of the earth as with frightful haste he sunk, &c. The production of vivid images in the mind was all that was needed to give a fearful reality to the temptation as narrated by the evangelists.

3. Even on the *literal* theory of interpretation, there must have been some mental images produced, as from no mountain in Judea, or any where else, could "all the kingdoms of the world and the glory of them," be seen, "in a moment of time." The view that Moses had from Mount Nebo, was glorious; but it is a feeble interpretation of the narrative to suppose that this phrase "all the kingdoms of the world," included simply the petty states into which the Holy Land was then divided. If then, in order to exhibit the tempting offer in all its fulness, Satan is supposed to have painted them on the tablet of our Lord's mental vision, why might not the ascent to the mountain itself, as well as the standing on the pinnacle, be a purely mental process?

4. Finally, a mental vision and suggestion, in the nature of things, is more powerful and apt to deceive the subject of them than one which is visible. Under their influence, the mind is at times at a loss to distinguish between its own voluntary thoughts and reasonings and those that are suggested from an invisible and spiritual tempter, whose illusions might in this view be more likely, from not being detected

as to their real source, to prevail. Who has not felt as he perused the perils of Bunyan's Pilgrim, the force of the description there given, where poor Christian was at a loss to distinguish between his own thoughts and the suggestions of the fiends? These, as well as other considerations, seem to sustain the mental and spiritual in opposition to the literal, or in other words the *subjective* in opposition to the *objective* explanation of the narrative of this awful temptation. The latter is limited and bounded by physical and moral difficulties; the former has a range as vast as the universe, and as rapid and perfect as the thoughts and imaginings of the mind.

Let us now attempt to discern the nature and force of the temptations presented to our Lord. The *first* appeal was to the strongest appetite of our nature. There are others that experience and observation teach us have great power over men, but none are equal to the sense of hunger. This appetite was moreover in the present instance excited in the highest degree. A supernaturally long fast, when allowed its legitimate and natural expression, would produce a desire for food so extreme as to threaten the overthrow of every barrier which the moral sense or any mere intellectual considerations might have set up. The suggestion made by the tempter was in perfect accordance with this desire. It was most plausibly presented, as if its execution was, if not a virtue, a matter of necessity, and one which in reality accorded with the higher nature of him who was its recipient. Why submit to these intense and consuming cravings for food? Thou art the Son of God, and hast power to create the very viands requisite to allay the hunger of that nature thou hast assumed. Why then continue to endure this hunger? "If thou be the Son of God, command that these stones," in outward shape so like loaves, "be

made bread, and do not belie thy exalted and declared dignity, by sinking into death under exhaustion." How natural such a suggestion; and how plausible the form and guise in which it was offered! The hungering Messiah detecting the true source of this impulse repelled it. "I shall not yield to this suggestion, specious and fair though it may seem. For it "is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and as God who suffered Israel to hunger in the wilderness fed him with manna, and preserved his raiment for forty years, so he can when he pleases, sustain me, and by other means than bread, without a miracle of this kind. To listen to thy suggestion would be practically to doubt his word, and to act without his warrant. It would be unworthy of me and dishonourable to him; as it is in accordance with his will that I am in my present condition. I know that I am the Son of God, and will rather endure this hunger, extreme and long continued though it may be, than yield to thy devices, O Satan! however fair and flattering they may appear." These are noble sentiments, implying a confidence in God his Father, and a submission to his will which frustrated the stealthy purpose of the wily tempter. It was by exciting a desire for something forbidden that he prevailed over Eve. It was by suggesting the exertion of a power to gratify intense hunger already existing, but which implied a want of confidence in God, that he hoped to succeed with the Messiah; but here he was foiled.

The spirit of submission to his heavenly Father, and confidence in him, being proved by the first severe trial, to be stronger in our Lord than the most powerful natural appetite when most intensely excited; the crafty adversary had recourse to that very principle itself, and sagaciously sought by its means to produce some

impression on the fortress of his hitherto impregnable spirit. He took him, as we have supposed, mentally, up into the Holy City, and placed him on a pinnacle of the temple. A lofty porch, some fifty or sixty feet above the area, and some seven hundred higher than the deep valley at the eastern side of the noble edifice. From thence he would see the profound beneath, and the multitudes of people thronging the various courts and porches. The scene from this dizzy height being vividly presented to his mind the tempter ventured to accost him again. "Thou hast indeed a great confidence in God as thy father, and regard for his word; thou esteemest thyself as the Messiah and Saviour of men, but the people here do not know thee. They do not believe in thee. They have not the evidence yet of thy character that has convinced them of thy claims. "If thou be the Son of God, cast thyself down from hence," and thou wilt be preserved, and men will know and believe in thee, "For it is written, He shall give his angels charge concerning thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone;" and thou canst not doubt his word. Thus wilt thou prove the strength of thy faith, the reality of thy Sonship, and the fidelity of God; and thus too, so signally preserved, shall the multitude receive and recognize thee, hitherto unknown as thou art, as the Messiah, the Son of God." How specious and delusive the temptation! The promise of God, the proof of Christ's Messiahship, the believing of the people, all presented in connection with this safe and divine adventure. Yet if it be examined the temptation was deceitful and fraught with folly. Satan did not quote the promise fully. The promise to the godly, as well as to the Messiah is, "He shall give his angels charge over thee, to keep thee IN ALL THY WAYS;" that is whilst thou art in the path of duty, if thou

shalt be exposed to danger, they shall be thy protection. The promise has relation to the ways of obedience, and not to dangers entered into voluntarily and without divine warrant. And as for that being the mode in which the Jews might be led to know and believe in Christ, it would not, if executed, have presented evidence so suitable and convincing as that which had already been given at our Lord's baptism, and would yet be given in his ministry and miracles, and resurrection; and, moreover, as it was an impulse of the wicked one, in accordance as he supposed with the desire of an unrecognized man, it was unworthy of regard. It was accordingly rejected; and the mode in which its influence was frustrated, demonstrated the wisdom and piety of the tempted one. He said, "it is written again, thou shalt not tempt the Lord thy God," either by dictating to him in what way he shall give evidence to men; or by presuming on the interposition of his protecting arm in dangers incurred without his warrant; only wresting his words to suit your own caprice, and thus testing his fidelity in their accomplishment in accordance with it. I shall not yield to any suggestion so unworthy."

Defeated in this his most crafty and insidious attempt on the mind of Jesus, "the Prince of the power of the air, the spirit who worketh in the children of disobedience," determined to employ all his force, and if possible to overwhelm the soul of the Messiah with the grandeur and glory of the world, and with all that is prized by the princes of the earth. The scene was changed like a dissolving view; and now, he was permitted to place him, mentally as we have premised, on "an exceedingly high mountain," from which, as by an illusive vision, he might see, "all the kingdoms of the world, and the glory of them," their capitals, their palaces, their pomp, their riches, their fertility, their beauty, and their power. How

gorgeous the scene! How impressive the spectacle! How almost divine the illusion! When the spectacle had produced its impression on the mind of the tempted one, the tempter said, 'All these are mine. I reign in every land and in every heart. Kings and subjects are alike my vassals as "the god of this world." As I will, by my emissaries and vassals, I control and lead them. This too is known to thee. Thou art come to be "the Lord of all;" but how canst thou, unfriended and unknown, without pomp, without armies, without power, without wealth, or the hearts of men secure thy position? Trust me, my power to deceive and rule is too congenial to the fallen hearts of men ever to be overcome by any of the means, the son of the carpenter can employ. The armies, the wealth, the power of men, and what is more, their religion and their hearts are mine, and they can never be thine without my consent. Now, hear me, I will give that consent, on one easy condition. Acknowledge me as your liege lord; pay me the homage due to a superior, "Fall down and worship me, and I will give thee all." I will prepare thy way; I will turn the hearts of men to thee. They shall all, Jew, Greek, Roman, Parthian, Barbarian, Scythian, bond and free, submit to thy sceptre. This is indeed the mode in which most of these kingdoms have been acquired and are retained. There is in all kings a submission to my influence, and an adoption of the maxims I teach. All this is known to thee: but what I ask of thee, and in return will surrender all to thee, is the simple homage due to one who really and truly reigns.'

What a bold effort was this to overwhelm the man Christ Jesus! How infinitely greater than has ever yet been found necessary to overthrow the faith and the principle of men! Some are led astray by a few pounds; some, as Ananias and Sapphira, by only "a part of the price" of a field;

some by a good living, and multitudes by the promise of wealth. But here the whole world is offered, and all its glory! And how was it met? "Get thee hence, get thee behind me, O, Satan," thou adversary of God and destroyer of men. "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve;" and though thou hast, as a fallen spirit, acquired the power over the hearts of fallen men, it is for their ruin. Thy dominion is founded in lies, in fraud, and is a usurpation. Thou shalt "fall as lightning from heaven." Thy power shall be broken, and ere long, under the force of my victorious truth and grace, the nations shall be liberated from thy bondage, and thou and all thy victims shall be consigned to "the blackness of darkness for ever." Begone, thou false and deceitful tempter; thou hast exhausted on me all thy power; but thou hast tempted me in vain. And now thou hast dared to ask of me, the Son of God, homage to thyself, a creature fallen, doomed, and eternally banished from my Father's throne. Come no more into my presence, nor tempt or parley more."

"I beheld," said our Lord, "Satan fall like lightning from heaven." So in this case did he slink from the presence of his victor, and fall from the high position he had assumed, abashed, confused, confounded, and overthrown.

But the glorious conqueror, the Son of man, the first in human form who had been so severely assailed by the great tempter, or who had so perfectly and completely repelled him, where was he? Though he came out of the contest mentally and morally unharmed, to the honour of his Father, to the joy of angels, and to the glory of his own name, yet physically he was exhausted, and the frail tabernacle which he had assumed was unable to endure more. "The angels came and ministered unto him," affording his exhausted frame that support it

required, and suggesting to his mind those high consolations which the glorious victory he had gained over the mighty and hitherto all-conquering foe of men had realized and secured.

Thus, while our blessed Lord himself triumphed over Satan, he learned to sympathize with his tempted peo-

ple, and proved that he has power to enable them to triumph. Thus he teaches us the reality and power of satanic temptations; directs us to pray that we may be delivered from the evil one; and encourages us, in all our temptations and trials to look to his example, to rely on his grace, and evermore to rejoice in his deliverance.

POETRY.

THE PAST.

THE past is past! with many a hopeful morrow!
 Its errors and its good works live with God;
 The agony is o'er of joy or sorrow,
 The flowers lie dead along the path we have trod.

The past is past! in solemn silence taking
 Alike the sunny and the rainy day,
 On the live altar of the fond heart breaking!
 Full many an idol built on feet of clay.

The past is past! in certain still rotation
 Deadening and loosening, as it travelled by,
 Each hope which bounds with glad anticipation,
 Each vivid passion and each tender tie!

The past is past! and our young selves departed
 Upon the flashing whirl of those fleet years;
 Its lessons leave us sadder, stronger hearted,
 More slow to love, less prodigal of tears.

The past is past! and knowledge taught suspicion
 To dim the spirit with its foul cold slime;
 For many a base and dark thing finds admission,
 And the wisdom learnt from life and time.

The past is past! and in that twilight valley
 Dwell slow repentance and the vain regret;
 Fears for the future from those shadows sally,
 And hang around the path before us yet.

The past is past! and ah! how few deplore it,
 Or would retrieve their time, had they the power;
 Though Nature sometimes weakly weepeth o'er it,
 At memory of some wrong, or happier hour.

The past is past! there's bitter joy in knowing
 'Tis gone forever; dead and buried deep,
 It lies behind, and on life's stream is flowing,
 Where the deep waters of the Dead Sea sleep.

The past is past! in faith and patience taking
 Its lessons: let us lay them on our hearts;
 The chain's attenuated links are breaking;
 Be earnest!—use the present ere it parts!

CHRISTIAN WRITERS OF THE FIRST CENTURY,

APART from the Apostles there were but few christian writers in this century. To believe, to suffer, to love, not to write, was the primitive taste. And those who employed their pens in the cause of christianity, were neither remarkable for their learning nor their eloquence. On the contrary, they express the most pious and admirable sentiments in the plainest and most illiterate style. This, indeed, is rather a matter of honour, than of reproach to the christian cause; since we see, from the conversion of a great part of mankind to the gospel, by the ministry of weak and illiterate men, that the progress of christianity is not to be attributed to human means, but to a divine power.

The most ancient writer we hear of is *Hermas*. Who this *Hermas* was is very uncertain, but he is generally supposed to be the person mentioned in the epistle to the Romans xvi. 14. The exact time of his writing is likewise uncertain, but all agree that he wrote before the second general persecution, which began in the year 95, in the 14th year of *Domitian*. *Hermas* wrote a treatise on the rudiments of religion, entitled, "Pastor," a book which was in great esteem among the ancients.—Vide *Euseb.* lib. 3. cap. 3. But though truly pious, the work of *Hermas* is yet a composition of inferior merit. It is not worth while to detain the reader concerning it. Indeed we have no ecclesiastical work, exclusive of the scriptures, except one, which does any peculiar honour to the first century.

The writer whose fame surpassed that of all others in this century, the epistles excepted, was *Clemens*. The accounts which remain of his life, actions, and death are somewhat uncertain. It is probable he was the disciple and assistant of the

Apostles mentioned in the epistle to the *Philippians* iv. 3, and that after being sole pastor of the church at *Rome* about nine years, he suffered martyrdom in the beginning of the third general persecution under *Trajan*. Many works are attributed to *Clemens*, but none are undoubtedly his, besides the epistle to the *Corinthians*, which was written in the name of the whole Roman church, to the church of *Corinth*. Next to the Holy Scriptures this epistle has always been looked upon as one of the most eminent records of antiquity. It was read in many of the primitive churches, and was admired exceedingly by the ancients. It has a simplicity and a plainness, not easily relished by a systematic modern, but there belongs to it, also, a wonderful depth of holiness and wisdom. The nature of the epistle is practical, yet the fundamental principles of godliness are very manifest. Salvation only by the blood of *Christ*, the necessity of repentance in all men, because all men are guilty before *God*; these great truths he supposes, and builds on continually: "Let us," he says, "steadfastly behold the blood of *Christ*, and see how precious it is in the sight of *God*, which being shed for our salvation, hath procured the grace of repentance for all the world." *Eusebius*, speaking of this epistle, says, "it is singularly excellent and admirable."—*Euseb.* lib. 3. cap 16.

Ignatius succeeds *Clemens* in the list of Apostolic Fathers. Some have imagined him to have been the little child which the Saviour called to him. *Mark* xviii. 2, 3. If he were, those parts of the epistles ascribed to him, in which he affirms that he never saw *Christ* in the flesh, must be spurious. However this may be, he is generally allowed to have been the disciple of *John*, and it is supposed that he

was ordained pastor of the church at Antioch by the Apostle Peter, in the year 90, the second year of Vespasian. He was particularly famous for his zeal and holy life. This pious and venerable man, after he had been sole pastor of the church at Antioch about 37 years, was, by the order of Trajan, brought to Rome, and exposed to the wild beasts in the public theatre, where he suffered martyrdom with the utmost constancy. There are yet extant several epistles attributed to him, concerning the authenticity of which there have been, however, tedious and warm disputes among the learned, which still subsist. Of these epistles seven are said to have been written by this eminent martyr, during his journey from Antioch to Rome; and these the most learned men acknowledge to be genuine, as they stand in the edition that was published in the last century, from a manuscript in the Medicean library. The others are generally rejected as spurious.

Polycarp was another writer of this century. He was born toward the end of the reign of Nero, and in early youth was sold as a slave to Calista, a noble lady of Smyrna. His mistress feared God, and was a follower of Christ; and she used her power over her young slave not to gail him with his bondage, but to show him how he might become a freedman of the Lord. At the same time she placed him under the instructions of Bucolus, the angel of the church of Smyrna. Polycarp early displayed traits of mind suited to his education. He became first a church member, and afterwards a deacon under his pastor Bucolus. On the death of Calista, who was very wealthy, as well as of high standing in general society, he inherited her extensive property. But commendable and extensive as her benevolence had been, it was excelled by his. His excellencies came under the observation and attracted the particular esteem of the Apostle John. Having

frequent occasions to see Polycarp on his visits to Smyrna, he made him a son of his affection, and treated him as his familiar friend. When Bucolus, the pastor of the church at Smyrna, died, Polycarp was chosen to be his successor, and he very probably was set apart to the pastoral office by the Apostle John. He had been for some time pastor, when in the year 107 his friend Ignatius of Antioch was led through on his way to martyrdom; and in a letter which Ignatius wrote from that city, he is thus honourably mentioned; "The Ephesians at Smyrna, whence I write, together with Polycarp, the bishop of the Smyrnaeans, salute you; they live as in the presence of the glory of God, as ye do, also who have refreshed me in all things." After the death of the Apostle John, Polycarp appears to have had throughout the east, no contemporary who excelled or equalled him in influence among the churches, but there is no trace of his having acted otherwise than simply as the bishop, angel, or pastor of the church of Smyrna. "I can describe," said Irenaeus, after Polycarp had gone to his rest; "I can describe the spot on which Polycarp sat and expounded his coming in and going out, and the very manner of his life, and the figure of his body, and the sermons which he preached to the multitude, and how he related to us his converse with John and with others of those who had seen the Lord, how he mentioned their particular expressions, and what things he had heard from them concerning the Lord, and concerning his miracles, and his doctrine. As Polycarp had received from the eye witness of the Word of Life, he told us all things agreeably to the scriptures." No writing of Polycarp continues to be extant, except his epistle to the Philippians, composed on account of the martyrdom of Ignatius. This document was so highly esteemed in the days of Jerome as to be generally

read in the public assemblies of the Asiatic churches. The epistle consists principally of brief summaries of christian ethics, and is valuable chiefly as affording proofs of the authenticity of the numerous books of the New Testament which it quotes. Polycarp was called, in the course of the persecution under Marcus Aurelius, to join the ranks of those who had died for the testimony of Jesus and the Word of God. Several miraculous circumstances are recorded to have occurred at his martyrdom, such as that the flames which were kindled to consume him radiated outward from his person, and formed an arch over his head, that a sweet smell, like that of frankincense, proceeded from his body, and that, when he could not be killed by fire, blood flowed in such plenty from wounds inflicted on him by the sword as to extinguish the surrounding flames. Some writers

admit the miracles, and other writers discredit them. All, however, are agreed that Polycarp manifested, after his capture, and throughout the scenes of his martyrdom, undaunted fortitude, exalted faith, tender and noble concern for the welfare of the churches, and a triumphant hope of a glorious immortality. His demeanour is pourtrayed, and his sayings recorded in an affecting narrative of his last sufferings addressed to the christians of Philadelphia, by the bereaved church at Smyrna. The document is disfigured by sentiments remotely akin to veneration of relics, and by undue laudation of the persons of martyrs; but it is generally admitted to be authentic; and it exhibits a lovely picture of Polycarp's christian devotedness, and contains not a few details of his heroic behaviour as a martyr, and of his steady rejoicing in God the Saviour.

Measham.

G. S.

THE RAINY SABBATH.

"THIS is the day to try the pastors' hearts. The sermon over which he has laboured and prayed—laboured and prayed, it may be, to some extent at least,—when his own flock have been wrapped in the sweet slumbers of midnight—is finished, but the morning comes, and the dark clouds, the heavy falling rain, and the roaring wind, tell him that his week's work will probably avail but little. Instead of hundreds, he knows he must feel himself quite happy if he has tens, perhaps even one ten to hear the word from his lips. But no matter, to the pulpit he must go. There is no discharge for him in this war.

But that he must go to his pulpit this dark day, and preach to nearly empty pews is not his greatest trial. The few who generally fill their places in the sanctuary on stormy Sabbaths, are apt, somehow, to fall into the

feeling that they are not to anticipate the ordinary benefits of the Sabbath services. The pastor sees this. He feels it, and feels it keenly. O how must that dull look, that sleepy posture, that absence of what seems at other times like a kind of electric fire, a divine sympathy, chill and freeze almost to death the pastor's heart. The wonder is not that he does not preach better, but that he can preach at all. For well does he know that to minds in a state such as appearances would indicate, what he may say or what an angel from heaven might say, would be of little use. But preach he must. At some rate or other, he must worry through a service. He does so. He utters God's messages. He pours forth blessed truths, blessed thoughts, blessed consolations,—gives utterance to solemn warnings and enforcements to impor-

ant duties, but alas! they fall like the rain-drops beating on the sanctuary without, water that is not gathered up. Well, then, if this be so,—and we think facts will verify its truth, and in regard to more than one sanctuary too—I am resolved what to do, when the next rainy Sabbath comes.

1. If it is within the range of any true consistency, I'll be in my seat in the sanctuary.

2. When there, I'll give my pastor my eye, and all the fire and light in my countenance of which one so dull and inexpressive as mine is susceptible.

3. In my heart I will pray for my pastor that he may have a good day, though rainy, that the Divine glory may fill the sanctuary, and that the word preached may be blessed to the few who hear it.

4. Another thing I'll do. Besides being in the house of God myself, I am resolved to do what I can to encourage and *help my neighbours to get there*. It will not harm my grey nag to carry a carriage full on a rainy Sabbath, and that twice over. These, Messrs. Editors, were some of my thoughts and resolutions on the evening of the last rainy Sabbath. Use them as you think best. The fact is, I love my pastor, and we all love him, and highly esteem his labours of love, and dull and few as we are, we would not grieve his heart. Long since, too, we gave him the pledge of our solemn vow to be *with him*, to pray for and encourage him. And who should encourage his heart, if not the members of his church? Who, if not a Deacon? —*From the Christian Watchman and Reflector. Boston America.*

POETRY.

THE OLD OAK.

BY HENRY R. HIRST.

SHAKE, shake thy head in the wind,
And wave thy locks, old tree,
That men, when they think of thy glories
gone,
Shall feel for thy fall with me.

But they can never feel for thee,
Old Oak, as the passionate poet can;
For he hath the heart that loves old friends,
And they have the heart of man—

The cold and stern and stony heart,
And the stolid soul within,
That owns no God save the Idol Self,
Nor priests but the priests of sin.

Now, the Poet's heaving heart is warm,
And spurns the taint of the clod—
Is warm with the love of the good of life,
And fresh from the hand of God.

And he will say, thou ancient Oak,
That, though grim and gray,
Thy branches sung a glee-song
In the merry month of May.

That, likewise, in the hot July,
They made a pleasant shade
For the wayworn traveller as he strode
Along the sweltering glade—

That August saw the cattle sleep
Beneath thy branches green,
Where the warbling wood-bird fed its
young,
In the depth of their emerald shoon.

And he will sing, old honest Oak,
Of a thousand things like these,
And spread thy fame on the wings of song
Away o'er a hundred seas—

And he will love thee long and well,
And a Poet's love is worth
The rarest pearls and the reddest gold,
And the richest gems of earth.

So shake thy head in the wind,
And rustle and whistle, old tree,
To the gathering blast as it surges by,
A note of thy olden glee.

REVIEW.

THE AUTOBIOGRAPHY OF REV. W. JAY; with *Reminiscences of some distinguished contemporaries, selections from his correspondence, &c.* Edited by GEORGE REDFORD, D.D., LL.D., and JOHN ANGELL JAMES. 8vo., cloth, pp. 584. London: Hamilton, Adams, and Co.

MR. JAY was in his seventy-fourth year when he sat down to write his Autobiography. He had been frequently urged to begin this work by one or other of his children; but before he could determine on refusing or complying with their request, he himself tells them that he had to consider whether such a memoir ought to be secured; whether, if he refused this proposal, everything of the kind would be prevented from other quarters; whether autobiography in some respects is not more desirable and preferable than information obtained from extraneous sources; and whether, in such an undertaking, he could trust his own views and motives. Though not perfectly satisfied as to the conclusion he came to, he yet thought that there was nothing in it sufficiently strong to constrain him to decline. The memoirs would be valuable to his children, although the enterprise would be neither short nor easy for himself. As the more preferable form, from its allowing of simple narrative and sudden breaks, he has cast his autobiography into the form of a correspondence with his children.

He begins the story of his life with that facetiousness for which, even till old age, he was distinguished. "I have one advantage," he tells them, "which saves me time and trouble. I have not to trace a long and proud lineage. If any great and illustrious individuals have been found among my ancestors, they have not been ascertained in my time. But were I mean enough to feel any mortification here, I could not console myself. Lord Bacon has remarked, that they who derive their worth from their ancestors resemble potatoes, the most valuable part of which is under ground. * *

* My parents were respectable, that

is, they were *poor* and *religious*; religious, not precisely according to the theory and discipline of a particular party (for as yet there was in the place [Tisbury, Wilts.,] no society formed on professedly evangelical principles, nor had the preaching of such doctrines as yet been heard there), but really and practically religious; exemplifying the morality of the gospel under the influence of piety, or the fear and love of God; poor, not abjectly and dependently, but able, by frugality and diligence, to support themselves, and to bring up a family in the decencies and even comforts of village life. My father was the son of a small farmer, but he himself was a mechanic, working at the business of a stone-cutter and mason. There was nothing remarkable in him as to talent, or in my dear mother. They were both persons of slender education, but of good solid understanding, and of much common sense."

William was their fourth child and only son. He showed no precocity, and even learnt to read with great difficulty. Having once learnt, however, he felt a great desire for further progress. The Presbyterian minister of the village, who had kindly and gently noticed him from his earliest recollections, presented him with the two first books he could call his own—Watts's "History of the Old and New Testament," and Bunyan's "Pilgrim's Progress." Books were then very scarce in villages, and the instruction obtained at the village schools of the most rudimentary kind. There were no literary or intellectual excitements, and the young villager did what thousands of others have done in similar situations—mused alone over the works of God. "It is impossible to describe the intense pleasure I felt from a child in the survey of the rural scenery, while standing on the brow of an eminence, or seated on the upraised roots of a branching tree, or walking through a waving field of corn, or gazing on a clear brook with fishes and reeds and rushes."

The school-boy's satchel was soon given up, and William, begirt with a

leathern apron, began to handle the mallet and chisel. But the time was rapidly approaching when a "change would come o'er the spirit of his dream," and one which would determine his future character and calling. "Some persons," judiciously writes Mr. Jay, when looking back on this era of his life, "love to talk of their being born again, and of their being made new creatures, with a kind of physical certainty and exactness, and refer to their conversion, not as the real commencement of a work which is to continue increasing through life, but as something which may be viewed as a distinct and unique experience, immediately produced, originated, and finished at once, and perfectly determinable as to its time and place and mode of accomplishment; but I hope this is not necessary, for I have no such narrative or register to offer." He was, nevertheless, in such a frame of mind as to be disposed to hear and even to relish the truth commonly called evangelical, and an opportunity of hearing this publicly advocated was not long after presented. Mr. Turner, a successful tradesman of Trowbridge, and a truly pious man, determined to introduce the preaching of the gospel into Tisbury, his native village. A private dwelling was purchased and licensed, and first used for worship on the Saturday evening. The young stone-cutter attended; but he shall speak for himself. "The singing, the extemporaneousness of the address, and the apparent affection and earnestness of the speaker, peculiarly affected me; and what he said of 'the faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners,' was like rain upon the mown grass, or cold water to a thirsty soul. I scarcely slept that night for weeping and for joy; and as the preaching was to be renewed the next morning at seven o'clock (not to interfere with the service of the Established Church), I happened to be the first that came. Mrs. Turner, who had come from Trowbridge to superintend things for the time, opened the door herself, and taking me by the hand, benignly asked, 'Are you hungering for the bread of life?' She continued talking to me most winningly for some

minutes, till others began to enter. But this seemingly casual and trifling circumstance was important in the result; for from that day forward she particularly noticed me; and as I had been recently apprenticed, and was returning from my work, which was then at Fonthill house, in the evening, she often met me, and conversed with me till I reached home; and her information and addresses were more useful than many of the sermons I heard, as she adapted herself to the state she found I was in, and to the present kind of knowledge which I required." Hearing a discourse on family worship at one of these services, he besought his father on returning home to undertake it; and upon his refusing, on the ground of inability, offered to perform it himself. The offer was accepted with tears, and he became a kind of domestic chaplain. A little while after this he was urged to pray at a private meeting in the chapel, which he did, though with backwardness and no little difficulty.

Tisbury had for some years no fixed minister, and among those who came to preach was the excellent Cornelius Winter. A year intervened between his first and second visit. On his way thither the second time, he called on Mrs. Turner at Trowbridge. In the course of conversation he expressed a desire to see a lad he had noticed in the congregation at Tisbury, with whose aspect he had been particularly struck on his former visit, and more especially as the impression then made had not worn off. He did not know his name, but the mention of this circumstance led Mrs. Turner to remark that there was a lad in that village she much wished him to see, and mentioned his name that he might ask for him. The following Saturday evening, after the service, the lad was called into the parlour. William Jay went in in his working dress; and when Mr. Winter saw that the youth Mrs. Turner had mentioned and the youth he had remarked were the same, he was affected to tears, and immediately kneeled down and prayed. "I was of course amazed," says Mr. Jay, "at the strangeness of all this; nor could I for one moment conjecture the design. He then began to talk with me, and in a manner

which disarmed me of fear, concerning several things, and especially of my religious views and feelings. At this interview he proceeded no further, but desired me to come to him again after the service on the morrow evening. I again waited upon him; he again immediately prayed for a few minutes, and then began to enquire whether I should not like, and did not long, to communicate to others what I felt myself. He observed that he had a small academy of young men for the ministry; and kindly invited me to join them, if after reflection and prayer my heart should be inclined, and my parents should be disposed to give their consent. The invitation was after some time accepted, and I went to Marlborough."

Mr. Jay remained under the tuition and care of Mr. Winter three years, devoting himself diligently to the work of improvement. Every moment he could spare from his regular studies he spent in Mr. Winter's library, which though not large, appeared so to the lad fresh from a Wiltshire village. The authors he was most struck with then continued ever after his favourites, and his views and taste with regard to sermons and preachers did not otherwise change than as they were enlarged and improved. During his stay at Marlborough, he was frequently engaged in preaching in the neighbouring villages in various private houses which had been licensed by Mr. Winter, and were frequently the scene of his labours. This early preaching necessarily broke in upon his studies, but it had its compensations; conversions were frequent, some of them striking; his mind was kept in the things of God; and both confidence and facility in public speaking were secured. On one occasion he was sent to Melksham. "At this time," writes Mr. Jay, "was residing there an old gentleman from London, a very wise man, at least in his own conceit. I called upon him on the Monday morning. He received me rather uncourteously. He did not, indeed, censure my preaching, but rudely said, he had no notion of *beardless boys* being employed as preachers. 'Pray, sir,' said I, 'does not Paul say to Timothy, 'Let no man despise thy

youth?' And sir, you remind me of what I have read of a French monarch who had received a young ambassador, and complaining said, 'Your master should not have sent a beardless stripling.' 'Sir,' said the youthful ambassador, 'had my master supposed you wanted a beard, he would have sent you a goat.'"

His first sermon was preached at Ablington, a village near Stonehenge, when he was little more than sixteen. The text was 1 Peter ii. 3: "If so be ye have tasted that the Lord is gracious;" and his divisions: 1. The Lord is gracious. 2. The best way to know this grace is by tasting it. 3. Such knowledge will have an influence over the possessor; for if we have tasted that the Lord is gracious, it will induce us to love him—it will draw out our desires after more—it will make us anxious to bring others to partake with us.

After a time Mr. Jay was sent to preach before larger congregations in remote and neighbouring towns. Here his success was as great as it had been in the villages. He began to suspect what this was chiefly owing to, and determined, if possible, to devote himself mainly to the improvement of this talent. The time of his stay with Mr. Winter was fast waning, when he met with Rowland Hill. Knowing something of his fame, Mr. Hill engaged him, with the permission and approbation of his tutor, to preach for a season in Surrey chapel. This seems to have been in 1788, and was an important epoch in his life. His visit to London proved eminently successful: extended his praise, widened the circle of his acquaintance, and was the beginning of more than *one* friendship that lasted for life. Rowland Hill was anxious for Mr. Jay to be his co-worker, and to enter at once on his labours. This he declined; but as Mr. Hill seemed disappointed, and rather displeased, at this refusal, he promised, if desired, to occupy his pulpit in town for eight Sabbaths annually, an agreement Mr. Jay was able to fill for nearly forty years. It was during this first visit to Surrey chapel that Mr. Jay became acquainted with John Newton and John Ryland. The first introduced himself after one of the Friday morn-

ing services, and retired with him into the house. He spoke affectionately to him of the dangers and snares to which, as a popular young minister, he was exposed; and gave him affectionately and without ostentation, the benefit of his own observation and experience. The advice was well-received, and wisely followed. Newton and Jay became bosom friends.

John Ryland's introduction was more startling and more abrupt. Mr. Jay was at the house of a tradesman in Cheapside. Mr. Ryland calling there one day, was told that Mr. Jay was in the parlour, and asked to go in, Mr. B. telling him that he would soon follow.

"At this moment," writes Mr. Jay, in his reminiscence of that extraordinary man, "I did not personally know him. He was singular in his appearance; his shoes were square-toed; his wig was five-storied behind; the sleeves of his coat were profusely large and open; and the flaps of his waistcoat encroached upon his knees. I was struck and awed with his figure; but what could I think, when, walking towards me, he laid hold of me by the collar, and shaking his fist in my face, roared out, 'Young man, if you let the people of Surrey chapel make you proud, I'll smite you to the ground!' But then, instantly dropping his voice, and taking me by the hand, he made me sit down by his side, and said, 'Sir, nothing can equal the folly of some hearers; they are like apes, that hug their young ones to death.' From this singular commencement a peculiar intimacy ensued. We were seldom a day apart during my eight weeks' continuance in town, and the intercourse was renewed the following year, when we were both in town at the same time. As the chapel was very near, and spacious, he obtained leave from the manager to deliver in it a course of philosophical lectures, Mr. Adams, the celebrated optician, aiding him in the experimental parts. The lectures were on Friday mornings, at the end of which there was always a short sermon at the reading desk; and the lecturer would say to his attendants, 'You have been seeing the works of the God of Nature; now go yonder and hear a Jay talk of the works of the God of Grace.'"

Besides the invitation from Rowland Hill, Mr. Jay had several applications to settle in London; but his extreme youth, the lessons he had had from

his newly-formed friends, the advice of his tutor, and his own desire for self-improvement, led him to decline them all, and to retire to a small village known as Christian Malford. His stay here was short, but still long enough for him to make, as he did, considerable progress in reading and in thought. An accidental meeting with Lady Maxwell in Bristol, to whom Hope chapel at the Hotwells then belonged, led to his removal thither. Here he continued a year, and fancied he should have continued till old age, but for a difference between himself and the sub-governess. At the very time of this difference, an invitation came from the Independent church at Bath, then destitute by the death of their able and worthy pastor, Rev. T. Tuppen. Mr. Jay had already, during their pastor's indisposition, preached in Argyle chapel, both at its opening services, and subsequently, so that he was no stranger to the place or the people. The invitation was accepted, and he was ordained on the 10th of Jan., 1791, four days after his marriage with Miss Davis.

Mr. Jay was now in his right sphere. He felt all that pleasure which arises from the prospect of a great work when there is the consciousness of ability for faithfully discharging it. The hand of the Lord was with him. In every relation he was fortunate. He was happy in his family. His wife was an excellent woman, "a saint, and a domestic goddess." His children were fair, healthy, and dutiful; four rose up to call him blessed. He was happy as a pastor. Nothing could exceed the affectionate regard felt towards him by his own people. All were sure of his friendly greeting when they met him, although for sufficient reasons, as it appears to us, he neither recommended nor practised pastoral visitation. The church grew and multiplied; and thrice, in the course of his ministry, the chapel was enlarged. He was happy in his work. He loved to be preparing for his public exercises. Though his reading was miscellaneous, having early found that there was nothing that fell under the notice of a minister but might be turned to some account, yet he had, as who has not? his favourite authors.

The old Puritan divines were among his earliest and continued his latest favourites. Baxter, Howe, Flavel, and Owen, he rejoiced in and loved. While at Marlborough, Saurin had attracted his attention, and he afterwards learnt French that he might read in their own tongue the works of Bossuet, Bourdaloue, and Massillon. He had no regular time for study, but endeavoured to think habitually, and, as he suffered a little from nervousness, to work as much as possible in the open air. He wrote much for the sake of correctness; but wrote rapidly. In the choice as well as the study of subjects for the pulpit he made usefulness the grand aim, and found that helpful in many ways. In regard to texts, he followed the advice of Job Orton.

His long residence in Bath afforded Mr. Jay opportunities for making many interesting acquaintances with eminent men from all parts of the United Kingdom; and his Reminiscences—sketchy though they are—abound in amusement, and in evidences of their writer's discernment of character. He adds something to the already numerous anecdotes respecting Robert Hall, but as these have already appeared in many periodicals, they need not be repeated here. Many will read with peculiar interest the sketches given of Rowland Hill, Ryland, Wilberforce, Pearce, and others.

How successful Mr. Jay was as a preacher is well-known. He was spared to labour in his high calling beyond the usual term of life; and while in old age he grew quainter in his style, there was no loss of power. He fell asleep in Jesus on the 23rd December, 1853.

Whatever excellencies Mr. Jay might have, it was as a preacher that he pre-eminently excelled. His personal appearance, his fine voice, and his perfect mastery of the pathetic, gave him great advantages. In his style he was Original; every sermon teeming with the simplest and the most appropriate imagery. He spoke to the hearts of the masses rather than to the heads of the knowing few. He individualized without being personal; and so illustrated his subjects, as frequently to make men condemn themselves in others, as Nathan did David, or ra-

ther as the Great Teacher did the Jews. "If, however," write the Editors of the present volume, "there is a single word that will describe Mr. Jay as a preacher, that term is naturalness. This constituted, we are sure, no small part of the attraction of his manner. His voice, his tones, his action, were all inartificial, and displayed the gracefulness of nature. It was not an imitation of nature on the stage, but nature's self, in her own world and place of action. He spoke to you as you felt he should do, without any uncouth awkwardness or caricature which disfigures nature, or any studied affectation which destroys it..... He spoke from his own nature to the nature of others. He was himself a most inartificial man. All his tastes, his habits, and his pursuits prove this. He knew *man*, how he thinks, and feels, and acts. He drew his knowledge, not from copies in books, but from the living original. Men felt when they heard him, that they were listening to a preacher who knew not only books, and theories, and systems, but humanity, both in its fallen and in its restored state; in its wants, woes, diseases, remedies, and varieties; one who could sympathize with them as well as teach them. When, on a Sunday morning, they came, worn and weary with the trials, and toils, and cares of the six days' labour, and placed themselves under the sound of his mellifluous voice, they felt sure of not being tantalized and disappointed with a cold intellectualism, or a mere logical demonstration, or a metaphysical abstraction, or a wordy nothing, which would have been giving them a stone when they asked for bread; or with something religiously poetic, which would have been offering them flowers when they wanted meat; but he fed them with food convenient for them, and satisfied the cravings of their nature with what satisfied his own."

Mr. Jay was, even in his books, "a silent preacher." Most of his publications were sermons; and, if there is occasionally found in these what a refined taste might disapprove, there is always something eminently practical, the fervour of a devotional mind, and such a strain of thinking as could not but help to promote the study of

the Bible. Chiefly written during seasons of relaxation, they were never sent to the press without a careful revision.

We have thus endeavoured to give our readers the pith of the volume whose title is at the head of our notice. Our limited space has necessarily compelled us to omit many things, perhaps of equal interest with some that have been given, and our notice of the latter part of Mr. Jay's life has been brief, from the fact that this part of it is better known than the first. Our hearty thanks are due to the Editors for their labours; but somehow we have felt all along in reading this book, that they have shown too great an anxiety to swell out the materials into a portly octavo. With wise condensation a smaller and a cheaper volume could have been produced. Their estimate of Mr. Jay as a preacher is admirable; no young minister can read it without learning something that will be useful to him in his work. It may arouse some who are asleep, stimulate some who are inert, and encourage some who are desponding. "With equal talents, superior advantages, similar motives, diligence and devotedness, while the rising ministry have the same gospel to preach, the same world to preach in, and the same Great Master to serve, why may not the church yet be blessed with many a young preacher who shall begin as auspiciously, proceed as success-

fully, and terminate as honourably, as William Jay?"

THE PARAGRAPH ANNOTATED BIBLE.
Part II.—*The Prophetical Books.*
Religious Tract Society.

THIS is the best Bible of the kind published. Besides a good selection of explanatory notes, there are prefaces to the several books, a new selection of references to parallel and illustrative passages, maps, and tables. The type is clear, the paper good, and the arrangement excellent. If Bibles like this were purchased in preference to the showy numbers issued by both London and Scottish publishers, full of bad plates and worse wood cuts, money would be saved, and a better family Bible obtained.

THE LEISURE HOUR AND SUNDAY AT HOME; for Dec. 1854.

BOTH these serials sustain their interest. Gilbert still contributes the most beautiful designs for wood cuts, which Nichols as beautifully executes. In each periodical there is great variety, always the charm of such publications. *The Leisure Hour* contains two taking narratives, "The Neglected Wife," and "The Philadelphia Printer;" and the *Sunday at Home*, "The Chronicles of a Smitten Village," and the conclusion of the "Reformation in Ireland."

CORRESPONDENCE.

A MEMOIR OF THE LIFE AND LABOURS OF THE LATE REV. J. G. PIKE.

DEAR SIR,—A considerable number of friends having expressed their desire that a memoir of my late venerated father should be published, I take the opportunity, through the medium of your pages, of announcing *that one is now in preparation*, and I hope may be ready for publication by the next association. May I also very earnestly request that those friends who may have preserved any letters or manuscripts of the deceased, or are in possession of any facts, illustrative of his character or la-

bours would kindly communicate them to me with as little delay as possible.

I am, dear Sir, yours truly,
J. B. PIKE.

ON BAPTISM.

A correspondent, J. P., requests attention to some unanswered queries on this subject which were inserted in May last. As he is earnest in his enquiry, will some one of our learned correspondents, who has a plentiful supply of lexicons, &c., at hand be so kind as to gratify him. May we look to our college for a response to this?—ED.

ANSWER TO QUERY.
ON THE TITLE OF REVEREND.

MR. EDITOR,—Without supposing for a moment that our layman is wanting in sincere earnestness, or sound understanding, permit me to say, that in the present day people are often canting against imaginary cant, and becoming crotchety for fear of being like other people. Whether our friend, like myself, has come in contact with such individuals, I know not; but he seems to have his conscience somewhat disturbed by what appears to me— for reasons following—an insufficient cause.

What does the term *Reverend* signify?

Not half so much as the term *venerable*, as our friend will find by consulting a Latin—or even an English—Dictionary; for, while the former, etymologically seldom implies more than profound respect, the latter often includes worship, adoration, prayer. And yet the latter term is not probably rejected in its application to created and even human beings—by my friend any more than by myself; because words become modified in their signification, and are not always used in exactly the same sense. Besides we speak comparatively, figuratively, and even hyperbolically, without any infringement of truth. In the Scriptures themselves are many specimens, both of hyperbole and irony, and therefore we have the highest possible precedent for the occasional use of these.

If our friend doubts the propriety of reverence being paid to men, let him turn to 2 Sam. ix. 6, where it is said, "Mephibosheth did reverence to David," 1 Kings i. 31, "Bathsheba bowed and did reverence to the king;" Heb. xii. 9, "We gave them (our fathers) reverence;" and—more decisive still—Eph. v. 33, "Let the wife see that she reverence her husband." And your readers need scarcely be informed that *reverend* is but a modification of this word so far as to mean *worthy of reverence*, or, as Latin readers know, a transfer into English of the *Gerund*. I have heard it objected by persons unacquainted with the meaning of the word, and certainly without much reflection, that it is a term to be applied exclusively to the Deity, supporting their objection by quoting a part only of a clause in Ps. cxi. 9; whereas that very clause, if read entire, would show the invalidity of their position. For the term *holy* is co relative with *reverend*, and every Scripture reader knows that this term, *holy*, is in very many passages applied to individuals and communities of mankind.

Perhaps our friend may feel an objection to the term or title, as he calls it,

being applied exclusively to ministers as a class, but this objection must fall if, as I think I have shown to be the case, there is nothing really objectionable in its application to good men; for surely if any class is worthy of respect and honour it is those "who labour in word and doctrine." And to say that no class term should be applied to ministers would come with a bad grace from one who by his signature implies a division of the church into two classes—namely, *clergy* (or *ministers*) and *laymen*.

Now, as to why the term is used. If my view is correct, though it might be somewhat instructive and interesting, it cannot, I think, be of much importance to inquire how and when the prefix originated. Probably some friend possessed of more ability, information, and leisure, may instruct us on these subjects.

The reason I use it is that is, so convenient. Your querist will see that this is the main reason for its general use. It is seldom written or printed in full, and is simply a distinguishing term, at least among dissenters, for ministers of the gospel. In directing our letters—in writing, printing, and conversation, this is its use, and I think its sole use—no small one either. It saves time, and trouble, and avoids circumlocution. If it were very desirable it might and would be altered, and the word *Minister*, or its contraction, *Min.*, or some other word or contraction, would be prefixed instead.* I think usage will never, while ministers remain, tolerate the abolition altogether of a short prefix or affix. That it is not looked upon as a title is clear from the fact that it is never in conversation addressed to an individual, while titles are used in this way. Never, except among papists, do we hear "your reverence;" but etiquette requires that the following modes of address be used, as the case may be:—*your worship*, *your lordship*, or *my lord*, *your grace*, *your highness*, *your majesty*.

I have often wondered that persons who feel this objection do not first make an attack on another title, if they please to call it so. But some of them I have found, would even substitute this much more objectionable one, as I think it ought to be considered, if either were objectionable. Where is the reflection, I will not say consistency, of those who in the face of the injunction, "Call no man Master upon earth," in writing and conversation universally apply that term—only contracted as in the case of *reverend*—and

* Our transatlantic friends give the title *Deacon* as a prefix to persons holding that office; and in Scotland the term *Elder* is used in like manner, as "Deacon Freeman," "Elder Scott."

also, if servants, apply it full-mouthed to their employers, and if masters exact it likewise, while at the same time they object to apply an unforbidden term of respect, but far more of distinction simply, to the most honourable office out of heaven?

Let not our friend suppose that I wish to cherish a controversial spirit. I esteem his regard for truth, honesty, and Scripture. I would humbly and affectionately, however, counsel him not to give heed to

individuals, of whom I have known some, more active than laborious, more ready to find faults than to mend them, more nice about mint, and anise, and cummin, than wise about weightier matters.

In conclusion, Mr. Editor, it is only right I should say that, while combining the character of both minister and layman, I have no wish to be addressed as Rev. though I constantly for convenience use the term.

FRATER.

OBITUARY.

Rev. Henry Hollinrake.

REV. HENRY HOLLINRAKE of Birchcliffe, Yorkshire. This venerable minister of the Gospel died in peace, on the morning of Friday, Jan. 19th. He was in the 80th year of his age, and the 50th of his ministry at Birchcliffe. We hope to give an extended memoir in a future number. Few men have been more remarkable for christian simplicity and excellence than this aged and estimable father in the Gospel.

MRS. HARRIET HOWE.—On the 12th of December, 1854, aged 57, entered into rest another of the pious worthies, of whom the world is not worthy, who have during their earthly sojourn, with other sufferings for Christ's sake, "had trial of cruel mockings and scourgings." Harriet Drabble was born at Sheffield, April 29th, 1797, into a baptist family. She was a constant hearer at Townhead Street chapel, and became a teacher in the Sunday-school. Unhappily, however, through some cause, her parents were induced to give up their connection with that place of worship; and Harriet it is feared consequently lost some of the salutary impressions she had received. She now attended divine worship chiefly among the Methodists. About the age of 22 she married—not "in the Lord." A series of sorrowful years were the result of this unhappy union. Her husband proved to be emphatically unbelieving, unsteady, unfaithful, and persecuting. After some years she removed with him, and the children of whom she had become mother, to London, whence she returned, after a residence of six or seven years, to her native town. During

this period she had never lost her love for the house of God; and one pleasing fact is mentioned illustrative of her attachment to evangelical truth. It appears that she was opposed in her desire to send the children to a Sabbath school. At length a sort of compromise was proposed by her husband; namely, that they should be sent to the Unitarian school. Reluctantly she assented for a short time, but soon became incurably dissatisfied; and with nothing would she rest content, unless they could be instructed in the doctrine of an atoning Saviour. The Independents, Baptists, Methodists, were all as one to her in this matter; but to one or other of these societies she resolved her children should go for religious instruction. It was not until about ten years ago that she gave decided evidence of conversion, at which time she united with the Wesleyan Methodists. About three years afterwards she offered herself for baptism and fellowship with the church in Eyre-street, then under the pastoral care of the Rev. Thomas Horsfield, having been some time an attendant on his ministry. When the secession took place, she united in forming the new church in Eldon-street, where she continued to worship in communion with the church during Mr. Horsfield's pastorate, and subsequently, unless prevented by affliction, to the time of her decease. Through the whole of this period she maintained, it is believed, the christian character; and was enabled to steer a steady course through all obstructions and storms. She often declared that nothing but grace could have sustained and conducted her through her difficulties and sorrows. She was by a merciful Providence blessed with affectionate

children, who were the instruments of alleviation to her sufferings. The Lord grant that they may find mercy at the great day!

Respecting the peculiar trials of our departed sister, it is neither necessary nor prudent that we should say much. The reader may calculate as to their nature, number, and weight; nor is it likely that his imagination will surpass the reality. Yet the grace of God was sufficient for her. Her God whom she trusted always delivered her. Her decline to the gates of death was gradual, although her exit was somewhat sudden. For a year or more she had been rather infirm, having had, about so long ago, a serious attack of illness. It was only a day or two before her death that she became much worse than usual. Being prevented by pain from sleeping in bed, she rested somewhat better on a sofa. Thence she was removed to a chair by the fire, but complaining that she was cold, was soon replaced on the sofa, and fell asleep to awake no more till the general awakening. In health, her conversation was often spiritual. No great change therefore was observed; nor was it to be desired in this as her end drew nigh. Her wisdom was to watch and labour, not knowing the day or the hour. "And blessed are those servants whom the Lord when he cometh shall find so doing." Although severely tried, our friend was generally hopeful, often cheerful. Her love for the means of grace and the people of God, her earnestness and faith, her constancy and steadiness, her edifying prayers and solid counsels, together with her deep sorrows, rendered her an object of affectionate interest and esteem to the members of the church; and by these she yet speaks, calling upon all to "endure hardness," and be "faithful unto death." A discourse was preached on occasion of her decease, from Heb. xi. 34, "Out of weakness we are made strong."

D. T. S.

JOHN KING died on the 8th Dec. 1854, who for the last twenty-nine years had kept a day school, and preached to the people meeting in the General Bap-

tist chapel in Fornoet St. Peter, Norfolk. In the earlier part of his ministry, Mr. King was a strong minded, strong willed, energetic, devoted man; and he suffered considerable persecution as a Nonconformist, which he endured with great courage and firmness.

For some time past his mental and physical powers had been failing, and he became very eccentric in his habits. Being a bachelor he chose to live entirely alone, spending much time in his bed room which he had not allowed any one to enter for the last twenty years. About ten years ago he became unable to shave himself, and under the impression there was no one in the neighbourhood who could shave him he allowed his beard and all the hair on his lip and face, which was very abundant, to grow to its full length, this gave him a singular, but some thought a venerable, aspect.

On the fourth of the present month, the neighbours, not seeing him about, and not finding any other way of access to him, broke open his door, when they found him lying on the floor in a state of insensibility, and thus he continued three or four days, when he fell asleep in the sixty-sixth year of his age.

Notwithstanding all his oddities, he had won the affections of a goodly number of poor people, on whose behalf he had always displayed a deep and benevolent interest, not a few of these shed tears at his funeral, expressing at the same time a cheering hope of meeting him in the presence of that compassionate Saviour who is "touched with the feeling of our infirmities."

The funeral service was conducted, at the request of the church, by T. Scott of Norwich, on Tuesday the 14th, when many assembled. On the following Sunday, Mr. W. Dawson, one of the deacons of the General Baptist Church at Norwich, preached a funeral sermon, when the chapel was densely crowded.

May the Great Shepherd of the sheep raise up a suitable pastor for this, *at present*, promising field of labour, for in many respects the fields appear to be white unto the harvest.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Burton-on Trent, Dec. 26th, 1854. Mr. Hunter of Nottingham preached in the morning, from Is. lxii. 1.—“For Zion’s sake will I not hold my peace, &c. The meeting, for business was held in the afternoon. Mr. Underwood of Derby offered prayer, and Mr. Kenny presided. Many churches omitted to report; but from the statements presented it appeared that fifty-three had been received by baptism since the previous Conference, and that forty-six remained as candidates.

The Secretary stated that the Leicester deputation had visited Billesdon, as directed by the Conference, but since no report was presented by the deputation itself, it was resolved,

1. That the case remain till the next Conference.

Verbal statements were also made by a friend respecting the Grantham case, but no report was received from the Committee, it was resolved,

2. That this case also be deferred till the next Conference.

3. That the Secretary be cordially thanked for his services during the past year.

4. That Mr. Preston of Ashby be the Secretary of the Conference.

5. That the retiring Secretary be reimbursed to the amount of his expenses from the Conference fund.

6. That Mr. Goadby of Loughborough be the preacher at the next Conference, which is to be held at Sutton Bonnington, on Easter Tuesday.

Mr. Preston of Ashby preached in the evening.

J. LAWTON, Sec.

THE YORKSHIRE CONFERENCE was held at Birchcliff, Dec. 26th, 1854. Mr. Lewitt of Coventry opened the morning service by reading the Word of God and prayer; and Mr. Wood of Salford preached, from Hab. iii. 2.—“O Lord revive thy work.” The Conference assembled for business at 2 p.m. Mr. Hollinrake implored the divine blessing, and Mr. Lockwood presided. The attendance was large. The first business that came before the meeting was the case from Salford. It was resolved,

1. That this case be referred to the Financial Committee at the close of the present meeting.

2. That an auxiliary to the Foreign Missionary Society be formed for the Yorkshire district.

3. That the following brethren com-

pose the committee:—Springthorpe, Hardy, R. Ingham, and Lockwood.

4. That Mr. John Sutcliffe of Heptonstall Slack be the Treasurer.

5. That in future it shall not be understood that a church seceding from another shall be required to apply to the original church for a recommendation to be received into the Conference.

6. That the Burnley church be received into the Conference.

Statistics.—At Call Lane, Leeds, they have baptized four, and have two candidates. The first church at Bradford is improving; one has been baptized, they have one candidate and several enquirers. The second church at this place has baptized three, and there are also several enquirers. They have baptized eleven and have a number of enquirers at Clayton. At Queenshead one has been baptized. They have opened their new chapel at Halifax, and have also obtained Mr. Ingham of Louth to be their stated minister. They have a number of enquirers at Birchcliff. At Heptonstall Slack they have baptized eight; and at Shore they have a few enquirers. At Lineholme they have several enquirers, and the congregations continue good. The same at Burnley Lane. At Stalybridge they have a few candidates. The congregations are on the increase at Salford. They have received three at Todmorden, and have six enquirers. They have a number of hopeful enquirers and three candidates at Denholme. The congregations at Vale are good and they have a few candidates. At Bacup they have baptized four, and entertain hopes that several more will soon come forward. It is to be regretted that several of the churches neglected to send any report to this Conference.

The next Conference to be at Halifax, on Easter Tuesday. Mr. J. Horsfall to preach; in case of failure Mr. J. Tunncliffe.

J. SUTCLIFFE, Sec.

THE NORTH DERBYSHIRE CONFERENCE assembled at Ripley, on Dec. 25th, 1854. After praise and prayer the reports from the churches were called for and given. Since the August meeting nineteen had been baptized, and there were six candidates. A hymn was then sung and two brethren engaged in prayer; the minutes of the last Conference were then read and business proceeded with. The Tagg Hill chapel case first came on. It was reported from Smalley that two of the trustees

had actually sold the chapel to the Independents, without the consent of the church. But as no sale of this kind can be legal, the Conference agreed to advise the friends at Smalley to take up the case at once. The following resolution was passed unanimously:—

"That the Secretary write to the church at Smalley, suggesting and urging upon them the importance of bringing the case of Tagg Hill to a speedy termination by deciding at once whether the chapel is to be sold or not; and if they agree to retain it in possession as a G. B. Chapel, we, as a Conference, will arrange for supplying it until the Good Friday meeting, i. e., if it meet with their approbation."

It was further resolved, that brethren Gray, Hingley, Simms, and Bembridge, form a committee to arrange for supplies.

Having previously agreed to dispense with the Christmas Conference after this meeting, the following order, for the next five years, was submitted, approved, and adopted: viz—

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|------|---------------------------|
| 1855 | Good Friday—Duffield. |
| " | August—Kirkhy. |
| 1856 | Good Friday—Belper. |
| " | August—Sutton Ashfield. |
| 1857 | Good Friday—Langley Mill. |
| " | August—Hucknall. |
| 1858 | Good Friday—Crich. |
| " | August—Wirksworth. |
| 1859 | Good Friday—Ripley. |
| " | August—Smalley. |

Resolved—That brother Gray preach at the next Conference, which will be at Duffield, on the 6th of April, 1855, at two o'clock p.m.

A public tea-meeting was held on this occasion; a goodly number attended, and the proceeds of the tea were for the liquidation of the debt on the new organ recently put up. In the evening brother Hingley of Duffield preached on "Christian Watchfulness," from Mark xiii 37.

W. GRAY, Sec.

ANNIVERSARIES.

TODMORDEX, *Vale Chapel*.—We held our first chapel anniversary at this place on Sunday Dec. 31st, 1854. When the Rev. T. W. Freckleton, of the G. B. College, Leicester, preached two eloquent and animated sermons. The Vale Choral Society performed various pieces of music in a very efficient manner, from the works of Handel, Hayden, &c. The collections amounted to the very handsome sum of £30. 0s. 8d., reducing the debt on our Chapel to £360. On Monday, Jan. 1st, 1855, we had a baptism of six persons, two males and four females. Mr. Freckleton gave out the Hymns, and engaged in pray-

er; and Mr. Robertshaw of Burnley Lane baptized the believers in the name of the great triune Jehovah. May many more soon begin to seek the one thing needful. Notwithstanding the inclemency of the weather, there was a large gathering of people. In the afternoon of the same day we had a public tea meeting, when about 300 persons assembled. In the evening we had a public meeting, when our chapel was comfortably filled. Mr. James Crabtree, one of the deacons of the church, was called upon to preside, when some most spirited and heart stirring addresses were delivered by the Rev. J. Kaye, Particular Baptist of Millwood, T. W. Freckleton, and W. Robertshaw. The addresses were interspersed with some very lively choruses by the choral society. E. M.

BAPTISMS.

SHEFFIELD.—On Lord's-day, Dec. 17, we had the privilege to administer the ordinance of believers baptism to seven individuals, five females and two males. The congregation was large and very attentive. A very appropriate address was given by the Rev. H. Asherby, from "See here is water what doth hinder me to be baptized."—He pointed out many of the hindrances; and we believe that good will result from the remarks made on that occasion. We have several more candidates now for baptism. We are thankful to the Head of the Church for this token of his Divine favour: and our prayer is that he may soon reign from the river to the ends of the earth. T. F.

NOTTINGHAM, *Stoney Street*.—On Lord's-day, Jan. 14th, we baptized eleven males and eleven females, most of whom were, or very recently had been, scholars in our Sunday-school. We believe many of them date their serious convictions from special revival services which we held in September last. In consequence of our pastor's serious illness the baptism had been postponed from the first until the second Lord's-day, and on this occasion the Rev. J. C. Jones of Spalding preached from "In keeping of them the reward is great." Our chapel was excessively crowded in every part, and a great many were unable to obtain admission. In the afternoon they were received into fellowship, and partook of the emblems of the broken body and shed blood of Jesus; both Mr. Hunter and Mr. Jones officiated. An unusually large number of members were present, as well as of spectators. Our prayer still is "O God revive thy work." B. W. Y.

ROTHLEY.—On the last Lord's-day in the past year two were added to us by

baptism. Mr. Marshall of Loughborough preached and brother Riley baptized. In the afternoon brother M. administered the Lord's supper, and gave the right hand of fellowship to the newly baptized; and in the evening preached a sermon to the young which was listened to with great attention by a numerous congregation; and in the coming year we hope to gather some fruit to the glory of God from the good seed then sown.

NOTTINGHAM, *Broad Street*.—On Lord's-day, Jan. 7th, we had the pleasure of receiving into our church twelve disciples of our Lord, four of whom had been baptized on the previous Wednesday evening, and six on the morning of the Lord's-day, and two by dismission from a sister church. The whole of the services were of a serious and gratifying nature. Our congregations are steadily improving in numbers, and we think the church is also improving in piety and intelligence. We have found the visitation of absentees attended with beneficial results.

T. H.

OPENINGS, &c.

HALIFAX.—The new General Baptist chapel, North Parade, Halifax, erected under the superintendence of Mr. J. Simpson, architect, of Leeds, in the modern style of architecture, distinguished by neatness, symmetry, and elegance, greatly to the praise of Mr. S's., architectural skill in chapel building, was opened on the 21st of Dec. 1854; when the Rev. Professor Ralciagh, of Rotherham College, preached in the evening. On Lord's-day, Dec. 24th, the Rev. R. Ingham, minister of the place, officiated in the morning, and the Rev. J. Lewitt, of Coventry, in the afternoon and evening. On the 31st, the Rev. T. Penrose, of Halifax, preached in the morning, and the Rev. J. Burns, D.D., of London, in the afternoon and evening.

On Monday evening, Jan. 1st, 1855, after tea in the capacious school-room, a meeting was held in the chapel, presided over by E. M. Wavell, Esq; and after prayer by the Rev. J. B. Lockwood, was addressed by the Revs. J. Burns, D.D., Whitewood, Springthorpe, Hardy, and Horsfield, also by Dresser, Esq. The same generous and noble assistance which the church has received during the erection of the chapel, whilst a specially vigorous and self-denying effort has been put forth by the church, has to our great gratification signally characterized the opening services. The contributions at these services, with what has subsequently been received, amount to nearly £240. Although £1400, or perhaps a little more,

may be the present debt on this place of worship, we desire to thank God and take courage, and even to appreciate an interest in the prayers and assistance of all who love the Lord Jesus Christ. The severe affliction of the Rev. H. Hunter, of Nottingham, caused to us a disappointment, and the necessity of providing a substitute; but it is hoped that his life will long be spared, and that the pleasure and benefit of his presence may at a future time be enjoyed. A similar feeling we cordially experience towards all the ministerial brethren with whose presence we were favoured.

HOXIAEH FILURAL.

PETERBOROUGH.—A gallery having been erected in the General Baptist chapel, Peterborough, (chiefly for the accommodation of the Sabbath school) it was opened on Lord's-day, Dec. 17th, 1854; when sermons were preached in the morning and evening by the minister of the place; and in the afternoon by the Rev. A. Murray, Independent minister. It is generally admitted that the comfort of the chapel has been promoted, and its appearance improved by the erection of the gallery, and the making of other alterations. The total amount expended is upwards of £70, and the amount received from subscriptions and collections is upwards of £40.

REMOVALS, &c.

REV. T. YATES.—Mr. Editor, permit me, through the Repository, to inform my friends, in different parts of the Connexion, that my engagement with the church at Hugglescote terminated on the 31st of Dec. last, and that yesterday, Jan. 14th, 1855, I entered upon my work at Wirksworth, &c. I had served the cause at Hugglescote, &c., for five years and a quarter. On Friday evening last, a public meeting of a very interesting character was held at Ibstock, when I was affectionately presented with an elegantly bound copy of the Pictorial Bible; and was assured that I was going away with the best wishes of every good man and every good woman in the neighbourhood. Hoping and praying that this change and all similar ones may be for the furtherance of the gospel, I remain, yours truly in Christ Jesus, T. YATES.

BARROWDEN.—*Removal of Rev. W. Orton to Louth*.—A tea-meeting was held in this place on the first Thursday in the year, when the minister and people took an affectionate farewell of each other, and a silver inkstand bearing the following inscription was given to the retiring pastor,—“Presented to the Rev. Wm.

Orton, by the General Baptist church and congregation worshipping at Morcott and Barrowden, as a token of affection and regard for his faithful services during the ten years he has laboured amongst them, Jan. 4th, 1855."

WENDOVER BUCKS.—*Rev. W. Sharman.*
—On Tuesday, Jan. 9th, a tea-meeting was held in the General Baptist chapel in this town, in order, most cordially, to welcome the Rev. W. Sharman, late of the G. B. College, Leicester, into our midst, as our future pastor. The occasion was much enlivened by the presence of Mr. Thomas Sharman, the honoured father of our highly esteemed minister. The meeting also derived additional interest from the attendance of Mr. Hood, Mr. Sexton, Mr. Avery, Mr. Bartram, (ministers in the neighbourhood,) and Mr. Cholerton, of G. B. College, Leicester, all of whom earnestly pleaded with us on the unspeakable importance of co-operating, and fully sympathizing with our beloved pastor in his arduous work. The whole proceedings were conducted most agreeably, and we returned to our homes earnestly praying that the sacred connexion, we that night so publicly recognized, might be preserved for many ensuing years. T. CARTER.

MISCELLANEOUS.

THE LEGAL PROHIBITION OF THE SUNDAY SALE OF INTOXICATING LIQUORS.—We rejoice that a large and influential Central Committee has been formed in London, for the attainment of this object. That the closing of public-houses on the Lord's-day would be a public benefit, is proved by the improvement consequent on their partial closing by acts of Parliament passed in 1848, and 1854; and also by the happy results in Scotland of the bill of last year, for their total closing on that day. We give below a copy of petition and directions.

FORM OF PETITION.

Recommended by the Central Committee, 66, Bishopsgate Street Witbin, London: to be adopted *Verbatim*, or altered as desired.

To the Honourable the Commons [or the Right Honourable the Lords Spiritual and Temporal] of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the* of
Respectfully Sheweth,—

That your Petitioners most cor-

* Here say from whom, and the name of the place whence the Petition proceeds, whether Inhabitants or Congregation, &c.

dially approve of the two Acts passed by your † House; the one in the Session of 1848, closing Public Houses and Beershops up to 1 o'clock, p.m. on Sunday, and the latter in the Session of 1854, closing such places on the same day, from $\frac{1}{2}$ past 2 to 6, and from 10 to 12 p.m.

That both these Acts your Petitioners observe with pleasure have decidedly tended to promote public order and decorum; while the testimony of judicial and prison authorities, and of town missionaries and others accurately conversant with the social condition of the people, leaves no doubt upon your Petitioners' minds, that these Acts have considerably diminished drunkenness; together with crime, immorality, and domestic suffering, the fruit of intemperate habits.

That in your Petitioners' opinion the principle on which the Acts are based (that of reducing the public facilities of intemperate indulgence,) is sound and unassailable; and may with propriety be extended to those parts of Sunday when the temptations to drinking are still allowed to exist.

That this opinion is supported by the general tenor of the evidence given before the Parliamentary Committee on Public Houses, whose Report is now published, and has been fully confirmed by the happy results of the Scottish Public House Bill which came into force in the May of 1854.

Your Petitioners, therefore, presenting various classes of society, earnestly beseech your † House to pass a law in the present Session, prohibiting the sale of intoxicating liquors during the whole of Sunday,

And your Petitioners will ever pray.

DIRECTIONS HOW TO PREPARE PETITIONS.

1.—The Petition must be copied in writing, and there must be at least *three* signatures *on the same sheet* on which the petition is written. Petitions have greater weight when the address and occupation of the Petitioners are inserted, as under:—

NAME.	OCCUPATION.
John Thomas.	Surgeon.

2.—Any person of either sex, above the age of 16 may sign this petition.

3.—Petitions not exceeding 32 ounces in weight, go postage free, but must be left open at both ends, and written on outside "PETITION TO PARLIAMENT."

4.—Petitions to the Commons should, as a general rule, be sent to the Representa-

† Here insert *Honourable* if to the House of Commons, and *Right Honourable* if to the House of Lords.

tive of the Borough or County from whence they come, or to some Member known to be favourable to their prayer, and should be accompanied by a letter, requesting the member to present the same to the House. Those to the Lords, to some Peer in or near the place. Where this course is not pursued, the Petitions can be entrusted to the gentlemen whose names and addresses are given below.

For the House of Lords.

His Grace the Duke of Argyll, 4, Carlton House Terrace;—Right Rev. Lord Bishop of London, Fulham Palace;—Right Hon. Earl Ducie, 143, Piccadilly;—Right Hon. Earl Harrington, Kensington Palace Gardens;—Right Hon. Earl Shaftesbury, 24, Grosvenor Square;—Lord Campbell, Knightsbridge.

For the House of Commons.

James Bell, Esq., M.P., 1, Devonshire

Place;—John Bright, M.P., 40, Gloucester Terrace, Hyde Park;—Joseph Brotherton, Esq., M.P., 7, Manchester Buildings;—Frank Crossley, Esq., M.P., 60, Eaton Square;—Lawrence Heyworth, Esq., M.P., Reform Club;—J. W. Patten, Esq., M.P., 24, Hill Street.

Petitions to the above Members of Parliament can also be addressed to them at the New Palace of Westminster, with the words "Petition to Parliament," plainly written on the outside.

5.—All petitions should be forwarded to Parliament as early as possible in the present Session.

N.B.—The central Committee, 66, Bishopsgate Within, London, will forward post paid to any address in the United Kingdom 2 copies of Petition, one for the Commons and one for the Lords,—legibly written—with half a dozen ruled sheets for signatures and the same number of these "forms," on receipt of 2s. in postage stamps.

NOTES OF THE MONTH

Jan 20.—We are still compelled, alas, to commence our notes with allusions to the war. The late cold weather and high prices seem to have somewhat chilled the war spirit at home, and checked the operations of the war at its seat. Still there are signs of activity. Several reinforcements have arrived at the Crimea—the siege works are carried on, and mines and large batteries are ready for action. A Turkish army has landed at Eupatoria to operate on the rear of the Russians. Omar Pasha, the Turkish Commander, was in council with the allied generals on the 5th, and on the 6th he returned to Varna to complete his preparations for the war in the Crimea. It is expected he will have 65,000 men under his command. Six steamers are passing between Varna and Eupatorias. The Russians seem alarmed at this new movement, and are calling for reinforcements, though it is said the exhaustion of the country renders it impossible to feed their present forces. A letter from Odessa gives a distressing view of the sufferings of the Russian soldiers in their marches into the Crimea, ten per cent fall and die by the way! Several sorties about Sebastopol have

been made by the Russians, and repulsed by the allied army. It is reported that the former lost some 6,000 men during the last days of December. Meantime, though the supplies of winter clothing have been arriving, the amount of suffering by our brave men has been immense. With the thermometer below zero, and hard work and exposure in the trenches and pickets, and insufficient food and shelter and clothing, a large amount of sickness and mortality may be expected. The *Times* has been loud in condemnation of Lord Raglan, while returned soldiers and others speak strongly in his praise. There appears, however, a want of vigour and skill somewhere or there would not be any ground for such complaints of mismanagement. Efforts are making by the Government to correct some acknowledged errors. The Queen has written a letter of sympathy to the wounded at Scutari, expressive of her sympathy and admiration of the "noble" fellows who are lying there. Both the English and French army have been delighted by the reference she made in a despatch to their cordial co-operation at the battle of Inkerman. The English and French are obtaining

assistance of men and arms from Sardinia; and the enlistment of Swiss to join our army is in active progress. Some weeks since the acceptance of the four points, as interpreted by the allies, was reported on the part of Russia, and on the 16th the English and French ambassadors at Vienna received instructions to open the conferences with a view to peace. While we hate war, and should hail a peace which would secure the independence of Europe and the world from the barbarism of the Cossack, we have little hope, at present, of such a result. The Czar has not been sufficiently humbled to come to satisfactory terms. The fall of Sebastopol, or some heavy reverse might lead to a right conclusion. The effect that peace would have on the price of food is apparent, as the mere rumour of the negotiations caused an immediate reduction in the markets. In France the loan of £20,000,000 have been obtained; or rather £37,000,000 have been subscribed for in France alone, so that the subscription lists opened in London have been closed, and the money returned to the subscribers. So zealous are the French people in this war!—On Wednesday, the 17th, Mr. Cobden met his constituents at Leeds to explain to them his views on the war. The meeting was very large, some 6,000 being present. The hon. member failed to carry the meeting with him, a resolution being carried by an overwhelming majority in favour of the war.—If we look at Russia, notwithstanding the negotiations at Vienna about peace, all seems alert for war. On the 23rd Dec. Nicholas published a manifesto, in which he disclaimed ambitious views, declared his willingness for a honourable peace, and called on his people to sacrifice all, their wealth, their lives, in this war. The Grand Dukes are to return to the Crimea. The Russian ministers are over-worked in augmenting and providing for the army which is advancing on Austria and the Crimea. Of Sebastopol it is said that "the inhabitants are leaving it as fast as they can;" the town itself "resembles a vast barrack lately destroyed."—Poland is said to be in a miserable condition, trade stagnant, poverty in-

supportable, and the Russian Government have prohibited the exportation of any produce into Austria, which is causing great consternation in the provinces dependent on Polish corn. Poland is exhausted by the supplies of men, weapons, provender, &c., for the war. More than 60,000 were levied last year, a fourth of whom died before they had joined their regiments.—Lord Cardigan has arrived in London, and has dined with the Queen. The Duke of Cambridge is at Malta, with an intermittant fever. Admiral Dundas has bid farewell to the fleet in the Black Sea, and is on his way home. Prince Napoleon has been ordered to return to France. His health his bad.—Spain is in anything but a hopeful state; the finances are bad, licentiousness is the interpretation many give to liberty, and while the new constitution seems more liberal and free than some previous ones, the government are alarmed by fears of insurrections both of democrats and legitimists.—The last news from America states that a proposition has been made in the Senate to offer the mediation of the United States to the belligerent powers in Europe, for the settlement of the Eastern question. It is said to be favourably regarded by the Russian Legation at Washington. "The names of Van Buren, Tyler, and Fillmore are seriously mentioned here in connection with the proposed peace commission. The whole country would endorse their pre-eminent fitness for the delicate work." We wait to see if Brother Jonathan is in earnest in this work of peace. During the past year slavery has acquired a great preponderance in the States. Four new slave states and the prospect of more! Alas for freedom under the star-spangled banner! Flour is becoming dearer in New York.—Lord Elgin has retired from the government of Canada. He gave the royal assent to about 90 bills, among which were the Clergy Reserves and Seigneurial Tenures bills. He received a warm address from the Council and Assembly. His Lordship has prepared a despatch in which he reviews the extraordinary progress made in the colony during the eight years he has presided over it.

MISSIONARY OBSERVER.

COMMITTEE MEETING AT LOUGHBOROUGH.

An important meeting of the Committee of the Foreign Mission was held at Loughborough, Wood Gate, on Wednesday, January 17th, when the following with other business received serious attention.

1. The case of Mr. John Orissa Goadby, who was received on probation May 1st, 1854, and admitted into the Academy after the Midsummer recess, was considered. Resolved that Mr. J. O. Goadby be fully accepted as a missionary candidate, and that he be continued in the Institution at the pleasure of the Committee.

2. Mr. William Hill, of Mary's Gate church, Derby, who has for three years and a half been a student in the Academy at Leicester, offered himself for missionary work; and his application was sustained by the cordial recommendation of the College Committee. Agreed that Mr. W. Hill be accepted as a missionary for Orissa; and that he go to India, D.V., when Mr. and Mrs. Buckley return.

Mr. Hill having received an invitation from the church at Stoney Street, Nottingham, to labour with Rev. H. Hunter to the 25th of June next, solicited the advice of the committee.

Resolved that we recommend him to accept this invitation.

3. An application to be employed as a missionary was received from Mr. George Taylor, who has been a student in the College since September last.

Agreed that Mr. Taylor be accepted as a candidate for missionary labour, if it be approved by the Academy Committee: and that in the opinion of this Committee it is desirable that this young friend accompany brother Buckley on his return.

4. A letter was read from Mr. Wilkinson, and the correspondence between him and the Government of Fort St. George, Madras, on the subject of the fire at Berhampore, and compensation for the loss sustained. It appeared probable from this correspondence that compensation to a

considerable amount would be received from the government. The Committee expressed their pleasure at receiving this information; but as the final answer of the Government had not been received, and as the amount of compensation was not definitely known at the time Mr. W. wrote—Nov. 1st 1854—the further consideration of the subject was postponed to a future meeting.

It was also stated, and our readers will share in the satisfaction with which the Committee heard it, that the foundation of a new chapel had been laid, and that Mr. W. had commenced rebuilding his house, but much progress had not been made in consequence of the heavy rains. On the whole there is reason to believe that this very painful and disastrous event will, in the over-ruling Providence of God, be a real and lasting blessing. To Him who "behind a frowning providence" often "hides a smiling face," let grateful acknowledgments be presented.

5. A communication was received from Mr. William Jones, of the Religious Tract Society, expressing sympathy with our society in the affecting bereavements with which we have been visited; and informing the Committee that their Board had granted 100 reams of paper for the use of our mission in Orissa. The very cordial thanks of the Committee were returned to the Religious Tract Society for this liberal grant, and they were so much gratified with the letter that they directed that it should be inserted in their minutes. As we doubt not that this pious and encouraging letter will be interesting to our readers we insert it for their benefit. It is as follows:—

"MY DEAR SIR,—I have received yours of the 1st Nov., with the resolutions passed by your Missionary Society on the death of *dear, very dear*, Mr. Pike. The removal also of good Dr. Sutton is a most painful bereavement to your holy cause. Well, the

cause will advance; the Redeemer lives, yea he reigns. He is the same yesterday, to day, and forever. He has all agencies in his power. He can raise up another Pike and another Sutton. Oh! that many such were sent forth into the vineyard.

A grant of tracts will, I doubt not, be sent you. You will feel more than ever the duty of working while it is called day. I am a poor invalid now. The Master has permitted me to be laid aside from all active engagements. The constant excitement of forty years has affected the poor heart. In my quiet home I still work a little by suggestion and correspondence. May your life and health long be spared. A Christian is immortal till his work is done.

What a meeting there has been in heaven between Pike and Sutton! Oh! may we meet them in due time, and be perfect before the throne.

Will you report to your Committee that our Board has made a grant of 100 reams of paper to your Orissa mission. I have written fully to Mr. Stubbins. Ever yours truly,

W. JONES."

It will be seen by the above account of this important meeting, that on this occasion *three young brethren were fully accepted for the work of Christ in Orissa*. We do not remember any former meeting since the establishment of the mission at which so many have been received at once. Surely the Lord has heard the prayers which many of the friends of the cause have presented at his footstool that he would send forth labourers into his harvest. Two of these brethren it will be seen are expected to accompany Mr. and Mrs. Buckley to India. The churches will see from these statements that the mission needs their generous and enlarged support.

ARRIVAL OF MRS. LACEY AND FAMILY IN INDIA.

WE are thankful to inform our friends of the safe arrival of Mrs. Lacey and her two children in India. We have gleaned this information from a Calcutta newspaper of the 5th of Dec., which has come to hand the day we write this, (Jan. 18th). We observe that Mr. and Mrs. Pearce of the Baptist mission, as well as the venerable Archdeacon Pratt, were passengers in the same ship, the *Sutlej*. The Archdeacon when at Cuttack some years since, with Bishop Wilson, visited and examined our mission schools, and expressed his satisfaction and joy with what he saw and heard.

THE following is the most recent information received from India; and it will be read with mingled emotions of pleasure and pain. It will be noticed with regret that Mr. Wilkinson had been seriously ill, and though

much better was still feeble. Mrs. Bailey's health was improved, but the propriety of her remaining another hot season without a change seemed doubtful. Our active friends will observe that the school materials for work, &c., enumerated by Mrs. Wilkinson were destroyed by the fire, and will have to be replaced. Our enfeebled friends would lay the foundation of the house of the Lord, and of their own house with mingled feelings. Like as in olden time, "the shout of joy" and "the noise of weeping" would be heard at the same time; but no doubt joy and hope would predominate. The intelligence of the reception of our *three young brethren* by the Committee will be on the way to India when our readers are perusing this; and when received will greatly encourage them.

LETTER FROM MRS. WILKINSON.

Berhampore, Oct. 31st, 1854.

MY DEAR SISTER BUCKLEY,—By the last mail but one I had the pleasure to receive your kind note, forwarded to me from Cuttack, and should

have answered it by the last mail, but at that time my dear husband was seriously ill; it was the most severe attack of liver complaint he has had since his residence in India, and was

accompanied by a low daily fever, which fever I am sorry to say he is not yet free from, but as the cold season is so near we trust he will then gain strength to go on again comfortably. Just now there is a great deal to do at the stations; six or eight houses to build for the young people who are going to be married, the chapel and our own house to be rebuilt; the two latter are already begun, but the work is hindered by the continued rains. We have also commenced building a new christian village; you know the neighbourhood well—just opposite were the C's. used to live. To prevent danger from fire in future we are going, as far as possible, to tile all the places, which will be much more expensive than our former buildings, but of course more substantial, so that the money so kindly contributed in England will be used for this purpose. We are expecting some compensation from government, but what amount will be awarded at head quarters, or when it will be realized we cannot tell. Mr. Wilkinson is this month sending the correspondence home, from which you will see that the final decision is yet to come. Our school materials for work, &c. were all destroyed; among which were slates, pencils, copybooks, papers, knitting, crotchet, and reel cottons; also needles for knitting, crotchet and sewing wools too; also our patterns of caps, collars, laces, edging, anti-macassors, &c. We

should be very thankful if you would bring such things as these out for us when you come. We feel very much the want of help in this part of Orissa. The health of my dear husband is precarious, and there is a possibility of Mr. Bailey's returning to England for a time on account of dear Mrs. Bailey's health. I am thankful to say she is much better, but has great fears about remaining another hot season in India. How is it that not one, or rather only one of our young ministers at home offers to come out to India, when all here who are engaged in the work say they prefer it to anything else; and when obliged to return they do so with the deepest regret. Many thanks for your kind expressions of sympathy in our late calamity, and for your affectionate congratulations regarding our dear little baby; he is indeed a treasure, and has afforded us comfort in our afflictions; we have suffered much inconvenience, as you imagine, from the loss of all our things. We call our baby Herbert Charles, he is a lively healthy little thing. I have not much time for writing this month, but hope to write again before you leave, about various books and things that we require, and which we shall be glad if you will purchase and bring out for us. With much love to your dear husband, and kind remembrances to all inquiring friends, I remain yours affectionately,
C. WILKINSON.

LETTER FROM MR. WILKINSON.

Berhampore, Nov. 1st, 1854.

MY DEAR SIR,—I have delayed till the last moment with the hope of being able to send you word that the Government had done something definite with regard to compensation for the losses by the fire. I send now that you may see what has been done and the steps which have led to it. We have good hope that the award of the Collector* will be forthcoming in due time. *Should it be the case we*

shall not require any of the money so generously contributed in England for ourselves, but, as we do not intend to have any more thatched buildings we shall need some of it for our new chapel, also for the new houses for native christians.

We have commenced building again, but have been very much hindered by the very heavy rains. I hope by the next mail the subject of compensation will be settled, when I shall be delighted to report it to you.

The wet season, which we hope will soon be over, has been unusually long, and exceedingly unhealthy, every European has suffered. I have

* The proposal of the Collector, or Agent of the Governor, at Ganjam, was, we believe, that 4,500 Rs. should be granted as compensation. The decision of the Government, however, as will be seen, has not yet been made known.

been very ill, so much so that I feared I must leave the station, if not India. I am not yet recovered, but have slight fever almost daily. As the cold season must soon be here we hope to get strength. There is a deal to be done here and I am very far from well. Brother Bailey is thinking of leaving for England, on account of sister B.'s health, which has been very feeble. She is now better and they are going to Cuttack for a

change. We have fourteen new houses to build for native Christians, here and at the new location; besides a new chapel and my own house. I shall be thankful for a medicine chest and a good supply of medicines for our schools and native Christians; also some books, at present we are very badly off for everything, because we cannot buy them here or get them during the rains.

LETTER FROM MR. BAILEY.

The letter of which the following are extracts bears date Oct. 12th.

Mrs. Bailey's state of health, though she has somewhat recovered from the disease from which she was suffering when I wrote last, she is still extremely delicate, and I fear will never again be strong in India without a change to England. We have no wish to leave our work, and with our greatly diminished strength it seems exceedingly desirable for us to continue at our post; still my judgment convinces me that we ought to go. I trust our eyes are towards the Lord in this matter, and our prayer is that we may do that, and that only which will most conduce to the present and future well being of His cause.

This has been to us a year of great trial and anxiety, what with the fear of fire before it did take place and the losses when it had taken place, then small pox, then cholera, and sickness in our own family. Altogether we have indeed been much tried. I have made an agreement with two native builders for a new chapel, and hope we shall be able to lay the foundation in a few days, we intend building a good chapel that will not be likely to be destroyed either by flood or fire. I suppose it will cost, with fittings and a walk round the compound, about £150. I will send a plan of ground floor. It will I am sure be a day of rejoicing to us all to see again a house for the Lord.

SUBSCRIPTIONS TO THE BERHAMPORE FIRE.

THE following additional contributions are thankfully acknowledged on account of the Berhampore fire. The generous liberality of Mr. Heard will be suitably appreciated by all our friends. The account is made up to Jan. 10th, 1855.

	£	s.	d.	£	s.	d.	
Acknowledged in Dec. Magazine	86	4	8½	Queenshead	0	15	0
John Heard, Esq., Nottingham	100	0	0	Mr. Stocks, Junr.,	0	2	6
Mr. Kirkman	5	0	0	Halifax	3	8	6
Collection at Walkergate Chapel, Louth	3	16	3	CASTLE DONINGTON, <i>Additional,</i>			
Friends at North Gate chapel, Louth, by Rev. R. Ingham	2	6	0	Mr. Pickering	0	5	0
Collections at Smalley	1	3	2	Small Sums	0	1	0
Billesdon	0	14	9	Peterborough	0	13	0
Collection at Burton-on-Trent	3	0	0	Tarporley, additional	0	2	6
Do. Broughton	1	8	6	Sheffield, Eyre Street	4	11	2½
				A Friend, per Mrs. Fogg Retford	0	2	0
				Rothley and Sibley	2	14	0
				Rip'ey, Mr. Argile	0	5	0
				Do. Small sums	0	2	6
				Willoughby Collection	3	0	6
				CAMBRIDGE :-			
				Mrs. Ward	5	0	0
				G. Cockle, Esq.	1	0	0
				G. E. Foster, Esq.	2	2	0

	£	s.	d.
R. Foster, Esq. ..	1	0	0
H. Foster ..	1	1	0
Mrs. & Miss Goto- bed ..	1	0	0
Mr. Vinter ..	0	10	0
Mr. W. Johnson	0	10	0—12 3 0
Crich, Mr. & Mrs. Bush ..	0	5	0
HEPTONSTALL SLACK, <i>Additional</i> :—			
Miss Ibbotson ..	2	0	0
Mr. W. Foster ..	1	0	0
Mr. W. Marshall	1	0	0

	£	s.	d.
Mrs Sutcliffe ..	0	10	0
Mr. T. Marshall	0	10	0—5 0 0
LEAKE & WYMESWOLD;—			
Mrs. Smith ...	0	10	0
Mrs. Birchnall ..	0	10	0
Mr. Birchnall ..	0	10	0
Mr. Thurlby ..	0	10	0
Sums under 5s. . .	4	2	1—6 2 1
	<hr/>		
	£243	6	8
	<hr/>		

NOTES OF VISITS TO THE CHURCHES. No. 15.*

WITH solemn and tender feelings I sit down to pen an account of my visit with the late Secretary to BROUGHTON, HOSE and KNIRTON. It was the last of the many journeys he took to advocate the mission. The services were held two months later than usual to secure his presence and assistance, an arrangement in which the friends at these places will now feel special satisfaction. On Lord's-day, Aug. 6th, I preached at MEASHAM, and pursuant to our agreement, went on the following Tuesday morning by the first train to the Derby Railway Station, where I found him waiting for me. We had an agreeable ride together to Broughton, the weather was favourable, the appearance of the crops splendid, suggesting pleasing thoughts of him who "presents" ungrateful man "with the blessings of goodness," and our conversation was interesting and improving. Among other subjects discussed the most useful way of preaching was entered upon, and he expressed a strong opinion against reading sermons, and a stronger against the memoriter system. The reader will, however, find his mature thoughts on this point in his "Christian ministry." (A very valuable work). See Appendix iii. on the mode of delivering sermons. The minister whose history is there referred to was himself. On Tuesday afternoon he opened the service at Broughton by reading and prayer, and the writer preached on the mercy of God, from Psalm ciii. 17, 18. In the evening the public meeting was held, at which Mr. Hoe, the Secretary, and the writer addressed the assembled friends. In the interval of the services we had a pleasant walk in the garden, and while admiring the beauty of the flowers, and gathering strawberries or gooseberries, we spake of him who "loadeth us with benefits," and whose infinite

goodness adorns the flowers that beautify the garden, or the field with glory beyond what Solomon in his best state ever knew. The Lord, he said, designed that we should admire them, as many of them appeared to answer no other end than to excite admiration of their beauty and loveliness. From created beauty the transition was not unnatural to brighter scenes of glory than earth can exhibit, and in connection with this, I remember, a remark was made that interested him from an old writer, "If our treasure be upon earth, we are daily going from it; if in heaven we are as rapidly going to it." He added a kindred observation from his favourite, Baxter,— "If you cannot keep what you love, be sure to love what you can keep." It was remarked after the evening service, by Mr. Hoe, how much his spirit, conversation, prayer, and address befitted the aged minister of Christ.

In the course of conversation in the parlour, reference was made to the early prevalence of Nonconformity in this district, and our kind host favoured us with a paper, of which the following is a copy, extracted, I believe, from the parish records. The propriety of explaining in these papers about one of the sects—the Familists—was suggested by one of the party, and apparently concurred in by the others; and appears the more necessary as subsequent research has proved that we were all in error as to the spirit and principles of these sectaries.

"In answer to an enquiry after all conventicles or unlawful meetings, the minister of Upper Broughton writes as follows;—

"In order to the satisfying of your enquiries, I am humbly bold to send you this account of my parish as to the point of separation. Two sorts of that brood we have in our town—Quakers and Familists and yet to my knowledge but five persons of each. The Familists I found here at my first coming, hatched under the wings of Robert Burrows, at whose house, while he lived among us, they held their meet-

* In the last paper, p. 51, 2nd col., line 7 from bottom, for "light of our pilgrimage" read "land of our pilgrimage."

ings, to which divers of that sort resorted, out of the county adjacent, but after his removal to Nottingham their meetings mouldered away by degrees, so that I know not assuredly any to be held among them for several years, except privately by them of our town alone. They are very civil in their behaviour, and willing to pay their tithes, but cannot be seen to assemble themselves in our church duties. The Quakers are a generation of vipers, indeed like those adders in the Psalmist, stopping their ears to all advice, but abusing their tongue to much babbling, which I may compare to that of the serpent's hissing. The chief of them in our town is one John Bullivant, a shoemaker, unfortunately received by one John Robiison, into a cottage of his, from which though now removed he hath been entertained by another, so willing have our people been to retain an infected person among them; and yet, blessed be God, the infection has not spread so much among us as it hath done in some neighbouring parishes of Leicester. The persons attending these meetings are generally of the poorer sort, though some be tradesmen and farmers.

"JOHN SHEPHERDSON, Minister.

Aug. 9, 1669."

A careful examination of the records of those times shows that the Familists, or Family of love, as they were often called, had no portion in the beatitude recorded Matthew v. 10—12. The blessing is pronounced on those against whom "all manner of evil is spoken *falsely*," and for the sake of Christ; but trustworthy history furnishes abundant evidence that the evil spoken against the Familists was spoken truly. Readers interested in such matters will find the following a condensed and authentic account of these unhappy sectaries. This sect had its origin in the fancies of Henry Nicholas, a Westphalian, who in 1556 began to propagate his sentiments in Amsterdam. Twenty years later their number was considerable in England. It would not edify the reader to give long extracts from Nicholas, who was a mystic and a heretic; or from their Apology to Parliament in 1575; or the petition to James in 1604: but assuming that the writings of their founder correctly expounded the sentiments they held, their notions must be pronounced unintelligible or blasphemous. Their language, if interpreted according to its plain and obvious import, amounted to a denial that Jesus Christ was come in the flesh," for they taught in substance that Christ was not a person, but a quality whereof many are partakers. They revived the ancient error that "the resurrection is past already," teaching that there is no resurrection but the renewal of the heart, that

the day of judgment is the present time, that the saints who had fallen asleep are now manifested in glory, that the second coming of Christ has already taken place, and that the faithful are separated from the unfaithful in the present world. They bore much the same relation to the sectaries of those days which the Mormonites do to the Baptists, Independants, and Wesleyans of the present day. The reader who wishes to know more of this sect may examine Strype, Hooker, *Evangelicum Regni* (the gospel of the kingdom), the "Introduction to the Holy Understanding of the glass of Righteousness," by Nicholas; the first volume of the Hanserd Knolly's Society, and the "Books of the most High and Mighty Prince James."* There are several references to this abhorred sect in "Persecution for religion judged and condemned," which as our readers know was written by General Baptists, and was the first manly and consistent defence of the principles of religious freedom. Another remark seems called for. It was common with writers in those days to represent the Familists as Baptists, but this was most unjust. On this point their own petition to James will be conclusive. They "utterly disclaim and detest all the absurd and self-conceited opinionous, and disobedient and erroneous sorts of the *Anabaptists*, and all other proud-minded sects and heresies." If further evidence be required it will be found in "Persecution for religion" already mentioned. It has been the lot of the Baptists for many generations to be falsely accused; they were in those days charged with fraternizing with heretics whose sentiments they abhorred; and they are now sneered at by the *Edinburgh* as "that insignificant sect of the Baptists," and by the *Times* as "that unfortunate and alien sect." Let them sneer as much as they like, only let us be anxious to do the work of Christ in the spirit of holy love, and we shall receive His gracious approval. Christianity was once described as "a sect every where spoken against."

On Wednesday forenoon we went to HOSW, where the secretary preached in the afternoon from 1 Cor. xii. 4—6, on the work of the Holy Spirit in conversion, the diversity of its operations, and the sameness of the effects. A diversity was noticed in the *time* and *manner* of conversion; the difference in the manner of the conversion of John and James, and that of Paul was noticed; that of Lydia whose heart the Lord opened, was contrasted with the case of the

* Baxter in the 6th edition of the "Saints' Everlasting Rest," published 1656, refers to the Familists, and classes them with "libertines." He speaks of them as "pigons professing Christianity," and adds, "Had I not known it by experience, and had conference with such I should not speak it."

jailor, who amid the terrors excited by an earthquake cried out, "What must I do to be saved;" but whatever diversity existed as to the instrumentality the effects were the same; we marked the same abhorrence of sin, the same love to Christ, the same delight in holiness. Some interesting narratives were given in illustration of the several points, and in the application the importance of honouring the spirit of God was forcibly urged, and we were reminded of the impressive exhortation, "Grieve not the Holy Spirit of God," &c. The sermon exceeded an hour. At the tea table one of the party related some particulars of the early religious experience of the late Mr. Goadby, which were thought interesting and in harmony with the subject of the discourse. At the meeting in the evening the same brethren spoke as at Broughton; and the collections at both the places were, I believe, above the average, though I am unable to mention the precise amount.

The introduction of the Baptist cause into this neighbourhood was in days of violent persecution. The answer sent from Rempstone in 1669, on the same occasion as that given from Upper Broughton "shows that the Conventiclers were principally Anabaptists,—that they assembled for worship three times a week,—Sunday, Tuesday, and Thursday; their numbers being sometimes as high as two hundred, seldom under one hundred." This is a fuller account than the vigilant research of the historians of the English General Baptists could obtain about Rempston. It may be added for the information of the reader, that these returns were made in connection with the infamous Conventicle Act. This disgraceful act was passed for three years in 1664. On the expiration of the time the monarch, Charles 2nd, neither fearing God nor regarding man, published a proclamation for suppressing conventicles, but the Nonconformists were like Israel in Egypt, "the more they afflicted them the more they multiplied and grew." In 1670 the enactment was with some modifications revived: and this enquiry it will be seen was preparatory. Charles the 2nd persecuted the church and silenced the faithful ministers of Christ. The death-bed scene sketched with so much felicity and fidelity by Macaulay was one over which intelligent piety weeps. We may be thankful that our court is purer now than it was then.

To come down to later days. When Mr. Thurman and Mr. Hoe, senior, began to preach the Word of the Lord in these villages the opposition was very violent. Bells were rung when the minister was preaching. The garments of the hearers were frequently cut in pieces with knives,

Volleys of stones, brickbats and dirt followed the preacher, and the hearers too, but the servants of Christ persevered and good was done. I remember hearing Mr. Hoe, (then of Wimeswold) more than thirty years ago at my native place. His appeals in the afternoon to the careless were very impressive. I remember too how seriously he spoke to me at the house of a beloved relative now no more; and how he asked me whether I loved the Lord Jesus Christ. His ministry was very useful to brother Lacey, at the commencement of his course, and he always referred to him in our conversations with much feeling. "Christ is all and in all" is the inscription on his tombstone. Mrs. Hoe, his widow, bade adieu to earthly things during the year. She supported an orphan in the asylum at Cuttack.

On Thursday morning we rode from Hose Lodge to ΚΝΙΡΟΝ, a small, quiet, and secluded village in the Vale of Belvoir, and not far from Belvoir Castle, the residence of the Duke of Rutland, which we passed on our way. Our cause here is an ancient one, but unhappily in a low state. I noticed among the tombs one in memory of Thos. Bissil, a relation of the late Mr. John Bissil, who went from this place. The Secretary preached in the afternoon on divine forgiveness, from Luke vii. 47—50. He enlarged on the interesting narrative connected with the text, and remarked that probably these circumstances occurred shortly after the Lord had uttered the gracious words, "Come unto me all ye that labour," &c. In the evening his address was brief but marked by his accustomed solemnity and uctious. He commenced by referring to the kind and liberal help of several friends present. Mr. and Mrs. Clare had given £6, Mr. Robert Clay £2, and a young friend, whose name I did not hear, 10s. He referred to incidents that had been mentioned in the preceding address as showing the gratitude they ought to feel to God for the blessed gospel, and the immense importance of diffusing the gospel through the world. He appealed, as he always did on such occasions, to the careless to yield their hearts to God, repeating two verses from Wesley,

"No matter which my thoughts employ,
A moment's misery or joy;
But, O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?"

Nothing is worth a thought beneath,
But how we may escape the death
Which never, never, dies!
How make our own election sure,
And when we fall on earth, secure
A mansion in the skies."

Towards the close he quoted, so far as I recollect, a remark of Brother Sutton,

that we should do all we could to damage the kingdom of Satan, and to further the kingdom of Christ. And thus he closed his public advocacy of a cause which he had long preferred above his chief joy. No Missionary Secretary ever told more interesting facts in a more impressive way, always seeking the spiritual and eternal good of his hearers. After the service we rode back to Hose Lodge—a distance of 8 miles, and the next morning proceeded homeward. He several times referred to his late dear wife, who went this journey with him from year to year as long as she was able. He had visited these places annually for the mission for about 30 years, without, I think, a single intermission.

Here this paper might close, but knowing the interest felt by your readers in all that relates to our late venerated Secretary, I feel a strong and resistless impulse to go on. We loved and venerated him while living, and now he is no longer in the body his memory will be enshrined in the fond and tender recollections of thousands, to whom his name will be "sweet as the breath of early morn, and grateful as the flowers of spring." We knew that he was "a man subject to like passions as we are," but a brighter example of holy consecration to the service of Christ we expect not to see. We all of us ought to be wiser and better for our intercourse with this departed servant of God. What humility marked his course! How truly he might be said to be clothed with it! What profound reverence for God, and child-like dependance upon Him! What implicit regard for the authority of Holy Scripture, and how steady an attachment to "the grand peculiarities of the gospel," to use one of his own phrases, what an habitual realizing of eternal scenes. What uncommon diligence in the improvement of time. "*Nulla dies sine linea*," (no day without a line) he said, had been to him the most useful sentiment of all he ever read in Roman authors. What solemnity and unction marked his prayers and sermons, and how he aimed in all he did at magnifying Christ and doing good to souls. His history should be deeply pondered by all the ministers of Christ, especially by those who are entering on the work. He was, beyond any servant of Christ we have known, extensively useful. If you inquire for his monument look round. Look at Mary's Gate chapel. Look at thirteen hundred baptized in forty-four years. Look at the seals given to his ministry in many of the places he visited. At one place 7 or 9 became decided for Christ after a baptismal sermon he had preached. At another after a solemn and heart-rending sermon 24 stayed at an inquirers meeting, 17 of whom were subsequently baptized. What was the

secret of his pre-eminent success? One thing which it is obvious to remark in reply is—*he always maintained his position as a preacher of the gospel.* He did not turn lecturer on science. Political ardour did not seduce him from the all-important work of watching for souls, he did not either condescend to enter the arena with vulgar impudent revilers of the blessed gospel, who would have rejoiced to utter their blasphemies before assemblies gathered by the sanctity of his name, and the lustre of his talents. He felt that a dispensation of the gospel had been committed to him, that he had been approved of God to be put in trust with the gospel, and he therefore "spake not as pleasing man but God who trieth our hearts." In the pulpit he feared God and awed by his presence he feared not the face of any one else. He could have preached with as much composure before royalty as in an humble cottage. He only knew his hearers as "Plain unceremonious human beings,"—as sinners who had destroyed themselves, and whose only hope was in the atonement of Christ, which it was his work to proclaim. He was serious in a serious cause. He preached as if Christ had been at his side, as if he had been about to go from the pulpit to the tribunal of God. "By manifestations of the truth he commended himself to every man's conscience in the sight of God. He always aimed at the heart, and always sought, not applause, but usefulness. Those who perished from under Mr. Pike's ministry would pass to a tremendous doom. The great and only question with the departed was what I well remember the venerable William Pickering said at his ordination it should be with all ministers when studying their sermons, "Will this do deathless souls any good?"*

In connection with his *extensive usefulness as an author*, let it ever be remembered that it was *usefulness he desired and prayed for.* Look at the "*Persuasives*." Passing over the dedication to his mother (one of the most graceful tributes of filial affection it has ever been my lot to see), let the reader mark the sentiments of the author in sending it into the world. "The minister of the gospel meets with the best commendation, not when the discourse he may have delivered from the pulpit or the press is much admired, much applauded, but when the sinner becomes dissatisfied with him-

* It is known to many of our readers that Mr. P.'s public designation as pastor of the church then meeting in Brook Street did not take place till 26 years after his settlement in Derby, (Aug. 1830). The writer of this has a lively remembrance of the solemn and deeply interesting service, and has amongst his papers a pretty full account of the answers to the questions proposed on that occasion.

self and his pursuits; when the prodigal says, "I will arise and go to my Father," when the penitent weeps in secret over the crimes that have been brought to his review. Such applause the writer covets, and for such he does not hesitate to pray. He freely confesses that it is his desire to do something for promoting the kingdom of Christ beyond the narrow limits of his own congregation, and the confined space of a few short years." God granted him that which he requested. The prayer at the close of the first chapter, "that the persuasives and motives here presented to the young may be effectual to the conversion of many, and that many who shall read them may be led to Jesus and be found to have their names written in the Book of Life, when time shall have erased every name that is written even upon rocks below," has been eminently answered, far beyond what the pious writer ever expected. It has by the blessing of the Holy Spirit effectually spoken for Christ in every quarter of the world. Souls have been won to Christ by its forcible and impressive appeals in England and America, India and Africa, and indeed in every country where the English language is spoken. The "Guide" is as much adapted to instruct and establish the young disciple as the "Persuasives" is to awaken the desire to flee from the wrath to come.* It is worthy of being read by all the disciples of Christ of every name. But with sadness do I express my apprehension that these invaluable works are much less read by our young people now than was the case 20 or 25 years ago. I fear there is a growing fondness amongst us for light reading, for a class of books which if not positively pernicious, do not improve and

* I have not referred to his other publications, but I regard them as very valuable. Some of his Circular Letters are truly excellent. It would be rather interesting if one had time and the requisite publications, to examine what the Reviewers said of the "Persuasives" on its publication. I have not any to refer to, and so write from memory. A Baptist Reviewer, aware that he was a General Baptist minister, appeared to doubt whether any good thing could come out of Nazareth. Some of the sentences he could not reconcile with Calvinism, and others hardly squared with Arminianism. A Church reviewer, in the *Christian Guardian* was more candid. He compared it with Doddridge's *Rise and Progress*, and though not ranking it so high as that invaluable work, spoke of it as a work that was likely to be extensively useful. The truth of the matter, I apprehend to be, that there is one class of minds more likely to be impressed by Doddridge's work, and another for whom the *Persuasives* is much more adapted. I remember the late Mr. Goadby, many years since, saying that he much preferred it to the *Rise and Progress*, and that the design of the author to lead the reader to Christ was more manifest in the one than in the other. Not long before leaving India I lent both these works to a young man who was anxious to flee from the wrath to come. He was much more impressed by the *Persuasives* than the other.

strengthen the mind, and leave little relish for the devotional perusal of the Bible, and communion with the Father of our spirits. Affectionately would I exhort the young people amongst us to be familiar with such books as Baxter's *Call*, the *Saints' Rest*, *Alarm to the Unconverted*, *Rise and Progress*, *Anxious Inquirer*, *Persuasives*, *Guide*, &c.—books which the Lord has eminently blessed, and which cannot be seriously read without spiritual improvement. And earnestly would I counsel the heads of families in our churches to see that their children and domestics have solid and useful works to read. The present seems a fitting time to call attention to the subject. The man of God has passed from our midst. He is not, for God has taken him; and if it be a fact, as I greatly fear it is, that there are now many young persons in our congregations and schools who do not prize as some of us did when at their age his serious practical writings, it is very deeply to be deplored. My desire is that attention may be awakened to this matter, and that the prayer of this departed servant of God may be answered. "O may it seem meet to thy Divine Majesty to grant, that when he whom thou art pleased to make the author of this book has finished his course, and when the tongue thou art now permitting to speak for thee shall be silent in the grave, that then though dead, he may yet speak in the following pages; and when seen and heard no more on earth may yet continue to call on the young to 'remember their creator in the days of our youth.'"

Finally. In Mr. Pike's history we see how much one may do to advance the kingdom of Christ. Forty-six years ago he was a young man sighing and praying for a sphere of usefulness. He felt that it was of little importance where he lived, whether in his native land or on a foreign shore, if he might "by any means save some." His language was;—

"To thee I'd live, thy glory seek alone,
In Albion's vales, or in the burning zone;
Or if thy righteous will my lot ordain,
Beyond th' Atlantic or the Indian main,
Gladly I'd go, though tears of anguish start,
And fond affections wring my inmost heart."*

But at that time his prospects were dark, very dark. And as we think of his subsequent usefulness, it is truly affecting to read such language as the following,—

"Must life to me be all one dreary waste,
The future spent as idly as the past;
Nor left one trace by which the best may know
That I was once a combatant below."*

No. Blessed be God he has left not one trace, but many by which it is known that

* Extracted from "Missionary Aspirations," in the 4th vol. of the G. B. R., small size. It is a beautiful piece, signed "A Friend of Missions," but now known to have been written by him.

he bore no inglorious part in the conflict with the powers of darkness. And let it be added as illustrating how remarkably the Lord leads his people in a way that they know not: that while he was thus sighing that life was idly and uselessly passing away, he was carefully preparing the materials for those publications by which his usefulness will be perpetuated to the end of the world; and his own opinion expressed at his ordination was, that "but for those seemingly inactive years the books to which reference had been made would probably never have seen the light." Let us learn the lesson which his history teaches; and labour for Christ with the same unwearied devotedness and under the constraining power of redeeming love, as he did, and though we may not with our one talent, or two talents, accomplish what he did with his ten, yet we shall leave the world better for having lived in it.

Dear young friends, ponder the instruc-

tion suggested by the holy and useful course of one who is numbered with the spirits of the just. Set before you a worthy and noble object, and then pursue it steadily and pursue it to the end. Rightly estimate the value of life. Live for one object—to magnify Christ, to be conformed to Christ—to enjoy communion with Christ—to be prepared for the presence of Christ. Let your daily motto be, "To me to live is Christ," then let the last enemy meet you when or where he may, let him find you in the closet, or at the desk, on the bed of languishing, or in the midst of worldly engagements you may say, Death strike thy dart, for angels will be there to do their office, and Christ whom they serve, and to whose glory you have been devoted, will be at hand to bear your spirit, delivered from the burden of this flesh, "to be with him where he is, and to behold his glory." Living or dying let it be our solicitude to be approved in Christ. J. BUCKLEY.

BOMBAY.—AUTOBIOGRAPHY OF AN INTERESTING YOUNG CONVERT.

THE Rev. W. Benyon, Belgaum, of the London Missionary society, writes:—"Baba Pádmunjee, was a Hindoo of considerable acquirements, and also respectably connected. His father holds a government appointment of nearly 200 rupees per month. His conversion has created considerable excitement in Bombay, among his former friends and acquaintances."

The following autobiographical account of Baba Pádmunjee was presented by him to be read on the occasion of his baptism in the Belgaum Mission Chapel, on Sabbath evening the 3rd September, 1854.

"I was born in a Hindu family, and was brought up, like all other heathen children, amidst superstition and idolatry. At the age of thirteen I was sent by my parents to the Belgaum Mission English School, where I studied English for nearly four years. I then went to Bombay (1847), and was there admitted into the Elphinstone Institution. There I remained for nearly twelve months, and after many changes of places and circumstances, which need not now be mentioned, I finally entered the Free Church of Scotland's English Institution, Bombay, in August, 1849.

"In tracing the history of the rise and progress of true religion in my heart, I cannot with certainty point to any particular time or event as the precise period or cause

of its commencement. In my childhood I was very fond of reading Marathi books and newspapers, and this liking increased with my age and became so excessive that it led me to the comparative neglect of my other scholastic studies. Before I knew any thing of English I read almost all the Marathi books, that fell into my hands and I was well conversant with the stories and exploits of the Hindu gods. I had no prejudice against reading christian tracts, but they made no impression upon my mind at that time. On the contrary, I was sometimes so much enraged when reading the exposure of the follies of the Hindu duties, that once I actually tore into pieces a tract containing such things. During my attendance in the Belgaum Mission school I became acquainted, in the course of my study, with the life and history of Christ; and I generally spent my leisure hours there in reading in Marathi the Acts of the Apostles and the Revelations of St. John. The former attracted my attention as an interesting account of a certain man's voyages and travels, and the latter as something containing wonderful and curious incidents. At home I used to read the Old Testament in English, for I then supposed that it did not contain anything about Christ and his religion. I was particularly partial to the books of Moses and the Proverbs of Solomon. In this manner God was graciously sowing the seed of

truth in my mind, which was to spring up in its proper time.

Till I entered the Free Church institution I was a firm believer in Hinduisim. I performed all those ceremonies and rites which are required of any caste people with as much zeal and devotedness as any orthodox Hindu at the present day. But the education and Christian instruction imparted to me day by day in the Institution soon made me doubt and disbelieve the most common superstitions of the people. And yet, not willing to give up the whole of the faith of my ancestors, I classed myself among the followers of the Vedas, knowing but very little of their doctrines, except that they inculcated no idolatrous worship and observed no distinction of caste. But I was soon convinced of the absurdities of these ancient writings. The Dnyanodaya,* which is one of the most excellent vehicles for conveying the knowledge of the truth to the native mind, published some articles on the pretended eternity and divine authority of these time-honoured writings. These articles were so convincing to my mind, that my belief in the Vedas was shaken to its very foundation. A further inquiry into the doctrines of the Vedanta, by conversing with some Brahmins proved that I was mistaken in placing my faith in their doctrines.

"At a subsequent period, Providence placed in my hands a portion of these writings translated into English, whereby I was enabled to compare the hymns sung by the Vedic Rishis with those of the sweet Psalmist of Israel; and I found the latter far superior and perfectly adapted to the spiritual wants of man. But these convictions did not lead me to believe the truth of the Bible. On the rejection of the Vedic doctrines, I took the side of the deistical class of young men, holding the principle that God has never revealed his will to man. This opinion of mine was owning more to the company of a friend than to my own genuine convictions, for I was always inclined to believe the existence of a Divine revelation. I did not continue in my belief more than about six months. It was succeeded by a state of doubt and an indifference to all religious inquiries. I tried to avoid any private conversation with those who were concerned in my spiritual good. But I was not able to resist the force of the Divine truth which was presented to my mind by my several Christian masters; they explained to my satisfaction the many difficulties, which I could not otherwise

account for on the principles of deism.

"In the year 1851 I became very serious in my religious inquiries. I kept all prejudices from my mind, and began, for the first time I believe, to pray for my poor soul, and to read the Bible as the Word of God; for I now find, from my written meditations, that I fully believed it as such on a close examination of its internal and external evidences. The Rev. J. M. Murray, whose Bible class I was then attending, was the first person to direct my attention to the necessity and advantages of prayer, and it was to him alone I at first opened my mind on such subjects. He took a great interest in my spiritual welfare, and constantly watched over the state of my mind, and often explained to me the nature of the two great leading doctrines of the Christian system—justification and sanctification; or, as he used to express them, pardon and purity. It was he also who first convinced me of the necessity of my becoming a public professor of the cross of Christ.

"These important changes bring down my religious history to the end of the year 1852, and I can safely assert that by that time I became a sincere and settled believer in the Lord Jesus Christ in my heart. The following years, 1853 and 1854, as well as a portion of the preceding one, were characterized by the occurrence of difficulties which I had to encounter, in consequence of my resolution of coming out from among the heathen becoming known to my parents. I had to struggle very hard with the world, the flesh, and the devil. Sometimes insurmountable difficulties would present themselves to my mind; my parents threatened me with their own destruction. Sometimes I was much afraid of the people, and at other times my heart would become quite cold and hardened. But, amidst all these struggles and sorrows, I felt that the presence of the Lord was with me; the prayers and meditations I often used to write down when I was labouring under despair and dejection of spirit, now fully testify that an invisible hand supported me in the contest. The suitable texts of the Bible which I knew, or to which my eyes were directed by Providence, revived and refreshed my drooping spirit. It was in these repeated fallings and risings that I was confirmed in the belief that the Lord owned me, that I belonged to his side, and that he would grant me final victory.

"It is not necessary that I should bring down my history to the present period. The Lord in his appointed time, in the day of his mercy, has now enabled me to acknowledge my Saviour publicly whom

* A bimonthly periodical, published in English and Marathi by the American Missionaries of Bombay.

I had so long loved and adored in secret; and it is to him alone I look up for my future instruction and guidance, through this world of sin and sorrow, to that heavenly city 'against which the gates of hell shall not prevail, and where there are pleasures for evermore.'

"Now a few words to my native friends and countrymen, and I shall conclude.

"My dear friends, it is time for you to consider the wonderful works of God. I entreat such of you as have already received the light not to hide it under a bushel, but let it shine before men, that they may see your good works, and glorify your Father who is in heaven. If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth.

"Remember the words of Christ, 'Whosoever shall confess me before men, him shall I also confess before my father who is in heaven. But whosoever shall deny me before men, him will I also deny before my father who is in heaven.'—Matt. x. 32, 33.

"You may say that you are not free, that your country is not free; and what has enslaved you? Sin and superstition are the great chains with which your minds are fettered; what will then make you free? The wisdom of this world has failed in the attempt. The philosophy of the sages of ancient Greece and Italy fully testify this melancholy fact. The liberty which they enjoyed and which you so much long for is not true liberty.

"But there is yet a liberty, unsung
By poets and by senators unpraised,
Which monarchs cannot grant, nor all the
powers
Of earth and hell confederate take away:
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whose tastes can be enslaved no more,
'Tis liberty of heart derived from heaven,
Bought with His blood who gave it to mankind,
And seal'd with the same token.'—Cowper.

"Now, dear friends, this is true liberty, and this we all require, both for our bodies and for our souls. What will then make us free is one of the most important questions. All ancient learning has not been able to answer it. But the Bible has. The Lord Jesus says, 'Ye shall know the truth, and the truth shall make you free.'

"The evangelical poet has embodied this answer in the following beautiful lines:—

"He's the free man whom the truth makes free,
And all are slaves besides."

"Those of you who have not thought of this subject are not to be content with asking the question, What is truth? and then not stop to get the answer, as did one of the Roman governors of old. But carry on your inquiries still further, with an humble and prayerful heart. God wishes you to come to the knowledge of the truth, and the truth is, that 'there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.'—1 Tim. ii. 5, 6.

"Now, my friends, you are not to confuse yourselves, or give up the task in despair because there are so many different churches and sects among Christians, or because you see a shameful disregard and contempt of religion among many nominal professors of Christ's religion; this ought not to dismay or discourage you. I earnestly beg you to examine the Scriptures of truth, and them alone, and nothing else. Examine them with as much impartiality and candour as you would examine any historical book. See their evidences, external and internal; attend to their remarkable harmony among themselves; compare the morality taught in them to that of any other system; see whether there is any provision made for your immortal souls, whether they give any hope to a dying sinner; and, finally, look around and see what they have done to individuals, to families, to societies, and to nations at large, where they are daily read, rightly understood, and consistently followed. What more need I say to you? The Christian Scriptures are the scriptures of truth; they are given by God for the temporal and spiritual good of mankind. If you search these Scriptures you will find in them life eternal.

"Now, my dear friends, it is high time for you to awake out of sleep; 'the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light.' And now let all glory, honour, and praise be to the Triune Jehovah, who has done such wonderful things for us.

"RABA PADMUNJEE.

"Belgaum,
September 1st, 1854."

Missionary Magazine.

KUNAWUR.

KUNAWUR, a Himalayan province of India, lying on both banks of the Sutlej, as high up as the frontiers of Chinese Tartary, is a very singular region. High ranges of

mountains, many of them covered with perpetual snow close it in on almost every side. Other chains, or impenetrable forests, occupy the greater portion of its surface.

It is only here and there, in the valleys and sheltered spots which are to be found like oases in the desert, that inhabitants are collected. But these spots are very beautiful, and after traversing some rocky sterile tract, naked save a few decayed and solitary pines, it is scarcely possible to conceive how refreshing it is to come in sight of one of these pleasant places. Apricot gardens, rising above each other in high terraces, clothe the slopes. Avenues of silver poplars enclose each terrace. Far below in the valley are seen, along the margin of the stream, mills and green gardens of herbs. Water-courses, passing over scaffoldings from twenty to thirty feet high, convey the stream from terrace to terrace. One of these villages is thus described by Dr. Hoffmeister, travelling physician to Prince Waldemar of Prussia, who was subsequently killed while in attendance on the Prince at one of the battles with the Sikhs on the Sutlej;—

Kanum is one of the largest villages which we visited among the mountains. The inhabitants of the remoter villages, far and wide, flock together here to make their purchases. Articles of gold and silver, boots, wollen shoes, beautiful carpets and coverlets, and tasteful and ingenious wood carving, are the products of the industry of this place. It contains also, one of the largest Buddhist monasteries, and two temples of considerable size; so that it may boast the dignity of a capital in Kunawur. The houses are built on terraces, like a flight of steps on the hill-side. We pitched our tents on one of these terraces, a hundred paces from the village, close beside the great temple. A multitude of the curious soon crowded round us, and all manner of wares were brought and offered for sale—Chinese silken stuffs, silver hookahs, cloth boots, knives, and poniards. All the different merchants began their dealings by making us a present, consisting of a sort of bad raisins handed on large brass dishes: the prices, however, which they asked for their goods were so exorbitant, that in spite of their raisins they were speedily driven out of our tents.

When the cool of the evening drew on, I ascended the hill to the village. The houses in the first row are very high, and constructed in a very singular and clumsy style of thick cedar stems: the streets leading up to the second and third rows are narrow alleys, dark and filthy, and, in many cases, closed above by the overhanging houses. Doors and windows are most sparingly introduced; the former are guarded by a couple of long chains passing through a hole in the second story, while out of the latter is often seen peeping, not the human face divine, but the head of a horse or of an ass. That portion of the building which

calls itself the ground-floor is, in fact, scarcely ever more than the stone basement on which the house rests, and the first story contains the stalls for the cattle. It is only by night, or during the winter season, that the human inmates betake themselves to the dark chambers of the interior. In summer the roof is their usual abode, and, indeed, during the warm months they even sleep there.

The population of these valleys consists of Hindus and Tartars mingled together, the former prevailing more to the south, the latter to the north, until in the most northern district, Hungrung, there prevails a pure Tartar population. Here there are to be found commingled Hindunism and Lamaism. The temples of the Hindus are called deotas; they are lofty buildings, towering above other houses in the village, having roofs after the Chinese fashion, and projecting balconies. Kali is the goddess in greatest repute.

The Lama temples are numerous. One of them is thus described by our missionary at Kotghur, who has lately visited this district. It is at Sungaum, north of Kanum.

The Lama showed me the temple inside and outside, and here, too, as at Kanum, we kept our shoes on. The temple is very large; a hall round it has a row of prayer-wheels, several hundred, each about a foot or a foot and a quarter long and six inches diameter, of wood, the scroll of paper containing nothing except the sentence, "um mani pad mi hung," repeated a thousand times, inside, sewn up in a cloth. Every passer-by gives a turn with his finger. Nearly all of them look very dirty where the hand or finger has touched them. All are put up on an iron axis, between two planks. The temple itself is very large. The first room contains several larger and smaller idols of brass, standing on a small altar. Besides, there are three huge figures of clay, all painted over in very gay colours, red and yellow. Besides these, many old dirty clothes, masks, &c. The huge figures were called by the Lama above mentioned, Dakfo and Tufa, and the third, one of their great Lamas. Whether they are representations of Buddha and his chief Lamas I could not settle, as these Lamas altogether are very stupid. All along here we have evidently a mixture of the Hindu mythology and that of Buddha, as some of the pictures near these figures evidently betoken. To the right and left side are smaller rooms in which the praying-machine was pulled by an old blind Lama, repeating constantly, as he pulled, the holy sentence. By every turn a small bell was touched and rung. A very little light comes in from an opening in the roof, on which a round um-

bell-shaped covering rests, and this darkness gives a peculiarly strange effect to the whole scene.

Kunawur is another of those regions

which, in the providence of God, has been brought under British rule, and which, being thus open to us, claims at our hands the gospel.—*Church Missionary Gleaner.*

DAHOMEY. WEST AFRICA.

NEARLY four years back, Abbeokuta and the Missionary work there were much endangered by a fierce attack made upon that city by Gezo, king of Dahomey, and his army, in which, after a sanguinary conflict, he was defeated and compelled to retire into his own land. It was generally supposed, that on a favourable opportunity, that attack would be repeated, and Abbeokuta has never been wholly free from exciting rumours connected with this subject, more especially in the spring season of the year. We begin now to entertain the hope that it will never be repeated. Dahomey has been itself invaded, and we trust successfully. Missionaries have entered the land, and have obtained Gezo's permission for the commencement of missionary work at Whydah, the seaport of his kingdom. We know that in battle, when the enemy is about to bring his whole strength to bear on one particular point, nothing can more effectively help, at such a moment, than a flank movement, so as to distract the enemy's attention. That has ever been found to constitute a most powerful diversion. Gezo's favourite object decidedly was to extinguish the rising light of christianity at Abbeokuta, nor does he seem to have ceased to entertain the idea, and at an unexpected moment, he might have appeared upon the scene, helping one party against another, and filling the country with confusion. The commencement of missionary work in his own country, by Protestant Missionaries, is one of the surest modes which could be adopted of diverting his thoughts from such plans. We earnestly pray that the Lord may condescend to crown with His rich blessing this effort for the good of Dahomey; that a new and humanizing element may be introduced into this savage kingdom, until Abomey shall cease to be a Golgotha, or place of skulls, and the females of that nation be no longer trained into bands of ferocious soldiery.

The Missionaries, Messrs. Freeman and Wharton, with two Dahomian girls who had been under their care, reached Whydah on May the 16th. The first object which caught their view showed the sad effects resulting from the diminution of the squadron on the African coast. Two large canoes were seen skirting the breakers, others following in quick succession. They were directed to a point of the shore where was set

up a Portuguese flag. To the same point a large and beautiful brig directed her course, and cast anchor as near the breakers as possible. Instantly swarms of men and women, without clothing, issued forth from the oil-sheds on the beach. There they were, "the poor, helpless wretches, with thongs fastened to their necks, driven along the beach to the place of shipment." That brig took away 650 human beings from the coast of Africa. Four of them had leaped from the canoes into the sea, preferring death to slavery. Between this date and June 14th, one thousand odd were shipped. Is the slave-trade extinct? Not so. It never will be extinct until, by the action of the gospel, the African mind becomes indisposed to it. But that change is already taking place to a considerable extent in those countries where there has been Missionary effort, such as the Yoruba country. As yet it has only been partially effected; and shall England prematurely withdraw her cruisers, or leave a squadron crippled and unequal to the duties to be discharged? Our fleets in the Baltic and Black Sea will be nothing the stronger by taking away from the African coast the vessels needed for the repression of the slave trade. It is remarkable that the "Penelope," Admiral Bruce's flag-ship, which did such good service in the African seas, was transferred to the Baltic, and there disabled. She got ashore under the range of the enemy's guns at Bomarsund, and was with difficulty saved from utter destruction.

On landing at Whydah, the Missionaries had their attention directed to "the extraordinary number of Fetish women parading the streets, at almost every hour of the day, adorned with the barbarous paraphernalia of their craft, and chanting most dolefully as they went along." At this dark part of the coast, indeed, Satanic energy, both on sea and land, seemed in special activity. They entered the snake temple at Whydah, which they thus describe:—

"It consists of a small circular mud building, about fifteen feet in diameter, having three entrances and a pointed thatched roof. On entering this habitation of serpents, and looking above head, there were fifteen or twenty of these disgusting reptiles knotted around the poles forming the roof, whilst others were stretched at

full length on the top of the wall. "As we were leaving, a Fetish woman entered, with one of these loathsome objects of superstitious worship coiled round her neck, supporting its head and tail with either hand. As she approached the side of the building, she elevated the head of the reptile, which stretched itself till it had gained the summit of the wall, where it speedily nestled itself among its compeers in veneration.

In approaching the capital, Mr. Freeman thought he could discover traces of impoverishment in the country since his former visit. There is no doubt that the Dahomian government has suffered much in its finances, in consequence of the failure before Abbeokuta and the suspension of the slave trade. The royal palace was found nearly in ruins, the greater part of it having been recently destroyed by fire.

It was not a favourable moment at which they arrived, it being the season of the great annual custom, at which human victims are sacrificed. A platform, called the Ahtoh, is erected in the centre of the market-place, Ah-jah ee, about 100 feet square and 12 feet in elevation, with a breast-high parapet. The market-place is crowded by a naked mob, consisting of the king's caboccers, soldiers, &c., amongst whom, from the platform, he showers down cowries, cloth, tobacco, &c. But there is another gift they look for. They would not be satisfied without it. These are the human victims. They are bound hand and

foot, and, dressed in clean white dresses with a high red cap, are tied in small canoes or baskets. The foot of the basket is placed on the parapet. Immediately underneath is a band of ruffians, armed with clubs and scimitars. On a given signal the basket is hurled over the parapet and death follows instantaneously, the head being severed from the body. In this way all the victims are dispatched. The platform had been erected, and was standing in grim preparation for this horrid scene, when Messrs. Freeman and Wharton reached Abomey.

They had several interviews with Gezo, who professed his anxiety for the abolition of slave-trading in his dominions so soon as it could be accomplished consistently with the national prosperity. We can understand his readiness to abandon that which is no longer practicable. There was little use in bringing in slaves, the results of predatory expeditions on other nations, if, when sent down to the coast, there were none to buy them. But should the slave-trade revive, of which there exists at present considerable ground for apprehension, we fear that the temptation will prove too strong for his sable majesty. He, however, readily consented to the commencement of Missionary work at Whydah, and this, we repeat, is the most hopeful intelligence we have yet heard respecting that dark kingdom.—*Church Missionary Gleaner.*

F R A N C E .

For some time past very serious apprehensions have been excited as to the prospects of French Protestants, in regard to freedom of conscience. In many instances the authorities, under pretext of crushing political movements, had put down meetings for purely religious purposes, and prosecuted those who conducted them. Nor was the danger which thus threatened confined entirely to Bodies, who, like our own brethren in that country, were unconnected with the State; but latterly serious attempts began to be made to restrain even the action of the Protestant churches which are supported by the national revenue; and in one neighbourhood, after a place of worship had been built, permission to use it was refused. Under these circumstances the Consistory of the Reformed Church in Paris agreed to prepare a Memorial to the Government, in favour not only of religious liberty for those of their own communion, but also for all denominations; and committed the preparation of this document to

the accomplished hands of M. Guizot, formerly Prime Minister of France, himself a member of the Consistory. What the issue of this has been we are not aware; but the following interesting letter from Dr. Cook shows, that the less influential Bodies, not recognized by the State, have themselves made an appeal to the Emperor, not without effect. The reply, so far favourable, is cause of sincere gratitude to God; but no friend of religious freedom can be content while it is admitted only as a fact, and not as a right. It is the general belief among Protestants in France, that not only is it the right of every man to worship God according to his conscience; but that the law of the land recognises that right; and that the ordinances by virtue of which it has been so often invaded, are directed against political movements, and when applied to religious worship violate the statute law. But be this as it may, every effort should be made to have this right so plainly acknowledged in law, that

no doubt could rest upon it in France, any more than among ourselves.

Extract of a Letter from the Rev. Dr. Cook, dated Nismes, Dec. 5th, 1854.

The good work is going on, under the blessed influences of the good Spirit of God, in those parts of the Cevennes, which were little affected by the revival of last year. At the Vigan, only last week, thirty-five persons have testified to their having obtained the peace which results from a believing apprehension of the great atoning sacrifice. In general the reports of the brethren are encouraging.

We have begun a new work in the Puy de Drôme. In a recent visit, I waited on the Prefect, to introduce and recommend to his protection a preacher, whom we have placed in a colony of English miners from Cornwall and Yorkshire. The Prefect, who is an old acquaintance, received me very kindly; and I learned from him that instructions had been received from Paris, to receive favourable applications for holding religious meetings from Dissenters as well as National Church Ministers, when he is persuaded that the demand is serious, and not a mere pretence. And I received yesterday a letter from one of our agents in the Drôme, who had been to see the Prefect, in consequence of his meetings having been hindered by the Commissary of Police. He says, "The Prefect received me with kindness, and, after having heard me, said 'I received yesterday, from Monsieur le Minister, instructions respecting religious liberty. The Government does not wish to hinder the free exercise of any religion. Besides, no man has any right to interfere between God and any man's conscience. When you return home, send me a request for an authorisation to hold meetings, and I promise you that in eight days, at farthest, it shall be sent you. You may even now, while expecting the authorisation hold your meetings.'" He returned, and did as directed, and received the following answer:—

"Valance, &c.

"In answer to your letter of the 10th inst., in which you ask my authorisation to hold religious meetings at Comps, I have the honour to inform you, that as long as you only preach the Word of God, not only your meetings will be authorised by the superior authority, but you may also reckon on its protection, &c."

You have probably heard that the Emperor has replied to the Memorial of the free churches of France, in which we are included; that "he had read the Memorial with interest, that he was disposed to grant religious liberty in fact, not in right," (*en fait, non pas en droit*)," O Popery! "and

that applications from Dissenters would be received favourably, whenever it was apparent that religious dissent was not made a cloak for political."

MISSIONARY ANNIVERSARIES.

NORWICH.—On Sunday 18 Dec. 1854 two excellent Evangelical sermons were delivered by the Rev. J. Buckley, on behalf of the Orissa Mission, in Tombland chapel Norwich. In the afternoon of the same day, a goodly number of Sunday scholars and young people were addressed by our beloved missionary, in a way which they will not soon forget, and by which, it is earnestly hoped, not a few of them will be greatly profited.

A young gentleman, who heard Mr. Buckley in the evening, was so interested with the discourse as a whole, and so struck with certain allusions, that on retiring he wrote some beautiful verses, which he sent to our brother, and which, it is expected, will appear in the Repository, therefore they are not transcribed here. On Monday evening, the public Missionary meeting was held, at which all present felt 'it was specially good to be there. Our kind friend, who has so often presided before, did so on this occasion, and the addresses, all of which were to the point, were delivered by the Revs. J. Cousins, J. Chapman, J. Brocklehouse, and T. A. Wheeler. A letter was read from the Rev. J. Alexander expressive of his interest in the great and good cause, and of his deep regret that illness prevented his attendance. Looking back on the hallowed impression produced by the past missionary meeting, and by each preceding one, at which one or other of our brethren from abroad has been present, the conviction becomes deeper, and deeper, that the church of Christ at home is blessed greatly by the reflex influence of her efforts to send the glorious gospel of the ever-blessed God into distant lands: and herein is exemplified the truth of the saying, "He that watereth, shall be watered also himself" Prov. xi. 25. May this, together with the many other weighty considerations tending to the same result, lead all the followers of Christ to "strive together for the faith of the gospel." May all bring to this holy conflict hearts glowing and burning with love to Jesus, bowels of mercies yearning over lost and perishing sinners, hands, holy hands, lifted up in prayer, the prayer of faith and hope and love, feet shod with the preparation of the gospel of peace, yea, their whole selves, "body, soul, and spirits," entirely devoted to the Lord.

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No. 15.

MEMOIR OF MRS. BRYER.

MARTHA BRYER, the daughter of John and Betsy Richardson, was born at Ticknall, in the county of Derby, July 23rd, 1794. Like many of the wise and good who have been the ornaments of the church, she was in her younger years the object of a pious mother's affection and solicitude. Many prayers were offered on her behalf, and the deepest interest evinced in her spiritual welfare. The writer of the obituary of her dear parents (see G. B. Repository, vol. II. p. 140), asserts that "she carefully and anxiously instructed her children in divine things, and accustomed them to frequent the ordinances of the Lord's house." The sequel will clearly show that her mother's instructions were followed by the most pleasing results. At a very early age she was the subject of deep religious impressions. The various good influences by which she was daily affected tended to develop her religious character. Her impressions were cherished and deepened. The promising bud was not cut off by the withering blight, but was gradually unfolded. The change from darkness to light had been effected so imperceptibly that, even after her conversion, she was for some time doubtful whether she had been truly born of God, and whether, consequently, she was a proper sub-

ject for the ordinance of believer's baptism. When in this state of perplexity she visited her uncle, the Rev. J. Barrow, then pastor of the church at Duffield. Her beloved relative was so fully satisfied with the statement she submitted to him of her religious experience, that he at once proposed to baptize her with a number of others who were about to participate in the Lord's appointed ordinance. She refused, but the reason she gave for her refusal indicated the reality of her conversion, and clearly evinced the ardour of her love to the Divine Redeemer. She was afraid of a course of conduct from which it might be inferred that she was ashamed of Christ. Regarding the ordinance of baptism as a privilege, and not a cross, she chose to defer her symbolic burial with Christ until she returned home, that she might show to all her early associations and friends how ready and willing she was openly to profess her attachment to her Lord. She was accordingly baptized and united to the church at Melbourne, May 26th, 1816. In her diary, to which we shall frequently have occasion to allude, she thus refers to that important period in her religious history. "I have this day been enabled to acknowledge Christ in attending to the public ordinance

of baptism. I have hereby professed my attachment to the Redeemer, my determination to follow him, to be separated from an ungodly world, and to tread in the steps which he has marked out. O that the solemn engagement of this day may never be forgotten by me. I have professed to be the Lord's; may I act as such. I trust the valuable instruction I have received from my earthly minister will not be lost upon me. I was this afternoon led to admire the goodness of God in permitting such an unworthy creature as I to sit at his table, to unite with his people, and to share in the privileges of his house. 'Bless the Lord, O my soul, and forget not all his benefits.' The Lord enable me to stand fast in that liberty wherewith Christ hath made me free, and in my future life to show forth his praise who has called me out of darkness into his marvellous light." The above extract clearly shows that our departed sister entered into the fold of Christ with a spirit of deep humility, with a grateful heart for the spiritual mercies she had received, and with the consciousness of her continual need of aid from on high to enable her to pursue her pilgrim way to glory. On the perusal of the following extract from her diary, dated April, 1821, her religious state will be learned after she had been called to contend, as a disciple of the Lord, with the trials with which he visits his people. "I have experienced many changes, and my mind has been much exercised to know whether I am indeed a child of God. I have much to be thankful for. At the same time I must take shame to myself that I have been so unfruitful in the midst of so many privileges. O! how dull and inactive have I been; how unworthy of the name of a servant. Surely affliction and disappointment are necessary, and my Heavenly Father has of late

seen good to try me with them." After here alluding to a bodily affliction from which she then suffered, and a pecuniary loss which she had sustained, she says, "I do wish in future to be more alive to my best interests, and to have my affections placed more on eternal objects. How numerous are my obligations to live to His glory who has done so much for me, and how great are the motives! Heaven with all its glories is the ultimate object at which I ought to be aspiring. The Lord increase my faith and patience, and enable me to be faithful till death." Our deceased sister was soon afterwards called to leave the parental roof. The deep feeling with which this event was accompanied may be inferred from the following reference thereto, in her aged mother's diary: "July 6, 1822, I have just experienced a great trial in parting with my youngest daughter. She has long been a comfort to me, and soothed me in all my difficulties, but now we must part. It is my earnest prayer for her and her husband that they may be saved from the pollution of the present evil world, and that they may both be saved in the Lord with an everlasting salvation."

Our departed sister was married June 18th, 1822, to Mr. Joseph Bryer, of Morkeaton, near Derby, who now survives her. This important union was entered into with becoming seriousness. This will be evident from the following memorandum, made by herself on the day of her marriage: "Important and to me memorable day. After much anxiety, deliberation, and prayer, I have entered into the marriage state with one who—I trust has been first married to Christ. O may our Heavenly Father approve and bless this union. I do hope and pray that I may be enabled to conduct myself properly in my new situation, as becometh a follower of Jesus. I shall be called to perform new duties, experience new

joys and new sorrows. I must not expect uninterrupted happiness. Perhaps I am calculating upon too much. Well, I hope the Lord will make us mutual blessings to each other."

Immediately after this event she was dismissed from the church at Melbourne and Ticknall, and from that time continued till her death a member of the church of which the late esteemed and lamented Mr. Pike was the pastor. After her removal to her new sphere her mind was much occupied with the cares and anxieties of life. Her faith in Christ, however, never failed, her love to his people continued to be ardent and sincere, and though her trials were often very severe, she endured them with a fortitude and resignation which proved that she possessed in a pre-eminent degree "the mind of Christ." The graces of the Holy Spirit were exhibited in her life and conduct till the Lord took her. The death of her mother, which happened at the close of the year 1823, deeply affected her. She thus touchingly alludes to this event. "O what a trial have I just experienced in the loss of my dear and valued mother! Her advice and counsel I must receive no more for ever. That tongue which so lately addressed me is now silent. I was witness to her last testimony of the truth and reality of christianity. She was possessed of that religion which can alone support the mind in the trying moment. I received her dying advice, and heard her last prayer for her dear children. O may this stroke of divine providence be rightly improved by us, and may we follow her as far as she followed Christ." On her visit to the home of her youth, a few months after her parent's decease, the loss of her endeared society was deeply felt. She looked for support, however, to the God of consolation. She thus writes, "I have felt depressed at times when reflect-

ing on our late bereavement, the removal of our dear parent to a better world. What a mercy it is that, though our earthly friends die and leave us, *Jesus ever lives*, and he is unchangeably the same."

As a mother she gratefully records in her diary the divine goodness on the birth of her children, and her ardent desire that they may be the Lord's. Her maternal solicitude will be learned from the following extracts. Respecting her first-born she says, "May the dear infant God has given me grow up in the fear of the Lord. As christian parents may my dear partner and I be enabled, both by precept and example, to train him up in the way he should go." Respecting her second child she says, "May the dear infant God has lent me for a while be brought up in his fear, and in early life become a partaker of his saving grace, and interested in that covenant which is ordered in all things and sure." At other similar seasons her gratitude, desires, and prayers were similarly expressed.

At the close of the year 1835 she thus records her experience of God's sustaining grace; "Many and unexpected have been my trials, but I have found that gracious promise of my Heavenly Father verified in my experience, 'As thy day so shall thy strength be,' and I doubt not that these things, mysterious as they appear, will be among the 'all things that work together for good.' I have been a poor unprofitable worm, I have cause to take shame to myself when I consider the time, I have made a profession of religion, and what little proficiency I have made in the divine life, and of what little use I have been in the world. I often feel much condemned that I am so slow to speak for Christ, and to recommend the gospel to others." After alluding to her doubts, fears, and temptations, she says, "If I am saved it must be all of grace.

Christ and his cross are all my trust."

Her prayers have been answered in respect of two of her children. Would that the rest were brought to profess that grace which shone so conspicuously in the life of their departed mother. The baptism of one of her sons led her fervently to express the joy which a truly christian parent must feel on such an occasion. She says, "This has been a day of great pleasure and satisfaction to me. My dear son J—— has this day consecrated himself to the service of the Redeemer, and has confessed a good confession before many witnesses. May the Lord keep him humble, and may he be faithful till death." She referred to the baptism of her eldest daughter as an event which gave her unspeakable happiness; "My prayer is that she may be faithful till death, and that the rest of my dear children may consecrate themselves to Christ." Whilst desirous that her offspring should occupy a creditable and respectable position in society she was, above all things, intent on their salvation. It is highly desirable that all christian parents who peruse this obituary should exhibit similar solicitude for the spiritual welfare of their children to that which is evinced in the following extracts—and we especially hope that those children of the departed one who have not yet consecrated themselves to the Saviour's service, will not be unmindful of the prayers of their mother, now in heaven,—“I feel much concerned about my dear children. I had hoped that ere this I should have had the unspeakable happiness of seeing one or more of them coming forward and joining the Lord. O! when will my daily prayers be answered? When shall I have cause to rejoice in their salvation? O, may that Almighty Being with whom is the residue of the spirit, awaken, convince, and convert them, Amen.” Again she says,

on another occasion, “It is a painful thought to me that only one of my dear children have given their hearts to the Lord. O what an unspeakable happiness it would be to me to see them inquiring the way to heaven.” As she drew nearer to the end of her journey she appears to have made satisfactory progress in the divine life; she valued her religious privileges more highly, she was more and more grateful for the various expressions of the Lord's goodness, and, as a sojourner in a strange land, she looked with more ardent longing to the “city which hath foundation, whose builder and maker is God.” At the commencement of the year 1845 she writes, “I am spared to see the first Sabbath of another year. On reflecting on the year that is just gone what cause I find for gratitude. How many have been my mercies and privileges.” Referring to her enjoyment of the means of grace, on which her Heavenly Father had permitted her to attend with considerable regularity, she writes, “Often have I gone cast down and depressed with the difficulties of the way to the house of God, and have returned refreshed and comforted, and enabled to look beyond this vale of tears to yon celestial hills. Notwithstanding I have to complain of my imperfections, yet I trust I am making some progress in the divine life, having greater deadness to the world, and greater anxiety to do the will of my Heavenly Father, and to enjoy more of his favour, which is better than life.” Alluding to the uncertainty of life and the prospect of death she says, “I wish to be in a constant preparation and readiness for this solemn event. May the delightful prospect of being ever with the Lord cheer me. For me to live may it be Christ, and to die gain.”

At the commencement of the year 1847 she feelingly alludes to the deaths which occurred in the church with which she was connected, and

to two of her near relatives who had been removed into the eternal world. "But we must be still," she says, "all is right. We know that the judge of all the earth will do right." After gratefully recording the Lord's providential interference in ordering the temporal concerns of the family, and bestowing domestic mercies and blessings, she thus shows her appreciation of the religious privileges she was still permitted to enjoy; and gives us another glimpse of her hidden life: "O how many have been our religious privileges. I trust I continue to enjoy them, but have great cause to be humbled that I have not improved them more. I am full of imperfection and sin, but Christ is precious. He is all my hope, the Lord my righteousness. In him I have a sovereign balm for every wound. All, all, I want is here. The Lord help me to be more faithful, more prayerful, more consistent this year that I am just entered upon. Perhaps it may be my last. May I keep heaven in view, and follow them who through faith and patience inherit the promises."

She alludes, in several places in her diary to the deaths of several of her relatives, and to the feelings to which these events gave rise. In October, 1850, she was called to pay the last tribute of respect to her sister, Mrs. Mugliston, a brief allusion to whose history will not, we hope, be deemed out of place. She was baptized and united to the church at Melbourne in the year 1804, and was afterwards dismissed to Diseworth, where she resided for some years. After her removal thence she experienced many changes and troubles, till, at length, the Lord called her home. She died at Leicester. Mrs. Bryer thus refers to the decease of her sister: "She has finished her course, and, I trust kept the faith, and is now in the possession of

'That crown which in one hour repays,
The labour of ten thousand days.'

She had a rough passage but I have every reason to hope that she has landed safely on the peaceful shores of blest eternity."

In the life of our departed sister the enlightening and renewing power of divine grace was beautifully exemplified. She adorned the doctrine of God her Saviour in all things, but was especially remarkable for her unassuming demeanor. Few christians possessed so much unaffected meekness and humility, or exhibited so ardent an attachment to the Saviour. She was ever ready to extol the riches of his matchless grace, and to admit the unspeakable obligations under which she was laid to redeeming mercy.

We now hasten to direct the minds of our readers to the closing scenes of her earthly history. For several months before her death symptoms of her gradual decline were visible. She was able, however, to attend the house of God almost till the termination of her life. She was confined a fortnight in her room before the Lord called her to himself. During that time her consolations were neither few nor small. At eventide it was light. Not a cloud appeared in her sky. No fiery trial was sent to try her. She enjoyed without interruption the light of the Lord's countenance, and possessed that peace which passeth all understanding. When asked whether she had any doubts or fears respecting her acceptance with God and her hope of heaven; she said, "No, not one. I cannot doubt his love, I have had such proof of it. I know as far as respects myself I am a mass of sin and imperfection, but he has taken my sin and given me his righteousness. What more is needed?" During her illness she was able to remember and recite many passages of Scripture, and verses of hymns, which she often quoted in a peculiarly sweet and impressive manner. She dwelt

upon the oft-quoted words of Dr. Watts "Yes thou art precious to to my soul," &c, with great emphasis. Those relations and friends who visited her during her illness were not a little edified by her dying experience. They can testify on calling her last words to remembrance, that her Lord dealt bountifully with her, and that, like Christian in the land of Beulah, she was enabled to gaze with rapture on the glories of the unfading inheritance God has prepared for his children. She joyfully anticipated the approach of the time when she should bid adieu to the land of conflict and enter the land of triumph, there to be for ever with the Lord, and to mingle her songs before the throne of the Redeemer with those whom he had already taken to himself. She particularly wished her friends to pray that her faith and patience might continue, assuring them that, then, all would be well. Thus our departed sister continued waiting, full of faith and holy resignation, till death came and her happy spirit entered into rest. She died with the words of prayer and praise upon her lips, April 18th, 1854, aged 60. Few descend into the vale of death with such serenity and composure.

On reviewing her history we are especially struck with the steadfastness and consistency of her christian character. Having chosen the right way she proceeded straight forward, turning neither to the right hand nor to the left. Her face was set to go up to the Jerusalem above. As every succeeding year brought her nearer to the close of life she sought to enjoy the love of God more and more, to submit in all things to his holy will, and to be conformed to his image. She was thus prepared, by previous spiritual discipline, for the solemnities of the dying hour, and her last moments were consequently undisturbed by perplexing doubts and

anxious misgivings. As she had previously examined and tried the foundation of her hope, her mind was kept in perfect peace when the realities of eternity were immediately in view.

In consequence of the indisposition of her esteemed pastor, he was unable to improve her death till several weeks after her decease. The text chosen on that occasion was "Let me die the death of the righteous, and let my last end be like his."

Our departed sister was much beloved by the members of the church with which she was so long identified. We have reasons for believing that she was held in very high esteem by the late revered Mr. Pike on account of her deep piety and unwavering christian consistency. She loved the means of grace. Though she resided a considerable distance from the house of God, the pressure of business or the state of the weather seldom prevented her from attending to the duties of the sanctuary.

Naturally meek and gentle in her disposition she was ardently beloved by her relations and by the particular circle of friends among whom she moved. Her husband, who now survives her, feels that he has sustained an irreparable loss in the departure of one who endeavoured so long to promote the best interests of himself and his family. May he richly share in those spiritual mercies by which his dear partner was sustained when on earth, and tread the same path to heaven. Her children have been deprived of a mother of no ordinary affection. Let them ever bear in mind her counsels, her prayers, and her example, and seek to follow her to the "goodly land." We ardently desire and fervently pray that they may be gathered among the saved in the day of the Lord's appearing.

Reader art thou ready for the solemn change that awaits thee.

J. S.

ON THE "UNIVERSAL PRIESTHOOD."

THE inspired writers apply to believers in Christ, a vast variety of terms, expressive of distinction, honour, and privilege. Among these are the phrases "Royal Priesthood," "Kings and Priests." "Ye are," says the apostle Peter, "a chosen generation, a royal priesthood, a holy nation, a peculiar people." The apostle John, also, after having poured forth his gratitude to the blessed Redeemer, for pardon and purification through atoning blood, adds, "and He hath made us kings and priests unto God, even the Father." See also 1st Peter ii. 5. The writers of these sentences were Jews; and would, of course, consider themselves to be understood as employing the above phrases metaphorically; for from earliest childhood, they had been taught to regard a priest, as one who offers sacrifice. Nor had they any other idea of the literal meaning of the word. Christians are designated a royal priesthood, because they are consecrated to God in a peculiar manner, raised to high spiritual dignity, and admitted to sweet communion before the mercy-seat: nor do we detract from the reality of these facts, when we say that the language is figurative, since the ideas are expressed more forcibly in the use of the figure than they would be without it. It is probable that both Peter and John had in their view such passages as Exodus xix. 6, and Isaiah lxi. 6. In both these places the immediate application of the term priests, is to the whole Jewish nation: but as there was in this nation a distinct order of priests, the application of the word to the whole body of the people could not possibly be made in any other than a tropical sense. The thoughts expressed, however, are sublime, and the privileges denoted inexpressibly valuable: and as the

dispensation of Christ is much more spiritual than was that of Moses, the immunities of his people are more spiritual, higher in kind, and larger in degree. "He is the mediator of a better covenant, which was established on better promises." Redemption from the servitude of sin, brings a nobler freedom than redemption even from Egyptian bondage; power to rule our own spirit, to keep our passions in subjection, and rise above the world is a royalty far superior to that of merely sitting on an earthly throne; and the performance of spiritual services, the presentation of prevailing prayer in the name of Jesus, the diffusion of truths by which the minds of men are elevated, and their moral energies revived, or roused into a state of action, are nobler priestly functions than those which even Aaron performed when with his robes of glory and beauty he entered "the holiest of all," and pleaded the sacrificial blood for the tribes of Israel. When we insist on the tropical use of the phrase which stands at the head of this paper, we do not dilute its meaning, but we put strength into it.

The English word priest is derived from a Greek term which signifies elder, or presbyter. Application of it in this sense to all the members of a christian church, would be absurd. We need not take advantage of the reference to age, and say, "If all are elders who are the younger whom Peter exhorts to submission?" 1st Peter v. 5. If we view it as a term of office, equivalent in meaning to the word bishop, it is still relative, and gives reason for asking, if all are overseers, who are the overseen? If all are superintendants, who are the superintended? In the judgment of the writer, this term is no where applied in

scripture even metaphorically to all the members of a christian church. The words of Paul, in 1st Tim. v. 17, have been thought to sanction the appointment of presbyters in addition to those "who labour in the word and doctrine;" but if we admit the propriety of this addition, it is obvious from the very form of the exhortation, that every member is not a presbyter. Whether the brethren who frequently repeat the phrase "Universal Priesthood," and dwell upon it as shedding a new and bright light on the whole christian world, have well considered the derivation of the English term priest, and the impossibility of making, with any show of reason, a universal application of it, it is not for me to determine.

There is another Greek word (*Hiereus*) which is also rendered *priest* in our translation; but there is not a single passage in the New Testament in which this term is literally applied to ministers of the gospel, or to any one bearing office in the church of Christ. The Saviour alone is priest in the christian dispensation. In the Old Testament we read of Jewish priests, and of the priests of Baal; but no where in the New Testament do we find a sentence which teaches us that there are priests, in the literal sense of this term, in the christian church. None of the followers of the Saviour are more entitled to this appellation than others. It may be figuratively and very usefully applied to every christian brother; but it cannot on Scripture principles, be unfiguratively applied to the greatest arch-bishop, cardinal, or pope that ever trod the face of the earth. In claiming to be a real priest, the papal functionary may indeed speak in consistency with his dogmas, but these dogmas themselves are shockingly repugnant to the inspired word. His elevation of the host, as a victim for sacrifice, is a virtual denial of the all-sufficiency

of that offering by which Christ has made expiation for us "once for all." It is an act which derogates very greatly from the glory of the one oblation for sin. It is a presumptuous attempt to add to the "finished" work of Christ, and to supplement his obedience unto death by mere will-worship, by performances of which we have no reason to regard them as parts of obedience at all. A challenge, as we have been informed, was given to a papal functionary in a public debate, by a distinguished living minister, and was accompanied by an offer to surrender the argument, and acknowledge himself defeated, if that functionary would point out a single text of the New Testament in which (*hierens*) the term for sacrificing-priest, is specially given to any minister of the gospel. But the *wise man* was not thus to be taken in his own craftiness. He declined to settle the dispute on this honourable ground. The truth is, the priesthood of Christ is matchless, unapproachable, everlasting. If it be asked, "according to what model is He a priest?" The answer is, "According to the similitude of Melchizedec, who, since he had neither predecessor nor successor, supplies a standing argument against the Papal institution of numerous priests, and numerous altars. Is it enquired, "How the Son of God became a priest?" The reply is, "That he became one by the will and appointment of Him, who established the earth, and spread abroad the heavens. He fills this office according to the eternal purpose and oath of Deity. "The Jehovah has sworn and will not repent. Thou art a priest for ever after the order of Melchizedec." At the moment in which he expired the veil of the temple was rent in twain from the top to the bottom, as if to intimate by a symbolic action, the abolition of the old economy, and the clearer

manifestation of the way to the mercy-seat. Is it still asked, "Where does he officiate?" The answer is, "In the upper temple, surrounded by the spirits of just men made perfect, amid choirs of angels, and in the presence of God the judge of all. There it is that He pleads the blood with which "He has sprinkled many nations." Do you further enquire, "Wherefore does He intercede?" The answer is, "That He may save them to the uttermost that come unto God by Him; that in Him, as described by the word, the lovingkindness of Deity may appear in the purest, and most attractive relations, and uttering promises of pardon, acceptance and eternal life to every penitent believer; and that through Him the Holy Spirit may be given to aid us to understand the word, to purify our hearts by means of it, to succour us in temptation, strengthen us in difficulty, and conduct us to glory. It seems, therefore, to be a monstrous piece of presumption, as well as an absurdity, to attempt to aid the mediation of the Divine Son by human auxiliaries. "One is God, and one the mediator between God and man, even the man Christ Jesus, who gave himself a ransom for all."

The just inference from the preceding remarks, is, that though the inconsistent practices of popery, and general usage, render the application of the term priests to dissenting ministers quite undesirable, the application would be in agreement with its real meaning. In our version of the sacred Scriptures two Greek words of very different significations, have unhappily been translated by a single term. Had one of them been rendered by a word implying sacrifice, or attendance at the temple, ambiguity would have been prevented, together with all show of ground for identifying the presbyters, or elders of christianity with the sacrificing and crafty officers

of popery and paganism. Honest candour, however, requires the addition of two remarks; one, that we ought not to condemn the ministers of any community for calling themselves priests, until we are quite sure that they apply this ambiguous term in the wrong sense; and the other, that though we as General Baptists, deem it prudent to surrender the name, we ought not to surrender the idea which the inspired apostles had in view. There are awful threatenings for those who take away from the words of the book of Divine prophecy. The sacred writers were well acquainted with the constitution of the Jewish synagogue in which elders were appointed; and when they applied this word to the pastors, and overseers of christian churches, they meant to specify a distinct class, who, if diligent and devout in superintending and feeding the flock of God, would have *official* as well as *moral* claims to respect. Neither etymology, nor Scriptural usage will allow the universal application of *this* epithet; and when we make this statement, we are moved, we trust, by a reverence for the exact meaning of the New Testament, and by esteem for those who fill the ministerial and deaconian offices; and not by any favour for arrogant assumptions of divinely imparted authority, or any manœuvres or low tricks for the acquisition of distinction, fame, or profit, which come under the general notion of priestcraft. This, we consider to be as opposed to the transparency and purity of the christian religion, as the darkness of hell is opposed to the light of heaven.

We have admitted that the other word (*hierous*) may, in a metaphoric sense be universally applied; but let me add, in conclusion, that though a metaphor must be admitted, its import is very significant and impressive. It reminds us of the exalted privilege of making near access to the mercy seat, and of great power

in intercessory supplication. The association of the epithet "royal," suggests the notion of a spiritual influence in society which may be compared to sovereign power. "The life of a king," says Slowe, "is reckoned a sacred thing, inviolable—not to be touched. 'He hath made us kings and priests unto God, having loved us and washed us from our sins in his own blood.' Then such lives are not to be touched." "Touch not mine anointed." Nor does this phrase remind us less forcibly of the obligation of self-consecration. In order to become "a kingdom of priests," it was needful, even for the Israelites, to obey the commandments, and keep the covenant of God, (Exodus xix.) and as we are the recipients of still more tender mercies, and live under an economy far more spiritual, how great are our obligations "to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Were the whole community of chris-

tians to exhibit that sacredness of character, that holy zeal for the purification of God's spiritual temple, and that earnestness in contending for the faith of the gospel, which is denoted by the phrase under consideration, there would soon be a glorious revival of primitive christianity. A mighty influence would go forth from us, rousing the moral and spiritual energies of men. The mourners in the church would feel the influence of those who are more conscious of the joys of salvation. They who "are ignorant and out of the way" would be won by engaging conversation, and enlightened views of truth. Almost extinct churches, which are now like waste places, would be built up, and their desolations repaired; and you brethren, the instruments for effecting this change, would "be named the priests of the Lord; men would call you the ministers of our God."

L—r.

W.

THE DAWNING OF THE DAY.

To the Editor of the G. B. Repository.

DEAR FRIEND,—Will you give the following sketch, not of facts and imaginings, but all facts, a place in the next month's number of our periodical. Perhaps it may be useful. It will at least show the power and progress of gospel truth in connexion with the teaching of the Holy Spirit.

I am, yours truly,
H. HUNTER.

IT is gladdening and glorious to witness the first rays of the morning coming up over the eastern horizon, scattering the darkness and revealing first the mountain tops, then the mountain sides, and afterwards the deepest vallies to our view. How much more glorious and gladdening to the christian mind to behold the first rays of heavenly truth falling upon the benighted soul; and then

following those rays in their progressive developments and revelations. I have sometimes thought if we could see the mind of the inquiring sinner, the entrance and progress of the truth of God, and the ultimate triumphs of divine grace, what an interesting scene would pass under our observation.

A few Sabbath evenings ago, I was leaving the sanctuary of the Lord, after having been engaged in the ministry of the word, in passing out at the gate a person came up to me and said, "Sir, you will excuse me stopping you, but I want to say a few words to you." I said, "Friend, we must walk while we talk." When we got into the street, "now," said I, "let me hear what you have to say." He said, "Sir, it is not so much on my own account that I wish to speak to you as on account of another.

However, I may just tell you that about twenty years ago I was dismissed from your Sabbath-school. I have wandered about a good deal since that time, but am now settled and wish to return to my old place. I told you, sir, that I wished to speak on behalf of another.

One of my fellow-workmen is very ill, and would be glad to see you. He was brought up a Roman Catholic, but having attended your chapel occasionally, before his illness, he seems to view religion in a very different light from what he had been accustomed to do. He has a brother who lodges with him who is bitterly opposed to your visiting him, as he is exceedingly anxious that he should send for the catholic priest. You will be kind enough to call upon him to-morrow, between the hours of ten and eleven o'clock, his brother will then be absent. We live in the same yard off — street." After some conversation regarding himself and the necessity of giving his own heart to God, which I saw he was anxious to do, we parted.

Next day, according to promise, I went to the appointed place. I called at the house of the friend with whom I had conversed the evening before. His wife accompanied me. In the kitchen I found a young woman with an infant on her knee; addressing us she said, "You may go up stairs." When I got into the room I found a young man thin and ghastly looking, stretched upon a bed. Before I had time to utter a single sentence he exclaimed, quite aloud, "Glory be to the Lord of heaven that you have come to see me." I observed in his hand a book, which turned out to be the New Testament. There was a passage upon which he rested one of his fingers. I sat down and began to talk to him about his past life. He was open and frank, so that I found that all that I had heard about him was perfectly correct.

I then pointed him to the One

Mediator, and spoke of the love and power of Christ. Handing me the New Testament which he held in his hand, he said, "read this passage, it has given me great comfort." I took the book out of his hand and read, "Whatsoever ye ask in my name the Lord will grant it unto you." "This is beautiful," said I. "How clearly does this book point out the way to God! This passage," said I, "says nothing of the name of the virgin, nor of any apostle, nor even of the angels of God; it speaks of Jesus only." "True," said he, "I have done with superstition. I now go to the *Fountain Head*." "I rejoice to hear you speak thus," said I, "there is no other name given under heaven whereby we can be saved but the name of Jesus." "I believe it," said he, "none but the Lord Jesus Christ who came down from heaven to shed his blood for sinners can save them. To him I look; I place no confidence in man. Man can do nothing for me."

I was greatly delighted to witness the progress of divine light upon his mind, and how Jesus, the Saviour, stood out before his view, clear and prominent, as the only way to the Father.

After encouraging him to rest upon the crucified One alone, I bowed my knees at his bed-side, and blessed the name of the Lord, for the dawning of gospel light upon this man's mind, and for the wonderful teachings of the spirit of God. When I arose from my knees, I asked him if he required any assistance of a pecuniary kind. He said, "No, I am not at my last pound; we are very careful and my wife is very saving."

There was evidently no disposition to impose; but, on the contrary, truth, sincerity, and earnest solicitude, were characteristics of the man's mind.

When I came down stairs his wife informed me that her husband's brother was exceedingly angry when he heard that I was about to visit him. She added, "I cannot do with his

superstitions, I cannot believe in such things." I found that she was from Lincolnshire, and had been a servant in N. She had been brought up a Protestant.

The next time I called, I found him able to sit up. His friendly neighbour followed me into the house. I found the truth shining with increasing brightness, giving to his mind clearer views of the plan of mercy.

During our conversation, I mentioned the amazing power which the priests had over the minds of the people. He said it was; but sometimes this power was exercised for good. "For instance," said he, "in quelling quarrels. Only let the priest make his appearance, let him even strike the combatants, they never strike the priest in return." I knew this to be a truth. On one occasion, when in the county Fermanagh, I was stopping at a Farmer's house. There were only two or three protestant families in the whole parish. The farmer gave me the following statement.

"A few weeks ago," said he, "one of my neighbours, an aged woman, and a Roman Catholic, became very ill. A messenger was sent for the priest to anoint her. The priest was not at home, and the messenger returned without him. In the evening the woman died. About midnight the priest arrived on horseback; and after tying his horse to a tree which grew near the door, he made for the house. He soon found that the old woman's spirit had passed away, and that the company within were holding the Irish wake. When the priest got to the door, he found that the place was nearly full of young people of both sexes, and that they were acting a play, called, "The Priest of the Parish." He waited patiently until the play was finished, and then a rush was made to the door in order to get into the fresh air. The moment the door was opened the priest stretched out both his arms, and pushing them

back into the house he took his horse-whip and laid about him most manfully, saying, 'I shall be the priest of the parish now.' The farmer said, "there was not one resisted him, and my son, who was well deserving of it, came in for a good whipping with the rest."

I told the inquiring man this circumstance, but he was not at all surprised to hear what I had stated. Once more we knelt together at the footstool of mercy—husband, wife, her sister, our mutual friend and myself—and we found it good to draw near to God. In consequence of illness I was unable to pay him a visit for some time; but it appears he had not forgotten me. God had restored him, and he and his neighbour came to visit me. This visit I enjoyed exceedingly. While conversing with them, the friend who had spoken to me first, said, "I suppose you are going to have a baptism soon." I said, "Yes." The poor man just emerging out of darkness said, "Sir I should like you to baptize my baby." "Dear friend," said I, "we never baptize babies. If your infant were to die in a state of infancy, it is sure of heaven through the dying of the Lord Jesus. The New Testament does not teach us to baptize babies. In the times of the apostles, only those who believed in Christ were baptized. When Jesus was sending out his disciples to preach the gospel to the nations, he gave them their commission. Every part of that commission was of his own arrangement. What ought to be first he placed first and so on to the end. He told his disciples to teach or to preach; this was first. Then those who received the gospel and believed on Christ were to be baptized. First preaching, then believing, then baptism." He listened most attentively, whilst I placed before him the arrangement made by the *Great Head of the church*, from which we were not at liberty to depart.

"I see," said he, "the person"

baptized ought to know why they are baptized—they ought to know the truth first." "That's it precisely," said I. I then recommended him to read the closing verses of the last chapter of Mathew's gospel and he would soon come at the truth in reference to the ordinance of baptism.

Again we knelt together in my own room and poured out our hearts to Him who delights to save and to bless all who come to him through his beloved son. My hope and prayer is that

soon full day will burst upon his soul—that the sun of righteousness will arise in his brightness and glory to bless both these enquiring souls. How beautifully simple is gospel truth! How blessedly adapted, under the teachings of the Holy Spirit, is gospel truth, to make men wise unto salvation. I trust I shall have cause to rejoice over both these souls; if so, you shall hear from me again.

FAREWELL.

DIVISIONS OF TIME BY THE ANCIENT HEBREWS.

THE Hebrews, in conformity with the Mosaic law, regarded the day as two-fold;—natural, containing day and night, and consisting of twenty-four hours; or artificial, beginning at sun-rising and ending at sunset. The natural day was again two-fold; civil, a working-day, which was destined for civil business and work; this began at sun-rising and held till the next sun-rising; or sacred, a festival or holy-day, destined for holy exercises, this began at sun-set, and continued till the next sun-set.

Their night was divided into four quarters or greater hours, termed four watches, each watch containing three lesser hours. The first they called the beginning of the watches, 2 Sam. ii. 19. The second was the middle watch, Judges vii. 19. The third watch began at midnight and continued till three o'clock in the morning, Luke xii. 38. The last, called the morning watch, began at three and ended at six in the morning. "In the fourth watch of the night Jesus went out unto them."—Matt. xiv. 25. These watches also were called by other names, according to that part of the night which closed each watch. The first was termed the even; the second midnight; the third cock-crowing; the fourth the dawning. "Ye know not when the master of the house cometh, at even, or at mid-

night, or at the cock-crowing, or in the morning."—Mark xiii. 35.

The day was likewise divided into four quarters, as appeared from the parable of the labourers in the vineyard. The first quarter began at six o'clock in the morning, and held till nine. The second quarter ended at twelve o'clock, the third quarter at three o'clock in the afternoon, and the fourth at six in the evening. The first quarter was called the third hour, the second quarter the sixth hour, the third quarter the ninth hour, and the last quarter the eleventh hour. Matt. xx. The three first quarters had their names from the hour of the day which closed the quarter, for the Jews began their count of their lesser hours from six o'clock in the morning, and our 6, 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. The last quarter was called the eleventh hour by our Saviour, whereas among the common people it either was called or should have been called, by proportion with the rest the twelfth hour; to intimate that though God in his mercy accepts labourers into his vineyard eleven hours in the day, yet he seldom calls any at the twelfth, for that is rather an hour to discharge than to admit servants.

By this division of the day into these four quarters or greater hours,

the Evangelists are reconciled concerning our Saviour's passion. He was crucified at the third hour. Mark xv. 25. John intimates his examination before Pilate to have been "about the sixth hour."—John xix. 14. Now if we understand by his crucifying, not his being on the cross, which was not till the sixth hour, Luke xxiii. 44, nor his expiration, which was not till the ninth hour, Mark xv. 34, but his examination under Pilate, at which time the people cried out, crucify him, crucify him; then the third and sixth hour will easily be reconciled, for these two hours immediately following one another, what was done on the third hour might truly be said to be done about the sixth.

This division of the day also shows that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve; others greater, of which the day contained four; the lesser are termed hours of the day. "Are there not twelve hours of the day?"—John xi. 9. The greater, some term hours of the temple, or hours of prayer. "Peter and John went up into the temple at the ninth hour of prayer."—Acts iii. 1. But in truth there were but three hours of prayer, the third, the sixth, and the ninth. The third was instituted by Abraham, the sixth by Isaac, and the ninth by Jacob. "The third hour the Holy Ghost descended upon the Apostles."—Acts ii. 15. "About the sixth Peter went up to the house top to pray."—Acts x. 9. "At the ninth Peter and John went into the temple."—Acts iii. 1.

A period of seven days under the usual name of a week is mentioned as far back as the time of the deluge. It must therefore be considered a very ancient division of time. The enumeration of the days of the week commenced at Sunday. Saturday was the last, or seventh, and was the Hebrew Sabbath, or day of rest. From the circumstance that the Sabbath was the principal day of the week, the whole

period of seven days was likewise called the Sabbath. The Jews accordingly, in designating the successive days of the week, were accustomed to say, the first day of the Sabbath, i.e. of the week; the second day of the Sabbath; viz., Sunday, Monday, etc. In addition to the week of days the Jews had three other seasons denominated weeks:—

The week of weeks. It was a period of seven weeks, or forty-nine days, which succeeded on the fiftieth day by the feast of pentecost. Deut. xvi. 9.

The week of years. This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a Sabbath or season of rest.

The week of seven Sabbatical years. It was a period of forty-nine years, and was succeeded by the year of Jubilee. Lev. xxv. 1—22

The Hebrews at first measured their months according to the course of the sun, and then every month consisted of thirty days. "The waters prevailed from the seventeenth day of the second month," Gen. vii. 13, "unto the seventeenth day of the seventh month," Gen. viii. 4, that is, full five months. "If we number the days, they were one hundred and fifty."—Gen. vii. 24. Whereby it appears that every month contained full thirty days. After the departure of the Israelites out of Egypt they measured their months by the course of the moon. They contained either thirty days and then were called full months, or twenty nine days and then they were called deficient months.

The sun exceeds the moon in her course eleven days, hence every second or third year one month was inserted and because the twelfth month in the Hebrew calendar was called Adar, when a month was inserted the last was called Ve-Adar, the second Adar. Before their captivity in Babylon the Hebrews counted their months without any name, according

to the number, as the first, second, third month, &c. After their return from Babylon the Hebrews adopted the Babylonian names for their months. They were as follows:—

Nisan,	reckoned from the new moon of	April
Zif	"	"
Sivan	"	"
Tammuz	"	"
Ab	"	"
Elul	"	"
Tispri	"	"
Bull	"	"
Kisleu	"	"
Tebeth	"	"
Shebat	"	"
Adar	"	"

After their departure from Egypt, there existed among the Hebrews two modes of reckoning the months of the year, the one civil the other sacred. The beginning of the civil year was reckoned from the seventh month or Tishri,—i.e., the first new moon in October. The commencement of the

sacred year was reckoned from the month Nisan, or the first new moon in April, because the Hebrews departed from Egypt on the fifteenth day of that month. Exodus xii. 2. The prophets use this reckoning. The civil year, which was the more ancient, was used only in civil and agricultural concerns. The Jewish rabbins say that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or over-ruled by their authority adopted the same practice.

Measham.

G. S.

THE BOOK OF THE PEOPLE.

In a lecture delivered at Wolverhampton, the Rev. J. B. Owen said,—

“ Every attempt, apart from the Bible, to educate mind or civilize man, has been hitherto a failure. Chateaubriand, on his death-bed, said, ‘ the aspect of the world troubles me, and I see no remedy for the impending convulsion but one, that is the Bible living in the hearts of all the people that acknowledge Christianity.’ Another Frenchman, Guizot, in his acknowledgment to the people of Yarmouth, of the asylum which had been afforded to him in this country, said, ‘ keep your faith, be faithful to the examples, to the traditions of your ancestors, and I trust God will continue to pour on you and your country the most abundant blessings.’ And what is our faith? It is in the Bible, recognised by the nation as the Word of God. We honour other books and other powers; but the Bible above all books, and Christ above all powers. Taylor, of Norwich, a Socinian, and a man of great scholarship, informed

John Newton of Olney, that he had read through the book, but could not find justification by faith in it. Newton explained it by an anecdote:— He was sleeping in his study one night, when he was awakened and found himself in total darkness, the fire nearly out. He thrust the candle in to get a light, the melting tallow produced a little blaze, but it would not light. He passed his finger up the candle and found the extinguisher on it; this he removed, and it lighted immediately. ‘ Now,’ said he to Taylor, ‘ you will never get at the truth until you remove your doctrinal extinguisher, and believe in the divinity of the Son of God.’ If any read the Bible without profit, the extinguisher is on: would you realize its benefits, it must be with the manly and vigorous plunge of the pearl diver, who is lost sight of in the depths, but at last brings up not an empty conch, but a shell containing in its bosom a ‘ pearl of great price.’ The character of the Bible is observable throughout. The

opening chapter is like a picture book, likely to attract and engage the interest of a child. Even the child is attracted by the illuminated story of the creation of the sun, moon, and stars. As the child grows in stature and wisdom, he is presented with the panorama of the Garden of Eden, with its groves of evergreen and silvery streams; but the serpent entered, and then followed in rapid succession the judgment of God—the angel's flaming sword—and the expulsion from Eden. The Bible was the standing library of the soul, with its sixty-six volumes of inspiration. The earth never had two suns, nor the Church of God two Bibles—but one sun and one Bible. The sun and the book had shone on together in the same heavenly light throughout all generations. There was never yet heard of a man tired of the light of the sun, so there never was yet a man that understood it who grew tired of the light of truth in the Bible. The world had never wearied of either, and both were equally essential to the natural and spiritual world. After referring to the futile efforts of free-thinkers against the Bible, and stating that the same press which voided the poison of Voltaire by thousands of tomes a year, was now employed in printing the Bible in French,—the house of Gibbon has been for some years past a depot of the Bible Society,—that the first meeting of the Edinburgh Bible Society was held in the house in which Hume, the infidel, formerly resided, the lecturer proceeded to speak upon the allegories of Scripture. The rending of the veil at the crucifixion, was to intimate that there was an end of mysteries in religion, that the wall of partition was broken down, and that henceforth, Jew or Gentile, bond or free, were to be one in Christ. In addition to allegories and metaphors, they had numerous enigmas in the Scriptures. The lecturer said he could not conclude without recommending all to

the regular, daily, earnest, and devout study of this holy and beautiful book. Was theirs a literary society?—This book was the only inspired specimen which the library of the world possessed of the literature of heaven. Was theirs an association for intellectual culture?—This book would aid them there; for it bore the impress of the grand central infinite Intelligence of the universe. Was theirs an historical institute?—This book presented authentic chronicles thousands of years beyond the dates of secular annals. Would they trace the human mind to its source, like a mighty river?—It mapped out the genesis of man. Would they study poetry?—The Bible contained the most sublime poetry. Moses, the bard of Midian, was the world's first poet. Would they cultivate morals? Here was a sublimer code of morals than the loftiest school of philosophy ever dreamed of forming: a system of society, which claimed an heavenly origin, vindicating its plea by the tender loving spirit which it breathed on every page; like a father telling his children—'Ye are brethren, why do ye wrong one another? King and subject, master and servant, husband and wife, parents and children, you are all of one family and one body—one of another.' The Bible first proclaimed that equality of rights, duties, and responsibilities, each in their proper sphere, which constitute the true and only practicable fraternity of man. It dignifies and ennobles every man with the tradition of his creation and of his restoration by the grace that is in Jesus Christ. Did they seek religion?—The Bible was the theology of God, who became man to exemplify and teach how man might become like God. Here was a religion that had its converts amongst the loftiest and mightiest intellects that had existed. The Bible was the book for all—rich and poor, learned and unlearned, those who could translate and those who could not; for it

subdued, reformed, and saved all who believed its solemn truths. Was there any who, like the son in the parable, had played the prodigal, and therefore played the fool with his time and opportunity? For such a one, wearied with his past conduct, and willing to get back on any terms to his father, that he may find a resting place to his soul, this book welcomed the youth and whispered to him the spirit of forgiveness. Was there a mourner among them to night? Perhaps there was some bereaved widow weighed down with poverty—The Bible had a domestic parable for her grief in the story of the widow's barrel of meal that wasted not, and the cruise of oil that did not fail. He was reminded of an incident related in an American paper, of a widow who resided on the banks of the Wabash. She had been very religiously and tenderly reared, and in course of time married a respectable man, worldly and prosperous. The anxieties of this life increased upon her, and she forsook the God of her fathers, the guide of her youth, and mingled in worldliness of every description. She had seven children on her hands when a reverse of fortune overtook her husband, and he failed in business. He struggled on with difficulties, but at every frantic effort to extricate himself, he only sank deeper in the mire, and under the accumulating burden of liability dropped into the grave. His wife became an insolvent widow, the goods and effects were seized for rent. The day

of sale found her seated among the furniture in her desolate home. Every blow of the hammer seemed to reverberate a blow upon her bosom, whilst her memory reverted to her loved parents, to whom she had been a dutiful child, and never forgotten until they were translated to heaven. Just that recollection that they were dead completed the picture. The widow was alone and felt alone in the world. But stay, there was one memorial of her parents in the auctioneer's hand at that very moment; it was a large Bible with silver clasps and gold edges, which they gave her on her wedding day, when all the world appeared in gold and silver, full of bright and joyous anticipations. 'Spare me that book,' she said, 'it was my mother's.' No notice was taken, it was 'going—going.' 'Take everything,' she repeated, 'but let me—let me have that book.' In her despair she bid for it; they jeered at her. She said she would have something to recollect it, and snatched at the old brown paper covering; she tore it of the book, and a soiled piece of paper fell to the ground—it was a bank note for 1000 dollars. On the back was written, in her mother's well-remembered handwriting, in that unsteady hand that betrayed where a tear had dropped, her name, and underneath, as if in presentiment, this passage was written:—'He is a father to the fatherless, and a husband to the widow, even God in his holy habitation.'"

" WE wont give up the Bible,
 God's holy book of truth;
 The blessed staff of hoary age,
 The guide of early youth;
 The lamp that sheds a glorious light
 On, else—a dreary road,
 The voice that speaks the Saviour's love,
 And leads us home to God."

From Winks's Baptist Reporter.

REVIEW.

ESSAYS IN ECCLESIASTICAL BIOGRAPHY. By the Right Hon. SIR JAMES STEPHENS, K.C.B. *In two volumes, royal 8vo, cloth. Vol. I. London: Longman & Co.*

SIR JAMES STEPHENS has re-published these essays in self-defence. Several editions, piratical of course, had been issued in America, disfigured by the most provoking blunders. Our author "had destined his contributions to the *Edinburgh Review* to that early forgetfulness which, with a very few remarkable exceptions, attends and befits the whole mass of the periodical literature of our age;" but being made by the transatlantic booksellers an author in his own despite, he determined on publishing himself an enlarged and corrected edition of his essays. However much the author may have begrudged the labour, the public are unquestionably gainers thereby. In the numbers of the *Edinburgh* these essays would have remained comparatively unnoticed and unknown; but now that they are thus collected, and their authorship avowed, many will be eager to read them who were before ignorant of their existence.

The first volume contains six essays, and each of these abounds with such varied learning, such agreeable narrative, such wise criticism, and such matured reflections, that the whole of our available space might profitably be taken up with a simple analysis of one article alone. We prefer giving, however, a rapid view of the whole six, with an occasional quotation, illustrative of the author's excellencies, and confirmatory of our already expressed opinion.

The opening essay is devoted to a sketch of the great man, "who may," says Gibbon, "be adored or detested as the founder of the papal monarchy." We are first introduced to Hildebrand while he is holding the office of prior in the monastery of Clugni. "He was then in the prime of manhood, and his countenance (if his extant portraits may be trusted), announced him as one of those who are born to direct and subjugate the wills of ordinary

men." It was in the year 1048, that Bruno, the bishop of Toul, arrayed in all the splendour, and attended by the retinue of a pontiff elect, demanded at once the hospitality and the homage of the monks of Clugni. Over this man Hildebrand gained the first of his many great conquests. He persuaded him that an election to the papal chair such as he had obtained, made beyond the precincts of the Holy City, and at the bidding of a secular power (a German Synod), was a profane title to the seat once occupied by the prince of the apostles. "At his instance, Bruno laid aside the vestments, the insignia, and the titles to the pontificate; and pursuing his way in the humble garb of a pilgrim to the tomb of Peter, entered Rome with bare feet, and a lowly aspect, and with no attendant (or none discernible by human sense), except the adviser of this politic self-abasement. To Bruno himself, indeed, was revealed the presence of an angelic choir, who chanted in celestial harmonies the return of peace (?) to the long afflicted people of Christ. Acclamations less seraphic, but of less doubtful reality, from the Roman clergy and populace, rewarded this acknowledgment of their electoral privileges, and conferred on Leo the Ninth, as he was thenceforth designated, a new, and as he judged, a better title to the supreme government of the church." Bruno, in reward for the service thus rendered by Hildebrand, raised him to the rank of Cardinal, and placed him in the offices of sub-deacon of Rome, and superintendent of the church and convent of St. Paul.

Having by this wily trick somewhat restored in Italy the declining confidence in the papacy, Hildebrand now set himself zealously at work to reconstruct the shattered fabric of the papedom, and to prepare the way for his own elevation to the papal chair. On the death of Leo the Ninth, he refused the tiara, but nominated and secured the election of Gebhard, bishop of Eichstadt, a man whom he could easily mould to suit his present purposes. Gebhard, styled Victor the Second, reigned but two years. The vacant

tiara was conferred upon Frederick of Lorraine, under the title of Stephen the Ninth. His reign was, even shorter than his predecessor's. Scarcely eight months had passed before Frederick was in his grave, and Gerard, bishop of Florence, under the title of Nicholas the Second, ascended the chair of Peter. "Like each of his three predecessors, Gerard sat there at the nomination of Hildebrand, and like each of them, he called, or permitted, his patron to become the one great minister of his reign and director of his measures." It was in obedience to his suggestion that Nicholas summoned a council, at which was first effected, in the year 1059, a revolution, the principle of which, at the distance of eight centuries, still flourishes in unimpaired vitality. The Roman clergy and people had wrested from them the privilege of nominating their bishop, and the Emperor's right to confirm such nomination was set aside. The council decreed that the College of Cardinals had the exclusive right of voting at the elections of the popes. The first great project of Hildebrand's life was now accomplished. Soon after rendering, at the beck of Hildebrand, this service to the cause of sacerdotal independence, Nicholas died. But Hildebrand thought that the time had not yet arrived for his receiving the high and hazardous reward which his unflinching hopes had so long contemplated, and his self-controlling policy so often declined. Twelve years elapsed, during which the triple crown was worn by Anselm bishop of Lucca, as Alexander the Second, who ruled the church with dignity, if not in peace. Hildebrand had now matured his plans. Five popes had been indebted to his authority for their pontificate, and to his counsels for the policy with which it had been administered. "Successively Cardinal-Deacon, Archdeacon, Legate, and Chancellor of the apostolic see, one height alone was yet to be scaled. In the great church of the Lateran the corpse of Alexander was extended on the bier. A solemn requiem commended to the Supreme Judge the soul of the departed, when the plaintive strain was broken by a shout, which rising, as it seemed, spontaneously and without concert

from every part of the crowded edifice, proclaimed that by the will of the holy Peter himself, the Cardinal-chancellor was pope. From the funeral procession Hildebrand flew to the pulpit. With impassioned gestures, and in a voice inaudible amidst the uproar, he seemed to be imploring silence; but the tempest was not to be allayed until one of the Cardinals announced, in the name of the sacred college, their unanimous election of him whom the apostle and the multitude had thus simultaneously chosen. Crowned with the tiara, and arrayed in the gorgeous robes of a pope-elect Gregory the Seventh was then presented to the people. Their joyous exultation, and the pomp of the inaugural ceremonies, blended and contrasted strangely with the studied gloom and the melancholy dirge of the funeral rites."

Once on the papal chair, Gregory bent his undivided energies on the means for securing the extension and consolidation of the power of the church. He wished to make all kings his vassals, and all peoples his obedient sons. His brain teemed with visions of universal empire, and his hand was not slow in seeking their realization. But in the way were obstacles that might have deterred men of smaller faith and weaker will. To him they were only an incentive to redoubled efforts; for "his faith in what he judged to be the purposes and the will of heaven, was not merely sublime but astonishing. He was the habitual denizen of that bright region which the damps of fear never penetrated, and the shadows of doubt never overcast." He had to do battle with adversaries no less formidable than Henry, King of Germany and Italy, Honorius, the ecclesiastics of Lombardy, and the German people. How the struggles with the three last was carried on, we cannot stay to detail; and how, in spite of the defeat he suffered at the hands of Henry, he was yet in a measure triumphant, every ecclesiastical history, and the present constitution of the papacy, alike declared. He died in voluntary exile, at the castle of Salerno; and had the audacity to breathe out his spirit with the indignant exclamation: "I have loved righteousness and hated iniquity; and therefore I die in exile!" Though he had not accom-

plished the second great project of his life, that of bestowing and resuming the western empire as a fief or benefice of the church, and extending his temporal dominion over kings and kingdoms of the earth; he had yet done more for the papacy than any previous or than any succeeding pope.

"He found the papacy dependant on the Empire; he sustained her by alliances almost commensurate with the Italian peninsula. He found the papacy electoral by the Roman people and clergy; he left it electoral by a college of papal nomination. He found the Emperor the virtual patron of the Holy See; he wrested that power from his hands. He found the secular clergy the allies and dependents of the secular power; he converted them into inalienable auxiliaries of his own. He found the higher ecclesiastics in servitude to the temporal sovereigns; he delivered from that yoke to subjugate them to the Roman Tiara. He found the patronage of the church the mere desecrated spoil and merchandize of princes; he reduced it within the dominion of the supreme Pontiff. He is celebrated as the reformer of the impure and profane abuses of his age; he is more justly entitled to the praise of having left the impress of his own gigantic character on the history of all the ages which have succeeded him."

We shall pass over, with only a brief reference, the essay on St. Francis of Assisi, not because this man is already familiar to protestant readers, but because the interest of the essay depends on a faith they care not to possess. That Francis did many extraordinary things, his devoted admirer, M. Chavin de Malan, asserts. That he did many silly things the reading of this essay would help any one to see. The first are monkish fables, and the second monkish follies.

The third essay is devoted to "the founders of Jesuitism." A biographical sketch is given of these four men: Ignatius the founder of the order; Xavier, the great leader in their peculiar missionary enterprizes; Laynez, the author of their unique system of theology; Borgia, the architect of their educational plans; while a passing reference is all that is given to Bellarmine, the controversialist, and Acquaviva, the Numa Pompilius of the order. In this essay the Brennus and the Cammillus of Papal Rome are thus contrasted:—

LUTHER AND LOYOLA.

"Luther took a wife a nun. For thirty years together, Loyola never once looked on the female countenance. To overthrow the houses of the order to which he belonged was the triumph of the reformer. To establish a new order on indestructible foundations the glory of the saint. The career of the one was opened in the cell, and concluded amidst the cares of secular government. The course of life of the other led him from a youth of camps and palaces to an old age of religious abstractions. Demons haunted both; but to the northern visionary they appeared as foul and malignant fiends, with whom he was to agonize in spiritual strife; to the southern dreamer, as angels of light marshalling his way to celestial blessedness. As best became his Teutonic honesty and single-mindedness of heart, Luther aimed at no *perfection* but such as may consist with the everyday cares, and the common duties, and the innocent delights of our social existence: at once the foremost of heroes, and a very man, now oppressed with melancholy, and defying the powers of darkness, satanic or human; then "rejoicing in gladness and thankfulness of heart for all his abundance;" loving and beloved; communing with the wife of his bosom; prattling with his children; surrendering his overburdened mind to the charms of music, awake to every gentle voice, and to each cheerful aspect of nature or art; responding alike to every human feeling; no chord unstrung in his spiritual or sensitive frame, but all blending together in harmonies as copious as the bounties of providence, and as changeful as the vicissitudes of life. How remote from the 'perfection' which Loyola proposed to himself, and which, (unless we presume to distrust the Bulls by which he was beatified and canonized) we must suppose him to have attained! Drawn by infallible, and less distinctly than by fallible limners, our portrait of the military priest of the Casa Professa possesses the cold dignity and grace of sculpture, but is wholly wanting in the mellow tones, the lights and shades, the rich colouring, and the skilful composition of the sister art. There he stands, apart from us mortal men, familiar with visions which he may not communicate, and with joys which he cannot impart. Severe in the midst of raptures, composed in the very agonies of pain, a silent, austere, and solitary man; with a heart formed for tenderness, yet mortifying even his best affections; loving mankind as his brethren, and yet rejecting their sympathy; one while, a squalid, care-worn self-lacerated pauper, tormenting his own senses that so he might reserve others from

sensuality; at another a monarch, reigning in secluded majesty, that so he might become the benefactor of his race; and then a legislator exacting, though with no selfish purposes, an obedience as submissive and as prompt as is due to the King of kings.

"Heart and soul we are for the Protestant. He who will be wiser than his Maker is but seeming wise. He who will deaden one half of his nature to invigorate the other half will become at best a distorted prodigy."

Martin Luther forms the subject of the fourth essay. He is described as coming forth on the theatre of life another Samson Agonistes, "with plain heroic magnitude of mind, and celestial vigour armed;" ready to wage an unequal combat with the haughtiest of the giants of Gath; or to shake down, though it were on his own head, the columns of the proudest of her temples. It is the character of Luther rather than his life that Sir James Stephens delineates; a development, in short of that epitome just given. His playful humour; his love for the sacred charities of domestic life; his delight in fables; his gloom even in the midst of the pleasantries he had created, "standing like a cold column in the sunshine, projecting darkness;" his warm-heartedness—notwithstanding this; his strong self-reliance; and his boisterous invective; all these, and many other traits, are touched upon with a masterly hand. The bold and manly spirit of Luther was sorely tried by the cowardly and oscillating course pursued by Erasmus, and more than one dignified rebuke did the Dutch philosopher receive from the German reformer. "Erasmus," says Sir James, "was a reformer, until the reformation became a fearful reality; a jester at the bulwarks of the papacy till they began to give way; a propagator of the Scriptures, until men betook themselves to the study and application of them; deprecating the mere outward forms of religion, until they had come to be esteemed at their real value; in short, a learned, ingenious, benevolent, amiable, timid, irresolute man, who, though compelled to bear the responsibility, resigned to others the glory, of rescuing the human mind from the bondage of a thousand years. The distance between his

career and that of Luther was, therefore, continually enlarging, until they at length moved in opposite directions, and met each other with mutual animosity." To avert this Luther penned a letter conceived with tenderness and expressed with becoming dignity; but its lofty tone grated on the fastidious ear of the monarch of literature; who watched his opportunity and inflicted a terrible revenge. This was done by the publication of a treatise *De Libero Arbitrio*, wherein Luther's unguarded expressions about the human will were exposed to all the raillery the witty and learned Erasmus could command. Luther replied, but tamely and in anger, as his best friends confess, and to the last felt the sting of defeat.

The two next essays portray "The French Benedictines," and "The Port Royalists." In the outset of the first there is a curious interpretation of church history. How far it is true our readers shall judge.

"The church was at first congregational; that by the agitation of the lowest strata of society the superincumbent mass of corruption, idolatry, and mental servitude might be broken up—then synodal or presbyterian, that the tendency of various societies to heresy and schism might be counteracted—then episcopal, that in ages of extreme difficulty and peril, the whole body might act in concert and with decision—then papal, that it might oppose a visible unity to the armies of the Crescent and the barbarians of the North—then monastic, that the learning, art, and piety might be preserved in impregnable retreats amidst the deluge of ignorance and of feudal oppression—then scholastic, that the human mind might be educated for a return to a sounder knowledge, and to primitive doctrine—then Protestant, that the soul might be emancipated from error, superstition, and spiritual despotism—then partially reformed, in the very bosom of the papacy, lest that emancipation should hurry the whole of Christendom into precipitate change and lawless anarchy—and then at length philosophical, to prove that as there are no depths of sin or misery to which the gospel cannot reach, so there are no heights of speculation to which the wisdom of the gospel cannot ascend."

Sir James Stephens assures us that the greatness of the Benedictines did not consist either in their agricultural skill, their prodigies of architecture, or their priceless libraries; but in their

parentage of countless men and women, illustrious for active piety, for wisdom in the government of mankind, for profound learning, and for that contemplative spirit, which discovers within the soul itself things beyond the limits of the perceptible creation. Winfred and Boniface are mentioned as examples of the first; Lanfranc and Anselm of the second; Bernard and the band of scholars he gathered about him in the congregation of St. Maur of the third; while of the last we are left to name any one we please.

We have already had occasion to dwell rather at length on the Port-Royalists, their great men, their devoted women; their piety, strongly tinged with fanaticism; their learning, their controversies, their enemies, their trials, and their dissolution. But we have never given any description of the locality their names has hallowed. This must be our apology, if such is needed, for the following description of

PORT ROYAL.

"He whose journey lies from Versailles to Chevreuse, will soon find himself at the brow of a steep cleft or hollow, intersecting the mountainous plain across which he has been passing. The brook which winds through the verdant meadows beneath him stagnates into a large pool, reflecting the mutilated Gothic arch, the water-mill, and the dove-cot, which rise from its banks, with the farm-house, the decayed towers, the forest trees, and innumerable shrubs and creepers which close the slopes of the valley. France has many a lovelier prospect, though this is not without its beauty; and many a field of more heart stirring interest, though this too has been ennobled by heroic daring; but through the length and breadth of that land of chivalry and song, the traveller will in vain seek a spot so sacred to genius, to piety, and to virtue. That arch is all that remains of the once crowded monastery of Port-Royal. In those woods Racine first learned the language, the universal language, of poetry. Under the roof of that humble farm house, Pascal, Arnauld, Nicole, De Saci, and Tilleraont meditated their works, which as long as civilization and christianity survive, will retain their hold on the gratitude and reverence of mankind. There were given innumerable proofs of the graceful humour of Henry IV. To this seclusion retired the heroine of the Fronde, Ann Genevieve, Duchess of Longueville, to seek the peace which the world could not give. Madame de Sevigné discovered here

a place 'tout propre à inspirer le désir de faire son salut.' From the Petit Trianon and Marly, there came hither to worship many a courtier and many a beauty, heart-broken or jaded with the very vanity of vanities, the idolatry of their fellow mortals."

In a future number we purpose giving a sketch of the contents of the second volume of these successful "Essays in Ecclesiastical Biography."

VOLUNTARIISM IN ENGLAND AND WALES; or the Census of 1851. 8vo pamphlet, pp. 113. London: Society for the Liberation of Religion from State Patronage and Control, 2, Serjeant's Inn, Fleet-street.

This is an admirable supplementary volume to the "Census of Religious Worship." An analysis of the returns has been taken, with the single purpose of ascertaining what has been accomplished during the last fifty years in England and Wales, by two opposing modes of sustaining religious institutions, the machinery supplied by the government and the spontaneous exertions of the several religious communities. The conclusions arrived at are gratifying to every dissenter, and should encourage and stimulate to still further effort. The examination of the census shows that the Church of England has failed as a state appliance intended to maintain for the whole community means of religious instruction and edification, and to provide them in timely abundance, as new exigencies render them necessary; that the success of the voluntary principle has been as unequivocal as has been the failure of its opposite; that there has been a great change in the constituency of the Episcopal church; and that dissent is a great fact. One quotation alone will show how dissent has expanded. "While the Church of England in the *thirty* years, from 1801 to 1831, though in undisturbed possession of the whole administrative, legislative, and judicial power of the nation, had advanced its sittings only 18·6 per cent., the Independents had, in *twenty* years, augmented theirs 60·2 per cent., the Baptists 79 per cent., and the Wesleyan Methodists 233 per cent." The volume is one which every dissenter should possess, and one which we hope every dissenter will study.

L' EVANGIL SUIVANT JEAN.

A SPECIMEN OF REVISION, containing the two first chapters of the Gospel by Matthew. New York: American Bible Union.

The efforts of the American Bible Union are worthy of all praise. They are anxious to secure careful revisions of every translation of the Scriptures; and for this purpose the learning of Europe has been put under tribute. The French version of John's Gospel before us has not yet been adopted, but is published for the sake of criticism. "The specimen of revision" contains the Greek text in a bold type,

two parallel columns, showing the common and the revised English version, and a prodigious mass of authorities in foot notes, for the proposed new renderings. It will be a useful book for scholars, and for all public exponents of the Scriptures; but so inwrought into the very texture of our language and literature has the style of the "authorized version" become, that any attempt to destroy its distinctive peculiarities would at present be as futile as it would be foolish. Give us as many lights as you please on the obscure passages, but take not from us that simple, Saxon, and incomparable translation.

CORRESPONDENCE.

MEANING OF BAPTO, &c.

(To the Editor of the G. B. Repository.)

DEAR SIR,—I send you the following answers to the queries of your correspondent J. P. B., which you are at liberty to insert, if you have not already received any thing more satisfactory.

1. "What is the prime meaning of BAPTO?" Answer,—*To dip in, to immerse*.—Robinson's Greek and English Lexicon of the New Testament.

To dip, dip under,—Latin *immergere*.—Liddell and Scott.

In this its primary meaning of to *dip in*, it occurs in the following passages, Luke xvi. 24, John xiii. 26. In the second of these texts it occurs twice. It is also found in the Septuagint translation of the Old Testament, in the following places; in all of which it is rightly rendered by words signifying to dip, or plunge,—Lev. iv. 6, Lev. xiv. 6, Num. xix. 18, Ruth ii. 14, 2 Kings viii. 15, Job ix. 31.

Classical illustrations of this meaning of the word are the following:—

"As when a smith *dips* a great axe, or adze into cold water and it hisses loudly,"—Homer's *Odyssey*, ix. 392.

"Haxing sifted pure and smooth earth, he mingled and moistened it with marrow; and after this he puts it into fire; and after that he dips it [bapte] into water; and again into fire, and again into water."—Plato's *Timæus*, 73, E.

In this passage Plato tells us how bones were first made.

A secondary meaning of *bapto* is to dye, or tinge. It evidently obtained this meaning from the fact that dyers dip the article which is to be coloured, in the colouring liquid. Robinson refers to Rev. xix. 13, as an illustration of this use of the word. In classical writers it is common.

2. "Is *bapto* ever used in the New Testament for baptism?" Answer,—*No*, the four texts cited above are the only passages in the New Testament in which it occurs, and in none of them, as will be seen, is there any reference to baptism.

3. Hath *baptizo*,—to immerse—any other meaning in reference to baptize?

I confess I do not here understand the querist's meaning. If he asks, does *baptizo* when used in reference to the ordinance of christian baptism, ever signify to *pour, sprinkle, or purify*? I answer, *No*. The primary meaning of *baptizo* in every passage in which it occurs, both in the sacred and classical writers, is to dip, plunge, immerse, overwhelm; or to sink a thing (such as a boat or ship) by means of immersion. The idea seems to be *the causing one thing to be in another, so as to be surrounded and covered by it*. Hence it is used *metaphorically* of Christ's *immersion* in suffering, Matt. xx. 22, 23. Of a man *over head and ears in debt*. Plutarch, Galb. 21. Of a boy *overwhelmed* with

questions, Plato enth. 277. D. of men thoroughly drunk, or as we should say, *soaked or steeped* in wine.—Plato's Symposium. 176. B.

4. "Is there any other word used in the New Testament, in the place of baptizo? I am not aware of any. Robinson refers to *nipto* (to wash) as it occurs in Mark vii. 3, as though it were used interchangeably with *baptizo*, (to immerse) in verse 4, of the same chapter; but I do not think his view of the matter is the correct one. The meaning of the passage I believe to be this: The Pharisees and all the Jews, in obedience to the tradition of the elders, whenever they eat, *wash* their hands carefully, or up to the elbow (literally pugmèi, with the fist.) And when they come from the markets (where possibly they may have defiled themselves by touching a ceremonially unclean person,) they do not eat without first *dipping* themselves, or *bathing*. Before their ordinary meals they wash (*nipto*) their hands; when they come in from the markets they dip their whole persons, or bathe (*baptizo*).

5. "Is *Rhaino* to sprinkle, or *eccheo* to pour—ever used in reference to the ordinance of baptism in the New Testament?

Answer—*No*; *Rhaino* does not occur at all in the New Testament. *Rantizo* is found in the following passages, in none of which does it refer to baptism. Hebrews ix. 13, 19, 21, and Hebrews x. 22. It occurs nowhere else in the New Testament.

Eccheo is found in the following places only;—It is used to express the pouring out of *wine* Matt. ix. 17. Mark ii. 22. of *money* John. ii. 15, of *blood* Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6, of the *Spirit* Acts ii. 17. 18. 33. Titus iii. 6, of the *contents of a vial* Rev. xvi. 1, 2, 3, 4, 6, 8, 10, 12, 17. Trusting the above replies will be satisfactory to your correspondent, I am, dear sir, yours sincerely. W. R STEVENSON.

MONEY ANSWERETH FOR ALL THINGS.

"Too many appeals," said a friend the other day, "we have now-a-days too many appeals:" and yet I venture on another.

Dear readers have patience with me,

may, more, have sympathy, and arm yourselves with the same mind, whilst the cause of our dear Redeemer is again pleaded, and each individual member of each church connected with our denomination is respectfully asked to consider what he or she can do more for the support of our mission in Orissa? Is it not a glorious work to send the news of salvation to those who are still in utter ignorance of the Lord God, merciful and gracious. So ignorant that they are bowing down to, and are real worshippers of wood and stone. How many thousands of our fellow-creatures have never yet heard of the true God—have never yet had the opportunity of listening to the sweet offer of mercy; the name of Jesus has never yet sounded in their ear; they cannot say as we each of us have done in the beautiful lines penned for our youthful days:—

"I thank the goodness and the grace,
Which on my birth hath smiled," &c.

What then *shall* we do more than we have done, to give to the heathen the blessings of light and salvation? We cannot go ourselves. That duty attaches to but few of us; still some there are who stand prepared to leave their native land, and resign all the advantages connected with a residence in it, to go and make known to perishing multitudes the way of life and joy. Well may we be glad that at length there are found those who are intending to join our beloved countrymen and country-women who are labouring in Orissa, with such interest and indefatigable zeal. A bright reward will await them on that solemn day, when not even a cup of cold water, given from love to Christ to one of his disciples needing it, shall lose its reward. But with respect to those of us whose duty it is to tarry at home, what more shall we do? Give liberally, even according to our ability, for the support of our beloved mission, and thus furnish the means of sending those who are willing to go.

Collectors, we make our appeal unto you—for how much depends upon your exertions, your tact, and your industry. Make the funds of our Mission your care, and then you shall have our willing leave to go "and fill your neighbours' ear with the sad tale of all your care."

We are sure it would not be vainly spent-breath, for you thus to do: you would find numbers added to your list of subscribers; some from each of the various stations, into which society is divided. Many who never thought of regularly contributing their 1d per week, or their 5s or 10s per year, would most willingly, if solicited, begin to do so.

We venture to suggest to others to venture on this work of collecting. We have long tried it ourselves, and can assure you, 'tis any thing but irksome. Go with a right good will to solicit new contributions, and mostly you are sure to succeed; and where you fail, do you fail not in urbanity and cheerfulness.

Dear friends, one and all of us,—as our working time will soon be past, let each one, if we cannot contribute

much more than we have hitherto done, consider and imitate the example of her of whom it was said, "She hath done what she could." SUGGESTER.

Query.

WILL the Holy Bible be consumed in the general conflagration of the world? S. S.

As the material of the Bible is paper, binding, &c., it is subject to the same liability, to wear away and decay with all other books, it may safely be assumed that an affirmative reply to the Query would be correct. But the *truths* and *principles* contained in the Bible as God's Word will live for ever. "Heaven and earth shall pass away, but my word shall not pass away."—ED.

OBITUARY.

MR. SAMUEL SKIDMORE. When friends are cut off by death and drop into the grave; we instinctively look back on the life they have spent; while the leading features of their history press forcibly upon our minds. It is pleasing to reflect on a life of usefulness and uprightness, but when we reflect on more than sixty years of active and passive service in the cause of the Redeemer, we wish for a life as useful, a name as unsullied, a death as secure and peaceful; such were the reflections of some on the death of the subject of this brief account.

Mr. Skidmore was born at Wellow in Nottinghamshire, on the 6th of July 1773. His parents were members of the G. B. church, Gamston and Retford, and he, who appears to have been the subject of religious impressions from childhood, was baptized in his 17th year, and became a member of the same church. He remained with his parents, following the trade of his father, which was that of cotton weaving. Shortly after his baptism he was attacked with a severe fever, which altogether deprived him of the sight of one eye, and so far impaired the other that, notwithstanding medical operations, the sight totally vanished in a few months, in which condition

he remained till the day of his death. A short time after he had sustained this loss a meeting of the friends at Gamston was held, at which it was resolved to commence preaching at Boughton, a village a few miles distance from Wellow. Mr. S. amongst the rest approved the resolution, when to his surprise he was told that he was one of the parties fixed upon to carry out this work. Though surprised he betook himself to the work, and here commenced his career as a preacher, for which afterwards he was so remarkable. In or about the year 1794 Mr. S. removed, and came to reside at Retford, entering into the trade of sacking manufacturer, at which, notwithstanding his deprivation of sight, he constantly worked, until compelled by infirmities attendant upon old age to retire into private life. In the year 1800 he entered into the marriage state with Sarah Waterfall, a member of the church at Retford, and she indeed proved a help meet for him. Sharing in his business, assisting him in his accounts, and reading, as opportunity might offer, by which means he attained an extensive knowledge of the Scriptures. Until the death of his wife they resided on the chapel premises, which gave him a better opportunity of

attending the means of grace. With a kind and peaceful disposition he ever strove to be active in the church. To the sick and afflicted he was usually a welcome comforter. For upwards of thirty years he faithfully held the office of deacon, and for many years was treasurer for the Sabbath school, until the infirmities of himself and wife compelled him to resign the duties of that office. But as a local preacher he was more useful and active. He was ever willing and ready to supply in case of the absence, affliction, or death of the regular minister. He frequently preached in the surrounding villages, both on the Sabbath and week-evenings. Upwards of twenty years he alternately supplied the vacant church at Misterton; and though a distance of twelve miles he invariably performed the journey on foot, taking some friend with him as a guide. He has preached in most of the G. B. chapels, in Nottingham, Leicester, Loughborough, &c., and in his time has delivered hundreds of discourses, yet never was able to read a text; and was usually known as the "Blind Baptist preacher." Whilst in the pulpit he frequently recited a psalm or chapter by way of lesson, and in giving out his text he usually prefixed the following, "If I mistake not you will find my text," so-and-so. His theme was generally Christ, and the valued doctrines of the cross. He seldom preached from Old Testament subjects. His motives and aims as a preacher may, perhaps, best be inferred from his own words, a reply he once made to a friend, who, as he was descending the pulpit stairs said, "Mr. Skidmore you have got through your work once more." He replied, "Yes, what I have said amiss I leave at the foot of the cross to be pardoned, and what I have said that is right I leave for the blood of Christ to perfume." He once received an invitation from the church at Kirton-in-Lindsey to become its pastor, but declined on account of inability for the sacred office. In September 1849 Mr. S. had to endure a heavy trial in the death of his beloved partner in life. She was somewhat suddenly called away by death. This was a severe stroke to his already declining strength; yet he

mourned not as those without hope. And now without a companion for his home he was under the necessity of removing to his sister's, at a distant part of the town. As he gradually grew more infirm it became more difficult to attend the house of prayer, yet as oft as his strength with the assistance of friends would allow, he did attend, until several months previous to his death. It was during this period that he suffered much from nervous debility; nor was he always in the most tranquil frame of mind. With an apostle, he might "be perplexed, but not in despair," he held by the promises. The writer has heard him observe, at such seasons, that, "the grace and promises of God alter not with our personal feelings." Precious truth to the christian, "Jesus Christ, the same yesterday, to day, and for ever"

For a fortnight before his death, he was entirely confined to his bed, during which time he suffered intensely; a few days previous to his death he was asked whether he felt those comforts his friends prayed for, he answered, "not as I could wish, but there remaineth a rest." At intervals reason lost its seat, but happily returned again. Thus he continued till Monday, Dec. 11th, on the noon of that day he bid an affectionate farewell to a friend, while both felt conscious that it would be their last interview on earth. In the course of the afternoon his niece repeated the following lines to him:—

"Happy if with my latest breath,
I may but gasp his name,
Preach him to all, and cry in death,
'Behold, behold, the lamb!'"

After which he distinctly repeated the words, 'Behold, behold,' here his voice failed; and shortly after his spirit did "enter into rest."

On Thursday following his remains were laid beside those of his wife, in the grave-yard adjoining the chapel, and on Sunday evening, Dec. 24th, 1854, this solemn event was improved by Mr. Pentney of Peterborough from Joshua i. 2, "Moses my servant is dead," when the characteristics and rewards of the servant of God were impressively set forth,

MR. JOHN GREEN. The memory

of departed friends has frequently a pleasing and useful though sometimes melancholy effect upon the mind of survivors. When we reflect upon the steady persevering christian, having passed through many trials and become a companion of grief, yet holding on his way, walking in the footsteps of his Redeemer, having his eye fixed upon the rest that remains for the people of God, we have then an example before us, and we can look upon past scenes with grateful emotions, while the future inspires hope, confidence, and a firm resolution, by divine aid, to be followers of them who through faith and patience inherit the promises.

The widow, children, and friends of Mr. John Green exercise these feelings while reflecting upon his character as a husband, a father, and a christian friend. Mr. Green was born at Leicester, in the year 1774. His parents were in respectable circumstances. In the early part of his youth he was employed in the Lace manufacture. Being fond of music he was attracted by the choir, to the Great Meeting there, and became a pupil of Mr. W. Gardener. While the ear was charmed for a time with music, the doctrine did not yield to the mind any solid comfort. He was invited to hear that great man Robert Hall, then at Harvey Lane. Here he found a flood of light beaming upon his mind, showing the awful condition of fallen humanity, and at times, the glories of the cross of Christ, shining in the lustre of abounding love. Here he found peace and joy in believing. The widow who mourns his loss, himself and others publicly acknowledged Christ by baptism, and joined the church Jan. 7, 1811. This was a season of unusual felicity. As in nature so in human life, we have constant changes. In September the same year, Mr. Green engaged in a new sphere of life and labour as a wharfinger at Market Harborough. The only dissenting place of worship there being the Independents, Mr. Green and his partner communed with them, then under the pastoral care of Mr. Gill; sometimes going to Foxon, a few miles from Harborough to the Particular Baptists. In 1830 when the General Baptists opened a house for preaching the gospel, Mr. Green

and his family were among the first who opened their house and heart to the cause.

When a church was formed our departed brother and his partner were two of the eleven members. Mr. Green was then appointed to the office of deacon. His clear and consistent views of the doctrine and discipline of christianity rendered him a suitable person for that important office in an infant church. While we dwell upon the excellencies of our departed friend it must not be supposed we conceive he had no imperfections. He held the office until about the time of Mr. Beardsall removing from Harborough. Mr. Green had a numerous family, some of whom, are no doubt with their dear parents, in a state awaiting the final glory of the saints. During the last seven years our friend suffered greatly by Erysipelas in the legs, this and almost the loss of hearing incapacitated him for his employment. The Company whom he had so long and faithfully served, honourably awarded him a pension for life. Our friend removed to Leicester, still remaining a member at Harborough. Family connexions and local circumstances caused them to attend at Charles street, where his remains are deposited. His last affliction was short, but painful. He departed on the 1st Nov. 1854, in the 80th year of his age. His last hours were marked with that humility and resignation, which inspire a cheerful hope of a blissful immortality.

S. H., L.

WILLIAM TAYLOR, after a long and severe affliction, departed this life Oct. 30th, 1854, in the 72nd year of his age. Our departed brother was a native of Measham, Derbyshire; but he removed from that place several years ago, and settled at Stockport, where he manifested a strong attachment to the General Baptist cause, and had the week-night meetings conducted in his house many years before he became a member. He was baptized and received into the church Sep. 1850, and always to the day of his death, expressed great thankfulness that the Lord had received him into his fold, though at the eleventh hour. His death was improved by brother Crowther to a numerous congregation, from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c. J. N.

POETRY.

THE FEAR OF DEATH REMOVED.

Thou speakest of the fear of death, its ghastliness and gloom,
 And dreary shadows flung across the portals of the tomb ;
 Thou sayest that the best of men must tremble like the grass,
 When from the loved and lovely earth to unknown worlds they pass ;
 Thou picturest the love of home, the light of childhood's sky,
 And askest, who could leave such things with no heart-breaking sigh.

My heart was pained ; and oft I thought, can this be true of those
 Who have on Jesus cast the guilt and burden of their woes ?
 Till, as I mused, the truths of God like beacon fires at night,
 Gleamed forth from Scripture's vivid page upon my aching sight ;
 " I know that my Redeemer lives—and though my flesh must die,
 By dying he shall swallow up the grave in victory.
 Aye, in the shadowy vale of death no evil will I fear,
 For Thou art with me, thou my God, to animate and cheer.

No wild dreams these,—I speak of things that oftentimes have been ;
 Of parting words that I have heard, and death beds I have seen ;
 Of a long-loved father, circled by his children and his wife,
 With every joy to gladden earth, and bind him unto life,
 Who calmly said, ' My children must not stay me from my rest,
 My work is finished, and I long to sleep on Jesus's breast ;
 Death cannot part me from his love,—Lord Jesus it is thou—
 I have no fear, my children ; for my Lord is with me now.' "

And gentle girls, too, have I seen, who seemed for earth too frail,
 Tread with a firm, confiding step, adown that lonesome vale ;
 Aye, and on childhood's pallid lip have words of triumph played,
 And tiny fingers clasped in death, told, " I am not afraid."
 But why speak on of scenes like these, when every heart must know
 Some parent, partuer, brother, child, who trembled not to go,
 Where Jesu's steps had gone before, and he himself is nigh,
 Whispering above those boisterous waves, " Fear nothing it is I."

Ours is the grief, who still are left in this far wilderness,
 Which will at times, now they are gone, seem blank and comfortless ;
 For moments spent with loving hearts are breezes from the hills,
 And the balm of Christian brotherhood like Eden's dell distills ;
 And we, whose footsteps and whose hearts, so often fail and faint,
 Seem ill to spare the cheering voice of one departed saint.

Thus heaven is gathering one by one, in its capacious breast,
 All that is pure and permanent, and beautiful and blest ;
 The family is scatter'd yet, though of one home and heart,
 Part militant in earthly gloom, in heavenly glory part,
 But who can speak the rapture, when the circle is complete,
 And all the children sundered now before the Father meet ?
 One fold, one shepherd, one employ, one everlasting home :
 Lo ! I come quickly." Even so, Amen ! Lord Jesus come.

INTELLIGENCE.

WARWICKSHIRE CONFERENCE.—This Conference was held at Union Place, Longford, on the second Tuesday in January. During the morning service W. Chapman gave out the hymns and prayed, and brother Cheatle preached an interesting and useful sermon, from Heb. xii. 14. "Follow peace with all men."

In consequence of the absence of brother Salisbury, Mr. Cheatle presided at the business meeting in the afternoon. Mr. Wilkins prayed. Number baptized, nine; candidates, eleven.

Brother Cheatle and Chapman, were requested to visit the churches at Cradely-Heath and Walsall, to make enquiries as to their state, and invite them to co-operate with us, and send reports to this Conference.

Brother Lewitt gave an interesting account of the cause at Halifax, which place he had recently visited.

The Secretary was thanked for his past services, and requested to sustain that office another year. He was also authorized to procure a fresh supply of Conference circulars.

The next Conference is to be held at Wolvey, on the second Tuesday in May. W. Chapman was appointed to preach, and in case of failure brother Lewitt. The Secretary preached in the evening.

W. CHAPMAN, *Sec.*

ANNIVERSARIES.

ASHBY AND PACKINGTON.—We have a debt upon our chapel at Packington, which our female friends have determined shall not continue longer than the coming summer. A little dissatisfied with the slow progress made by the "brethren" in dealing with the matter, the "sisters" have taken it in hand, and have resolved to have a bazaar and tea-meeting in the early part of June next, and do whatever else may be necessary to remove the debt at once. They have requested me to make this announcement of their intentions in the Magazine, and to say that any help from friends in the neighbourhood, or at a distance, will be very thankfully received and acknowledged by Mrs. W. Kirkman, Heather, and Mrs. J. Smith, Packington.

Perhaps I ought to add, in justice to our friends, that this local effort will not be allowed to set aside more public claims; and that should a bazaar be held at the next Association for the funds of the Foreign Mission, they will contribute to it as they have been accustomed to do.

I. PRESTON.

BAPTISMS.

LEEDS, Call Lane Chapel.—We have had another baptismal service here, and trust that it had a blessed influence upon us. On Lord's-day, January 21st, our pastor led three females into the water, and immersed them in the likeness of Christ's death. They bore a good testimony before many witnesses—for the chapel was well filled, notwithstanding the severity of the weather; and we hope that as they rose in the likeness of their Lord's resurrection, they will henceforth walk in newness of life. C. A. THORP.

KIRKEY ASHFIELD.—On Lord's-day, Nov. 19th, 1854, the ordinance of believers' baptism was administered at Kirkby lane end, by Mr. W. James, of Wotton, to four persons, two males and two females, while an address was given, founded on "See, here is water, what doth hinder me," &c. In the afternoon the Lord's-Supper was administered, when the newly baptized were received into the church. May they be steadfast unto the end.

W. M. K.

BURNLEY, Ænon Chapel.—On Lord's-day evening, Jan. 28th, after a sermon from John xv. 14, Mr. Batey baptized six persons, two males, and four females, on a profession of faith in Christ.

J. B. B.

REMOVALS, &c.

LONGFORD, Union Place.—*Farewell services to Rev. J. Salisbury.*—Our brother Salisbury having laboured here about three years, and being about to remove to Barrowden, preached a farewell sermon on Lord's-day evening, Feb. 11th, 1855. His text was selected from Acts xx. 31, 32.—"Remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I recommend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified." The chapel was crowded, and the audience during several parts of the service deeply affected.

On Monday evening a farewell tea meeting was held, when a goodly number again met. Many more would have been present at this meeting but for the very depressed state of trade. W. Chapman was requested to preside at the after meeting. Addresses were delivered by the chairman, and brethren Lewitt, and Sergeant, Baptist minister of Wyken, expressive of their high esteem for brother

Salisbury, and his worthy partner, of earnest wishes for their happiness and usefulness in the sphere to which they are about to remove, and of sympathy with the church and congregation, thus bereft of its pastor, accompanied by advice and exhortations suitable to their peculiar circumstances.

During the evening a written testimonial was presented to the retiring minister, by one of the deacons, in the name of the church, expressive of their appreciation of brother Salisbury's ministrations—deep regret at his removal—and prayers for his future usefulness. In reply to this our brother briefly reviewed his course during the three years of his ministry—expressed his gratitude for their kindness—and endeavoured to encourage the church in regard to the future.

While with sorrow of heart we describe these farewell services of our friend and brother, it is with pleasure we can add that he is leaving this neighbourhood, (and a similar testimony could be borne in regard to his excellent wife,) not only in the high esteem of the church to whom he has ministered; but also of every member of the other church and congre-

gation, and of the religious public. None, however, will regret his removal more than the writer. May his life be long, happy, and eminently useful.

W. CHAPMAN.

MISSIONARY ANNIVERSARIES.

KIRKBY MISSION SERVICES.—On Lord's-day Jan. 14th, 1855, two sermons were preached in behalf of the Foreign Mission, by Mr. W. Hill, of the College, at Kirkby Woodhouse, in the afternoon, and at Kirkby in the evening. On the Tuesday following a public Missionary Meeting was held at Kirkby, when W. Mason presided on the occasion, and effective speeches were delivered by Messrs. Hill, Gray of Ripley, and J. Buckley, Missionary. The congregations excellent, and considering the scarcity of employment, &c., the contributions and collections were excellent. We were in fears that it would fall far short of last year's amount, but when we took the balance we found 3s. 6d. more, so that the year's contributions, &c., amounted to £6 10s. The Lord was greater than all our fears.

NOTES OF THE MONTH.

Feb. 20.—Since our last there has been conflict and confusion in the Government at home, which added somewhat to the mysterious interest in the wars abroad. On Thursday, Jan. 25th, Lord John Russel announced to the House of Commons that Her Majesty had accepted his resignation of office in the Government; and the next evening he explained to the House that not being able to deny the melancholy condition of the army in the Crimea, he could not resist Mr. Roebuck's motion, of which notice had been given, for an enquiry. The evils existing he attributed partly to a feeble and incompetent administration, which he had sought in vain to correct. On the same evening Mr. Roebuck moved for a select committee of enquiry into the condition of the army in the Crimea, in doing which, his own health being feeble, he was unable to carry his intended remarks to a conclusion. The Government resisted the motion, and the debate was adjourned until Monday, Jan. 29, when it was carried by a majority of 157, thus, in fact, censuring the

Government, and showing a want of confidence in their effectiveness. This produced a ministerial crisis, and on Thursday, Feb 1, the announcement was made to both Houses, that the Government had resigned. No one regretted this, as the waste, the neglect, on the part of the officials, and the consequent sufferings of the army, were almost incalculable. After great difficulty, a new Government has been formed. Lord Derby tried to arrange one, and failed; and Lord Palmerston has succeeded in re-modelling the old one, with the addition of a few efficient persons, and the retirement of Lord Aberdeen, and the Duke of Newcastle. That Palmerston has more vigour and resolution, and resource, as a premier, than Aberdeen, will not be doubted; but whether his government, and even his talented minister for war, Lord Panmure, better known as Mr. Fox Maule, will be able to correct all the evils of the cumbrous system of routine, remains to be seen. Lord John Russel has been appointed plenipotentiary to the Vienna Conference, and some are even hoping that

his lordship's diplomacy may result in the making of peace. Would that their hopes may be fulfilled! Whether the Czar has felt enough of its evils to lay aside the long cherished design of absorbing Turkey in his dominions, and thus becoming the lord dictator of Europe and Asia, is a question.—The thanks of the House of Commons have been voted to Sir de Lacy Evans. Sir Charles Napier, in a speech at the Mansion House, complained most bitterly of the conduct of the Government to him as Commander of the Baltic Fleet. His allegations have been contradicted in the House of Commons. Meantime, reports from the Crimea, represent the weather as improving, and the condition of the dwindled forces, as less deplorable. Various sorties continue to be made by the Russians, chiefly upon the French, whose lines are nearer Sebastopol, than those of the English. Some of these have been very severe actions, in which many have fallen on both sides. The French now occupy part of the British lines. Their soldiers have suffered greatly by disease and the inclemency of the season. Of the Russians, it is reported that near 80,000 men have fallen already, through the war and the disease and privations connected with the Crimea campaign. Alas, for war! how cruel, how destructive; and what untold horrors attend it! When shall the nations learn to live in peace!—From India we learn that orders have been received for the immediate despatch of four Queen's regiments from India to Turkey. Friendly relations have been entered into with Dost Mahomed and the Indian Government. He asks for help against the Russians, who, it seems, are invading him! The Burmese embassy has been received with great pomp at Calcutta.—In China, Shanghai is still held by the rebels. The Pekin Gazette reports that several towns have been retaken by the Imperialists.—We rarely hear of Japan; it is interesting to read that in September and October last, Sir James Stirling's

squadron visited its capital, and obtained a treaty from the Emperor. "The squadron arrived off Nagasaki, on the 7th of September. They were not permitted to land till October 4. At the landing place a guard received them; guards lined the road to the governor's house, and ushered the strangers into the presence of the Governor and the inspector of the province. They were struck with the rich silk dresses, the extreme politeness and the singular hospitality of the Japanese. We hope this treaty may lead to good.—The Pope's bull on the Immaculate Conception has excited opposition in the Government of Spain, and contemptuous laughter in the Portuguese Chambers.—The principle of an Ocean Penny Postage, has been recognised by the American and British Governments. The English and French Governments have agreed to the charge of a single half-penny for transit across the channel. This may lead to a uniform penny postage.—The convocation of the bishops and clergy of the English church met on the 6th in the upper house; the bishop of Exeter moved for some alteration in the rubric but was overruled.—At the Lambeth police court, a few weeks since, the magistrate, Mr. Elliot, expressed his decided opinion, that the churchwardens of district churches have no power to make a rate for anything besides the repairs of the church, other expenses must be defrayed by the congregations.—The Bishop of St. David's has a surplus of £14,000, and a £1,000 a year, which he intends to spend in improving and building parsonages, and increasing the stipends of the poor clergy in his own diocese. Good for a bishop of the Anglican church.—In Sardinia there is a bill before the Chambers for the suppression of convents and monasteries, with the exception of such as are for hospital and educational services, and these are to be placed under civil authority. A tax is to be placed on all church property, varying from 5 to 50 per cent! It is expected the bill will become law.

. MIDNIGHT THOUGHTS.

"NIGHT, sable goddess! from her ebon throne,
In endless majesty, now stretches forth
Her leaden sceptre o'er a slumbering world.
Silence how dead! and darkness how profound."—YOUNG.

I sit and muse, darkness and silence round—
"Darkness how dead! and silence how profound!"
I muse, my heart with troubled thoughts oppressed,
Years like the Hebrew prophet's when he sighed
For wings to fly away and be at rest.

The clouds are dark, how dark! The midnight sky
Hath like a mourner laid its jewels by,
Or wrapt their lustre in that ebon veil.
The fitful breezes stir the withered leaf,
And murmur mid the trees with mournful wail.

I love the night, it brings the weary sleep,
And sorrow findeth mid its shadows deep
A time to pour its unweaving tear—
I love the night, for now the soul may keep
Its vigils undisturbed by earthly cares.

I love the night, yet sadness fills my breast;
Thoughts undefined, and feelings unexpressed
Come o'er me, and I weep—'Tis not the past
Whose troubled shadow o'er the future cast,
Forbiddeh now my weary heart to rest.

It is not that the world has been unkind,
Nor blasted hopes of fortune fill my mind,
Nor wild remorseful thoughts which will not cease;
But O! the mysteries of our life and death!
'Tis these which rob my troubled soul of peace.

We plant the seeds of wisdom in the soil,
And hope the harvest may repay our toil,
Yet do we gather only mist and doubt;
The truth eludes us mid the errors wild,
And shadowy falsehoods all our paths about.

We thirst, and sparkling in the distance seem
The flowing fountain and the murmuring stream;
With eager steps we haste our lips to lave,
And weep to find the stream a shining mist,
The fountain but a black and bitter wave.

In vain we struggle mid the rayless gloom,
The silence and the shadows of the tomb,
For to our souls we win back no reply—
Father of life and light, I turn to Thee;
"Lord, what is truth?" like one of old I cry.—V. G. R.

MISSIONARY OBSERVER.

LETTER TO CANDIDATES FOR MISSIONARY LABOUR.

By the late Rev. T. Orton, of Hugglescote.

As we have now three accepted candidates for Missionary labour, the following letter written by a venerable minister, now gone to his reward, to some young friends who in 1820 offered themselves for this important service, may not be uninteresting. The experience of thirty-five years which our society has had in missionary labour, has tended only to strengthen the claims that the weighty sentiments here expressed have on all candidates for this very difficult and responsible office.

ED.

MY YOUNG FRIENDS,—You are entire strangers to me, and perhaps I am nearly so to you, consequently you may think it rather singular that I should address you. However, I hope it will be a sufficient apology for me in this case to say, that the Committee to whom your letters were read requested me to write.

The Committee heard your letters with pleasure, and though they could not think it expedient to decide on your case at present, yet they wished to give you every encouragement and advice in their power, that if it should at some future time please the Head of the church to call you to the work, you may be in some measure prepared for it.

To promote this end, they wished me to give you a few hints, which, in compliance with their request, I now submit to your consideration. Do not, my young friends, mistake me, I am not about to *dictate* to you—I mean only to submit to your consideration what I conceive may be of some use to you in the present state of your minds.

The work to which you have turned your attention is certainly a most *noble*, *pious*, and *God-like* work. Should you ever be called to it, and should you go through it with credit, it will place your names on the list of the most worthy of mankind. But you should know, my friends, that it is like all

other great and good things; the way to it is arduous, long, and attended with many difficulties and dangers. Many qualifications are also required to render a person fit to enter upon it, and to be successful in it. A few of these I will attempt to lay before you.

The first thing that I shall notice is, *purity of motive*. Without this the greatest and best qualifications will avail nothing in the great work of missionary labour. God will not own nor bless the labours of those persons whose motives are corrupt. You must know, my friends, that it is possible for persons to be inclined to good things, not only by improper motives, but even by bad ones. Not that I suspect your motives in the least, yet I beg of you closely to examine your hearts; try them to the very bottom, and ardently beg of God to assist you: for be assured that the search of the heart is not only very important, but in many cases very difficult.

This examination is made more necessary by your youth, and the present state of the times. To be a missionary is now become very honourable, both at home and abroad. Missions and Bible Societies are the order of the day. This circumstance, together with the expectation of seeing foreign countries and the curiosities they contain, may imperceptibly affect the youthful mind, and have a very powerful influence, which, in the religious youth, may be mistaken for something better. For however these motives may operate, they are too weak and too mean to produce those effects in the heart, which it is necessary should be produced in one who embarks in the missionary cause. Motives widely different from these must operate on the heart of that man who engages in missionary labours, otherwise he will soon faint and become weary, and the work will utterly fail.

You will now probably ask, what then are the motives which should operate on the mind? That which appears to me first, and indeed the only genuine spring of a missionary spirit, is a *sympathetic concern for poor perishing sinners*. This was the leading motive that operated on the heart of Jesus Christ. He came from heaven to seek and to save that which was lost. His bowels yearned over ruined men, and his eyes flowed with tears, when they ungratefully rejected him and cast his words of grace behind their backs.

I am fully persuaded, that if a person does not feel this tender concern for sinners, he will not go far in missionary work. Can you find this lively sense of the wretched state of dying sinners in your heart? Do you seem to see them falling into hell, and deeply and tenderly feel for them? Does this impel you to the work?

Next to this stands the *love of Christ*. The love of Christ, says the Apostle, constraineth us—bears us forward in spite of all opposition. This sacred love dissolves the hard heart, separates it from the world, and sets it afloat under the full gales of the Holy Spirit. The world then dies in the estimation of the person who feels this holy flame, and he counts not his life dear to himself, so that he may finish his course with joy. Then he is prepared to suffer privations, endure hardships, encounter dangers, and, if occasion require it, to die in the cause of his Divine Master.

These, I conceive, are the two grand movements in the missionary heart. These give motion to the whole machine. Without these it cannot go long, however it may be adorned with other ornaments; but with these it may go long and be very useful with few decorations.

Yet, my friends, I would not have you suppose that these are all that is necessary. No, by no means. A missionary must have literary qualifications; but on these I do not think it necessary to write to you, as you may have better means of information on this subject than I can afford you; but I would beg your attention to a few other qualifications of prime im-

portance to those persons who wish to engage in missionary labours. I think it must appear plain to every one who reflects on the subject, that a missionary should be, both in spirit and in character, a fair representation of Jesus Christ. This is highly necessary for ministers; but especially for all those who go among the heathen, amongst whom they should shine as lights. But this will require the possession and daily exercise in no ordinary degree of various graces. A missionary should be dead to the world, at least so far as to be very little affected with its gaiety, pleasures, wealth, honours, its smiles or its frowns; and it is certainly a happy acquisition for a missionary, and must contribute much to his usefulness and ease, to possess a mind almost totally indifferent what part of the globe he occupies—to consider himself a citizen of the world and feel himself at home everywhere. The man who has attained this is in a good degree fitted to go abroad; but without something of this kind he would soon come sorrowing home again, to his own disgrace, and the great loss and mortification of those who sent him.

A missionary should have a good stock of knowledge both of men and things; but especially he should have an accurate and a critical knowledge of the sacred Scriptures. For you must know that ignorance cannot teach knowledge. Hence a missionary must be unwearied in his application to study, not only in his preparatory course, but through his whole life; he will not have finished his work when he hath learned one or two languages; he will have to proceed in the same arduous career, or he will make a poor appearance in the missionary field.

In connection with this he should possess a warm and affectionate heart disposing him to communicate freely of his stores of knowledge to the necessitous, wherever he may find them. He should be a *public* magazine accessible to all. He should possess a *noble, generous, and public* spirit, and though in a sense he is out of the world, yet he must feel for the interest of the whole world, and labour for the good of the whole. He should be

willing, without the hope of worldly reward, to serve the *lowest* and *meanest* person upon earth, and though his *services should be treated with contempt*, yet he must with *meekness* instruct those who oppose. Hence a missionary will need much self-denial, and to live by rule, not to act from feelings nor from the dictates of passion. Before he ventures abroad he should labour to acquire the habit of *self-denial*, and to put his feelings and passions *under rule*. This habit will be of great use to him both at home and in foreign lands.

Here, my friends, I make no doubt but you will perceive the absolute necessity of another grace, viz., *patience* connected with great humility. A missionary is not to expect to live a life of genteel ease, and *in that sense* to be a *gentleman*, but a *labourer*, and he must expect in general to labour hard and to *fare hard*. He must suffer many privations, and encounter many difficulties, which without great, I had almost said invincible, patience, he will not be able to surmount; nor without that patience will he keep his standing in the missionary field.

But a missionary is not only expected to keep his standing, he must go forwards; he must cut his way through, sternly looking the greatest difficulties in the face, determined either to conquer or die. He must connect the meekness of the lamb with the boldness of the lion; the softest feelings with the hardest perseverance. "Who is sufficient for these things?"

This leads me just to mention another grace which is indispensably necessary for a missionary, and that is the habit of fervent prayer. This should be as natural to him as to breathe. This will often allay the ferment of his passions; raise his desponding mind, and give energy to his fainting soul; fan up his languid zeal, and exalt his holy feelings. By this means he will not only obtain an exalted degree of piety, but his conversation will be much in heaven; spiritual conversation will become familiar to him. This habit will give dignity to his character, and force to all he utters.

From these few hints, my young friends, you will perceive that the

missionary work is a *great work*. For it much preparation is required, and many gracious habits for its right performance, yet there is much encouragement for young persons to enter upon it.

The work is the Lord's, he hath promised success, and his gracious presence to the end of time; "Lo, I am with you always even to the end of the world." I therefore hope that what has been said on the nature of the qualifications for the work will not discourage you, but rather stimulate you to activity in the use of such means as may increase your knowledge, advance your piety, and thus fit you for future usefulness either at home or abroad, as it may seem best to the great Head of the church. The committee wish you to keep in view missionary work, and to pursue at your leisure hours such studies as may tend to prepare you to enter with advantage on a course of studies, should it at some future period appear proper to call you to the work. What you should study, and what books you should read, I shall not say, but leave this to your worthy Pastor.

I hope, however, you will pardon me if I submit to you a few hints on one or two other subjects. I would earnestly recommend to you to begin to act the missionary at home. Exercise your abilities by trying to instruct the ignorant wherever you find them. Try your missionary talents on children, this will help you to attain a plain and familiar mode of address, which is of great importance; it will also exercise your patience and prove your humility.

Learn to be economical in your clothing, your food, your spending money; let it be your ambition to do with as little expense as you decently can, and let your clothing and food be as plain and simple as circumstances will admit. This plan will greatly diminish your wants, and set you above the world; and if I am not greatly mistaken, it is one of the most direct steps you can take to fit you to go abroad, and to render you useful and great in missionary labours.

But I would, my young friends, especially recommend to you the strictest economy of your time. Do not lose one moment of it: it is above all

things precious. As you have, I suppose, to labour at some manual business, I would advise you to rise early in the morning, viz., at five in summer and at six in winter. By this you will gain much time for study, reading and prayer, before the hurry of business begins. You may also gain a quarter of an hour at breakfast, another at dinner, and another at tea, and perhaps another at supper. Do not be frightened at any or all this which I have recommended; I have not given you one hint that I have

not myself proved to be good by my own practice.

I would only add, my young friends, be serious, sober, industrious, prayerful, and persevering, and nothing will be too hard for you to attain. May the Lord direct and guide you in the right way, and if it be his will, make you his messengers to bear abroad among the heathen the knowledge of his Son.

I am yours respectfully,

THOMAS ORTON.

Hugglescote, Jan. 7, 1820.

HOW TO SUSTAIN A MISSIONARY SPIRIT.

A CORRESPONDENT of the *Macedonian*, a religious journal, published in Boston, United States, and edited for some time by the late lamented Mrs. Judson, in suggesting how missionaries may be multiplied, communicates the following interesting statement:—

“A few weeks ago I happened to meet a presbyterian minister, who, twenty years before, had been my class-mate in the theological seminary. I knew that as a student he had felt a deep interest in the subject of foreign missions, and that he would have gone forth to spend his life in preaching the gospel to the heathen, had not providential circumstances seemed to stand in his way; and I was now curious to learn whether years of pastoral labour at home had in any measure diminished his interest in the work abroad. He assured me that this was not the case.

Facts, however, speak louder than words; and though I had not the slightest reason to doubt his word, I naturally inquired if his congregation showed much of a missionary spirit, on the principle of ‘like people like priest.’ He told me that seven members of his church, male and female, were now in the foreign missionary field, and that two others, now engaged in theological studies, were about to embark in the same cause.

“It was not necessary after this to say anything about pecuniary contributions, because a parent who gives his children, and a church who

gives its members, to the work of missions, will not be slow to contribute money to the same object. If they give the greater they will certainly not withhold the less. On this point, therefore, it did not occur to me to interrogate the brother.

“I did ask him, however, what means he employed to keep up the missionary spirit of his church high enough to produce such results. His answer was, that his means were of the ordinary kind; but that he seldom preached a sermon in which he did not take occasion to hold up the subject of missions, in some one of its aspects, to the view of his people.

“The answer did not surprise me. The Bible is so full of the subject, that no minister who faithfully declares the whole counsel of God can do otherwise than make it prominent in the ministrations of the pulpit; and when a minister does this, many of his young people may be expected, almost as a matter of course, to become missionaries.”

Now here is a plain and scriptural way laid even for the accomplishment, of perhaps the most important part, of the great purpose before us. We know there are many pastors who never omit bringing the subject before their people *every Lord's-day*, “either in the hymns, in prayer, or in the sermon.” They know the result. Their people are brought up to a healthy tone of feeling respecting missions, and to a regular conscientious habit of generous giving. The

consequence is, that the church becomes what it ought to be, a missionary organisation—not merely to help missionary societies to send the gospel to the heathen—but to diffuse its influence all around.

But we ask in all seriousness, and we suggest the inquiry without wishing in any way to cast reflections, is the practice habitual and universal? If not, ought it not to be? Would not every interest and purpose for which a church of Christ exists be promoted if it were? Is it becoming in us to press this matter upon the brethren, and to press it with earnestness? We do it with all respect, for we desire to work with them in a spirit of most affectionate confidence and cordiality, a desire which we believe they reciprocate most heartily. We should be deeply grieved, therefore, to say or do anything which should in the least degree disturb this harmony of feeling.

Surely then the mode of proceeding suggested by the writer, whose communication has been incorporated with this paper, is worth a trial. In those cases where the claims of the missionary enterprise in all its length and breadth, for home as well as the world, has only been *occasionally*

pressed upon the churches, a regular systematic advocacy of them, or at least an advertance to them, in the manner already set forth, could not fail of doing great good. That we all, even the most zealous and liberal, need to have our hearts and minds brought into contact with these solemn requirements, none will deny. But to quicken the slothful, animate the indifferent, liberalize the selfish, save those who are in danger of becoming worldly in their spirit, is one great end of the ministry, and a noble end, worthy of the talents, devotedness and zeal of every christian pastor.

Nor will his ministrations be less effectual to the conversion of souls. God will bless such a ministry, and bless a church which enjoys and appreciates it. Amidst the noise and turmoil of war, the anxiety caused by the present state of public affairs, the distresses springing from depression of trade, the christian will find solace and comfort in the thought that he is really living for God and the good of souls. Habitual devotedness to this object will not only bring to their remembrance the words of the Lord, but give them to feel their truth, "It is more blessed to give than to receive."—*Missionary Herald.*

THE DEPUTATION FROM THE BAPTIST MISSIONARY SOCIETY TO THEIR STATIONS IN INDIA.

Mr. Underhill has arrived in India, and has been well received. The Baptist Missionary Herald for Feb. says:—

Since our last publication two letters have been received from Mr. Underhill, dated Nov. 4th and 17th, from which the following intelligence is gathered. The day after his arrival he had the pleasure of seeing all the Calcutta brethren, and welcoming the missionaries Gregson, Martin, and Anderson, who had enjoyed a pleasant voyage, and appeared improved in health by it. He took the earliest opportunity of a conference with the former to lay before them his instructions, and in a frank and open manner explaining what required verbal explanation. As some apprehension

existed in their minds as to the object sought to be secured, from an unfavourable impression received of the American deputation, such a course was both kind and manly. It at once secured the confidence of the brethren, who manifested a cordial spirit, and will give their hearty co-operation to carry out the plans suggested by the Committee.

Mr. Underhill has had, ere this, an opportunity of meeting nearly all the brethren in Bengal, as the Association which usually meets in February had been called together for December to assemble at Serampore. Of that meeting the next mail will bring us some account. By this time we hope our brother has pretty nearly accomplished his visit to the churches

in Bengal. In March and April he will be occupied with the affairs of the press; in May he intends to proceed to Ceylon; and during the autumn of the present year ascend the valley of the Ganges to the stations in the north-west provinces. This plan may be modified by circumstances, but in the main we have no doubt it will be ultimately carried out.

We are sorry to learn from those letters that the poor people at Comilla, in the Chittagong district, who were formed into a church some three years ago under circumstances the most interesting, have had to suffer great persecution. Their land has been claimed by a resident proprietor, and the agents of the government too; and in one of those riots, common in Bengal in such cases, and which remind us strongly of the state of things in Ireland some few years ago, their houses have been burnt down, and they have been scattered in all directions. Some fled to Chittagong; others took refuge in the houses of people who took compassion on them. Mr. Bion has paid them a visit from Dacca, and found them in a most deplorable state, wanting everything, and but scarcely able to

maintain their adherence to the truth. He found, however, a great desire generally for the gospel. The new magistrate also seemed inclined to do justice in this distressing case. At the close of these interesting letters, Mr. Underhill adds, "On the whole my anticipations as to the work of God in India are of an encouraging kind. The missionaries have many causes of discouragement, and many obstacles to contend with; but after listening to them, I am convinced that the causes for gratitude predominate. The testimony is uniformly from missionaries and native preachers alike, that the grasp of idolatry is loosening, that the people are not attached to their idols from preference, but worship them from mere habit, custom, and dread of change. Multitudes despise them, while they are unwilling to expose themselves to reproach or persecution. Prayerful, faithful labour will surely meet with its reward."

From a letter received from Mr. Underhill, we learn that our esteemed friends, Mr. and Mrs. George Pearce, with Miss Packer, reached Calcutta in safety on the 30th of Nov. They were in excellent health, and had a very good passage.

GENERAL BAPTIST MISSIONARY SOCIETY.

Letter from Rev. W. Bailey.

THE following letter from Mr. Bailey, bearing date Dec. 12th, contains the latest information from the missionaries. It will be seen with regret that no improvement had taken place in Mrs. B's health, and that in the opinion of her medical attendant her return to England is necessary for the re-establishment of her health. May all the trying dispensations which have recently befallen the mission be overruled to the furtherance of the kingdom of Christ in Orissa. A subsequent part of the same letter mentions that they were building an entirely new christian village at Berhampore, on a very eligible piece of land. The site of the former village has been found very unsuitable. It also states

that two young persons were baptized at Cuttack on the first Sabbath in Dec.; on which occasion Mr. Brooks baptized, and Mr. Bailey preached from 1 Sam. xii. 24. One of the candidates was the second daughter of our late brother Bonamallee—one of the brightest specimens of holy consecration to Christ that Orissa has furnished.

MY DEAR BROTHER BUCKLEY,—Yesterday afternoon I read your kind letter of Oct. 14th, 1854, and we are very much obliged to you for your kind sympathy, advice, and prayers, that we may be guided aright. I am very thankful, too, for the kind feeling expressed in the Committee's minutes in reference to our afflictions.

In the present enfeebled state of the mission I could not think for one moment of leaving our post, unless it be absolutely necessary. I am sure if I know my own heart my only desire is to do that which will be right in the sight of God. We have endeavoured from the first to commit our way unto him, and our continued earnest prayer is, "Lord teach us thy will." Could we remain another year no one would rejoice so much as ourselves, but I fear this could not be done with safety. Our friends at Cuttack were very anxious that we should come here for a change, accordingly we left Berhampore on Wednesday, Nov. 15th, and arrived here on Tuesday 21st. Hitherto, the change has done little or nothing for Mrs. Bailey, in fact I do not think she is so strong as she was before we left Berhampore. I wrote to Dr. Buchanan, her medical attendant, a few days ago, telling him that she had not improved by the change, and yesterday I received the following letter from him.

Berhampore Dec. 7th, 1854.

MY DEAR BAILEY,—I this morning received your note, and am very sorry

to find the change to Cuttack has not proved beneficial to Mrs. Bailey, such being the case I would certainly think that it will be necessary for her to proceed to Europe for change of air for the purpose of re-establishing her health, which has been greatly broken from the long and serious illness she has been labouring under for many months past, and during which I have professionally attended her.

Of course you are at liberty to lay this opinion before the members of the mission, if necessary.

Yours sincerely,
R. W. BUCHANAN, Surgeon.

In a private letter he says, "On the other page is my medical opinion, which I dare say will answer what is requisite, for Wilkinson tells me no official form whatever is requisite."

Brothers Stubbins, Brooks, and Miller, are now in the country. The two former will return on Thursday next, and I intend to lay before them the minutes of the society and the Dr's. statement, there will not be time to give you their decision in this letter, but I will endeavour to do so by the next mail.

SUBSCRIPTIONS TO THE BERHAMPORE FIRE.

THE following sums are thankfully acknowledged on this account. Last month the generous liberality of Mr. Heard was noticed, and it is now our agreeable duty to mention the acceptable donation of Mr. Garrett, as well as the kind help of other friends.

	£	s	d
Previously acknowledged	243	6	8
Bourne	6	13	9
Miss A. Seargill	0	8	1
Coventry	2	0	0
Boston	8	0	6
Kegworth and Diseworth—			
Collected by Rev. J. Taylor			
Mr. Jarrom, senr.	0	5	0
Mr. C. Savage	0	5	0

	£	s	d	
Mrs. Taylor's school	0	6	4	
By Mr. J. Stubbs	1	0	2	
Diseworth—				
Mr. Jos. Jarrom	1	0	0	
Sums under 5s.	0	3	6	
		3	0	0
Chesham, Public collections	7	10	0	
John Garrett, Esq., donation	50	0	0	
Birmingham, Lombard-street	5	10	0	
Northallerton—				
Rev. W. Stubbins	0	10	0	
Small sums	0	1	6	
		0	11	6
Quorndon, per Miss Balm	2	17	6	
	£330	8	0	

RECEPTION OF MISS BUTLER.

WE are gratified to inform our friends that Miss Butler, of Nottingham, after passing the usual probation,

has been fully accepted by the Society for the Promotion of Female Education, as one of their agents. Miss

B. has been for some years an active and useful member of the church at Stoney Street, and has manifested a strong desire to be engaged in the work of instructing her degraded sex of India. For this employment she appears to be well qualified, and the Lord has thus far opened her way to engage in it. She is at present pursuing her preparatory studies at the Home and Colonial Institution, London, and expects to go out to Orissa with our other friends in July or

August next. The expenses of her outfit, and passage will be borne by the Ladies' Society, while our own Committee will be responsible for her support; though it is expected that the Ladies' Society, under whose auspices she will go forth, and who have on former occasions rendered very acceptable and liberal assistance to our Female Asylums that has greatly cheered our sisters as they have pursued their useful toil, will continue their generous aid.

DEATH OF REV. JAMES PATTERSON.

We notice with regret the death of this valued agent of the London Missionary Society. It occurred suddenly on Lord's Day, Dec. 10th. He left Calcutta on Wednesday, the 6th, to proceed to Dacca, chiefly that he might study more accurately the Mussulman Bengali dialect, in order more efficiently to translate the

Scriptures into it. While walking on the banks of the Hooghly, at Chagda, he complained of shortness of breath and weakness; and in half an hour after entering his boat his spirit had fled. His death was caused by water on the chest. He was 46 years of age.

NOTES OF VISITS TO THE CHURCHES. No. 16.*

My last paper contained an account of the last missionary meetings attended by our late revered Secretary, and I feel disposed to commence this by narrating some pleasing instances of the usefulness of his pious and valuable works, and of the estimation in which they are held by other sections of the church of Christ. Some of the facts which the reader is about to peruse were never known to Mr. Pike while in the body, but if spirits absent from the body and present with the Lord know much more than they knew upon earth of the fruit of their patient and prayerful toil— and who can doubt it?—will not the knowledge of such facts greatly increase his happiness in the heavenly state? Let all the glory be given *here* as it is *there*, to the Lord. The reason, I think, why our Heavenly Father withholds from us the knowledge upon earth of many instances in which our hum-

ble labours have been useful, may be that we should be in danger of being unduly elated, should be ready to think that our own right hand had gotten us the victory, and should be speaking after the manner of Moses when he displeased his God—"Must we" do this and that; (Numbers xx. 10) and such a state of mind would be offensive to God, and would be speedily and severely rebuked. The Lord is a jealous God, and will not give his glory to another. There is no danger however of these unhallowed feelings entering heaven, and therefore the fruit gathered unto life eternal from the seed we have sown may be fully disclosed to us. But to begin with my story.

The day before leaving the shores of India I spent several hours with an estimable missionary of the Free Church of Scotland; and while with him took up one of the periodicals that happened to be lying on the table, and found some particulars of the conversion of a young Hindoo. He had a competent knowledge of English, and had been for some time convinced of the truth of Christianity, but remained undecided. While in this state the "Persuasives" was given him, I believe, by a clergyman of the Church of England. He became decided for God, and was soon after united to the flock of Christ. For two months after reading this

* In No. 15, p. 93, l. 19 for *presents* read *prevents*. It is a quotation from Psa. xxi. 3, in which the word is used in its primitive signification, for going before. On p. 95, 1st col., p. 36, for *historians* read *historian*: p. 96, note for 26 read 20; p. 97, 2nd col., line 39, the sentence in italics should read "*how much one man may do to advance the kingdom of Christ.*" In regard to the pleasing verses referred to p. 104, I intend to forward them for insertion as soon as Paul says, "I shall have convenient time."

we were on the mighty deep, and after being so long at sea were glad to near the coast of the Cape of Good Hope, though its first name seems more appropriate, the Cape of Storms. The sight of the ships in the bay, the houses on shore, and the rugged grandeur of the rock was very interesting. We went on shore at Cape Town, and were interested to be, for the first time, in Africa, but as we were entire strangers, and not acquainted with any one in the place, we thought it best to go with one of our fellow-passengers to an hotel. While here I was left alone for a few minutes in the sitting room, and looking round I noticed a little book which I took up and read. It proved to be a funeral sermon preached a few weeks before in one of the churches in Cape Town, for a young christian who had been very active and useful; and at the close of the sermon were several extracts from her diary. In one of these she referred to the interest with which she had been reading Pike's Guide, especially the chapter on union with Christ and love to him. I thought surely the fear of the Lord is in this place, and so it proved. The young lady at the hotel, who was residing with her mother, had chosen the good part, and espying on the luggage the ecclesiastical prefix (questionable it seems in the opinion of some of your readers) soon opened her heart on the most important of all subjects. For once the title Reverend happened to be useful. How wonderfully the love of Christ unites the hearts of his disciples in one! I had felt this in England. India had furnished many gratifying illustrations of the sentiment: and I had not been many minutes on the shores of Africa before I met with another. Like Barnabas I saw the grace of God, was glad, and had the opportunity of exhorting a young christian whom I shall probably never see again upon earth, to cleave to the Lord with purpose of heart. Subsequently, at a boarding-house in Cape Town, kept by a kind-hearted good old Scotchwoman, I met with a book published in this country, but which I have not seen here, entitled the Christian Reader. I found it a book of selections from various writers on religious subjects. The compiler appeared to be a clergyman of the establishment, and eight or nine of the pieces were extracted from the writings of Mr. Pike. The book was warmly recommended by some of the dignitaries of the church; and I found from an advertisement that it was in the Royal Library, and was so much prized by the librarian that he had ordered six additional copies. We may therefore hope that the solemn and impressive appeals of Mr. Pike will be read by royalty. Let us trust that they will not be read in vain.

Another case was as follows. Thirteen years ago a missionary party, journeying from Calcutta to Orissa, had to halt during the heat of the day at ———, and they had a letter of introduction to a gentleman of the town, who with his supposed wife received them very hospitably; but it was subsequently found that they were living in sin, and that the words which Christ addressed to the guilty woman of Samaria, might have been with equal propriety addressed to the mistress of the house,—“He whom thou now hast is not thy husband.” How far it was wise in a christian friend to send a Mission party to such a place, the reader will probably question as well as the writer; but it was not man that sent them thither but God. At dinner when all was ready, and the master of the house was about to partake without acknowledging the goodness of God, and imploring his blessing, the youngest of the party requested that if not objectionable the missionary might ask a blessing. This was at once allowed, and the incident appeared to produce a deep impression on both their minds. After dinner some private conversation was held by the same party with the unhappy woman, who confessed with tears that they were living together without marriage. The “Persuasives,” or “Early Religion,” it is not remembered which, was left with her, and it pleased God to bless the conversation of this pious friend, who stayed but a few hours, and the reading of the book. She resolved either to be married or quit; and soon after their union was legally solemnized. This external reformation was pleasing, but it was not all. Some mission friends who were subsequently at the place for a few months cherished the hope that one or both of them had experienced that saving change without which any mere moral reformation will be of no avail.

Three days since I was attending a missionary meeting in a city where Baxter preached and martyrs bled,* and two of the ministers on the platform, one a Particular Baptist and the other an Independent, were indebted in no small degree for their deepest religious impressions, and the formation of their religious character to the impressive pages of the Persuasives. One of them referred to it with much feeling, and expressed his profound sympathy with our denomination in the loss of such a man. The other had on a former occasion publicly acknowledged his obligations to this invaluable little work.

The reports of the Religious Tract Society in England, and of the American Tract society contain many references to the usefulness of the Persuasives, the Guide, and

* Coventry.

Early Religion, especially the first; but there is an account in the Christian's Penny Magazine for November last of the usefulness of the Persuatives so deeply interesting that it may fitly be inserted here. "Some years since a thoughtless worldly young man, who was fond of the card table, the race course, and the theatre, &c., had put into his hand, 'Pike's Persuatives to Early Piety,' while walking in Richmond Park, one Lord's day afternoon. He read the work; he was impressed; he returned to his home to pray for the first time. He decided for God. He became from that time a Sunday school teacher; he joined a christian church of the Congregational order; he became a superintendent of a metropolitan Sunday-school; then a deacon of a metropolitan church; afterwards an itinerant preacher in the villages round about London. He is now a pastor of a church, where he has been labouring three years and a half, in the West of England, during which period the Lord has blessed his labours—no less than 144 persons having joined the church during his pastorate there." The minister adds, "I love the memory of him who has just ended his labours and is now with his Lord. Through his little book he hopes to meet him, and if spared, hundreds too, shall be led to God through his feeble instrumentality." I do not mention these things to eulogize the dead, nor to gratify the living who honour and revere his memory, but to glorify God for the abundant grace bestowed on his servant, and to urge again on all the heads of families amongst us to be careful that all under their charge are supplied with books of this class. And will dear friends whom a bountiful providence has favoured with an abundance of this world's good suffer the word of exhortation? There are many ministers, and missionaries too, whose means do not allow them to purchase such works for gratuitous distribution, but who have frequent opportunities of giving them where they would be likely to be useful; and assistance rendered to such in this work of christian benevolence would, through the blessing of Him who giveth the increase, do much good to souls, and bring much glory to God. Rich Christians, I write thus "not because I desire a gift, but I desire fruit that may abound to your account." In thinking of such as you Genesis xiii. 2, often occurs to my mind, "Abram was very rich in cattle, in silver, and in gold." The Hebrew word for rich signifies heavy, and the idea is thus conveyed that he who is very rich in silver and gold is very heavy. To use the language of the prophet he is as one "that ladeth himself with thick clay."

As Henry says, "there is a burden of care in getting them, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account to be given up at last concerning them." I have pointed out one way (there are many others.) in which those who are "very heavy in silver and gold" may somewhat lighten the burden, and by which their future crowns may be brighter. How cheering the hope that the donor of the money, with the donor and receiver of the book will rejoice together in the day of Christ! We are disciples of One who was constantly employed in doing good. Let us be like Him. Oh, it is a blessed privilege thus to spend our days, thus to "occupy" with the talents entrusted to us till the Master come. Sabbath school teachers also may do much in circulating such books.

Now for my journeyings. On Lord's-day Sep. 24th, I preached morning and evening at BYRON-STREET, LEEDS, and in the afternoon delivered an address to the young. The congregation was affected by special services held at the same time in another Baptist chapel in the town. But we were not without encouragement. The friends appeared interested, and it is believed the presence of the Lord was enjoyed at the services. The amount collected I am unable to state, as the account was not made up when I departed, but it would exceed £6. It was not convenient to have similar services at CALL LANE, but I trust they will be held before long. May both our churches in this important town be peaceful and prosperous, both our ministers be burning and shining lights, and both our sanctuaries be filled with the glory of the Lord.

On Monday I left for the NORTH LINCOLNSHIRE journey, hoping to reach KIRTON LINDSAY that evening, but our train was much beyond its time at SHEFFIELD, and the other train, which was the last for Kirton had departed, so I sought out Mr. Ashberry; and though quite unexpected was warmly received. Disappointments are often to our advantage, and when they occur through circumstances that we cannot controul it is wise to meet them calmly and patiently, and if possible to derive some improvement from them. The disappointment just mentioned enabled me on Tuesday morning to make a call or two, and to see the Cemetery at Sheffield. I like to meditate among the tombs. Here I noticed a monument to George Bennet, Esq. He was interred at Hackney, but being a native of Sheffield his monument was placed in the Cemetery. The inscription states that as a deputation to the stations of the London Missionary Society, with the late Mr.

Tyerman he travelled 90,000 miles, and it gives his testimony—certainly an important one—deliberately and seriously borne, "After an honest comparison of multitudes of persons of nearly all climes, colours, and characters, I am enabled and by a love of truth constrained to bear this humble and sincere testimony to the paramount worth of the gospel of God our Saviour:—

That having traced the globe around,
And searched from Briton to Japan,
I still have no religion found,
So just to God so true to man.*

I could not leave without visiting Montgomery's grave. No monument has, as yet, been erected. All Sheffield did the poet honour at his death. To me the place where his dust reposes seemed holy ground. No longer does he "nightly pitch his roving tent," of which he once sang, "a days march nearer home;" the pilgrim's journey has ended; the earthly, tent-like, house is exchanged for one not made with hands eternal in the heavens. (In India we see the force of such texts as 2 Cor. v. 1, more than in this country). He enjoys the life of perfect love—the rest of immortality." I left the spot, hallowed by the dust of such a man, thinking of his verse,—

"For ever with the Lord!
Amen. So let it be.
Life from the dead is in that word;
'Tis immortality."

One of Pearce's remarks on being forever with the Lord, is worthy of being remembered. "To be with the Lord for a week, for a day, for an hour, how sweetly must the moments pass! But to be *for ever* with the Lord—that enstamps salvation with perfection, that gives an energy to our hopes, and a dignity to our joy, so as to render it unspeakable and full of glory." Montgomery's paraphrase of the 72nd Psalm, was one of his happiest efforts. "Hark! the song of jubilee." "Spirit, leave thy house of clay." "Prayer is the soul's sincere desire" "The heathen perish day by day," are worthy of his muse; but no verse that he wrote is more admired by me than the following,—

"One prayer I have—all prayers in one,
When I am wholly thine;
Thy will, my God, thy will be done,
And let that will be mine."

The whole of the hymn, of which this is the first verse, is very excellent.

On Tuesday evening the annual missionary service was held at KIRTON LINDSEY, when the good cause was advocated by Mr. Stapleton, the minister, Mr. Winks, and myself. The sum realized after deducting expenses was £1 16s. 3d.

* I do not think *true* in the last line an improvement on *safe* but I give it the reader as I found it.

On Wednesday morning we hastened on to Epworth which we reached in time for dinner. It is a small and quiet town, the population a little under 2,000, less affected than many by modern improvements, but deeply interesting to visitors as the birth-place of the Wesleys. I thought of the condition of the country when John Wesley was in his cradle, of his conversion, of the eminent men, especially Whitfield, and his brother Charles, associated with him, of the holy woman, the Lady Huntingdon, whom God honoured in furthering that extensive revival of religion in England; and hoped that my feelings in prospect of death, might be like those of the founder of Methodism—

"I the chief of sinners am,
But Jesus died for me."

Standing on the tomb of the father, I thought of the time when the sons, refused admittance into the church, stood here and cried to such a crowd as Epworth had not before seen, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The inscription is as follows, "Here lieth all that is mortal of Samuel Wesley, A.M. He was Rector of Epworth 39 years, and departed this life the 25th of April, 1735, aged 72 years. As he lived so he died in the true Catholic faith of the Holy Trinity in Unity, and that Jesus Christ is God incarnate, and the only Saviour of mankind.—Acts iv. 12." Then follows Rev. xiv. 13, which is not quoted with verbal accuracy. Macaulay states that when James published his second declaration of indulgence Samuel Wesley was a curate in London, that he refused, as many others did, to obey the royal mandate, and preached on the occasion from the noble answer of the three courageous Jews to the Chaldean tyrant, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." He would be at that time about 25. There is no monument to the mother of the Wesleys, a noble minded and remarkable woman, but I believe she died in London, and was interred in City Road, the eldest son, who bore the father's name was the writer of the pretty hymn beginning,—

"The morning flowers display their sweets"

It is *real* poetry, not like much that passes under the name now-a-days, but it is probable he had not a clear understanding of the righteousness which is of God by faith. Charles was a poet of no mean order. Many of his hymns are better adapted for the closet than the sanctuary, but they display, as his brother said, the true spirit of poetry, and what is still more important the genuine spirit of piety. John Wesley was a truly great and good man. Baptist as I

am, I rejoice to say it, and to glorify God for all that this laborious servant of Christ accomplished. Kilham, the leader of the first, and perhaps the largest secession from Methodism was also a native of Epworth. Many of the inscriptions on the tombstones in the church yard appeared to me admirable. They appropriately and scripturally expressed pious feeling, evinced triumph over death and joy in Christ, the resurrection and the life. On the whole I was better pleased with the epitaphs found here than any where else that I have examined. Greater care in regard to epitaphs both in church and chapel yards might wisely be exercised. Take the following in a church yard through which I often pass; and it is far from being the most objectionable I have seen.—

"Sarah, — aged near eighty one,
Come ye blessed, come my John."

It is desirable that the sentence which in such cases meets the eye should be concise, pointed, scriptural, weighty.

The Mission services at *Epworth* were it is trusted not unattended with the Lord's presence, and I was pleased to find our church here, as well as at *Kirton*, in a better state than I had expected. A sermon was preached in the afternoon by the writer, and at the meeting in the evening Mr. Rodgers, the minister, presided, and with Mr. Bate and the deputation advocated the blessed cause. The attendance was encouraging, and the collections (less expenses) £6 1s. 1d.

On the following day similar services were held at *Crowle*. The afternoon discourse was delivered by the missionary; and in the evening Mr. Bush, a warm-hearted Wesleyan friend, presided, and with Mr. Rodgers and the deputation, addressed a numerous assembly that appeared deeply interested. Collections and subscriptions £6 3s. 6d, and £1 was contributed by a kind friend for the fire at *Berham-pore*. At all these meetings Mr. Winks rendered acceptable and effective help, and the Isle of *Axholme* is a district in which he is very well known. Mr. Fogg, who for many years regularly attended these anniversaries, and who had entered on his rest during the year, was referred to with much affection; and regret was expressed that the only notice of him in the magazine of the body was extracted from a local paper; but if editors are not furnished with such accounts they cannot publish them. It is however much to be deplored. We could not comfortably visit *Butterwick*. The lovers of pure and spiritual christianity can have no complacency in the aspect of our cause there. Endowments are often, to say the least, not blessings. "By whom shall Jacob

arise" there? "for he is small." Infidelity appears more prevalent in *Crowle* than in many places of a similar size; and I marked its insolence and impudence in the sneering manner in which one of its votaries addressed in the open street some women returning from the afternoon meeting. I answered for them, and the reviler passed on.

Before closing this paper I must inform the reader that the G. B. cause in the Isle of *Axholme* is an ancient one. It appears to have been founded in the time of the civil wars, or during the protectorate of *Cromwell*. In 1673 the church consisted of nearly one hundred members scattered in various towns and villages, but chiefly residing at *Epworth* and *Butterwick*. Before *John Wesley* was born the river *Torn* was, on the testimony of an enemy, "famous for dipping." We are, even at *Epworth*, older than *Methodism*. How is it that we have not made greater progress? Have we been true to our principles? We hold as firmly as they the vanity of a formal profession of religion, the necessity of living piety; of repentance towards God, and faith in our Lord *Jesus Christ*. We can sing, as well as they,

"O, that the world might taste and see,
The riches of his grace,
The arms of love that compass me,
Would all mankind embrace."

Oh! have we worked out our principles as manfully, zealously, and prayerfully as we ought? Is there not occasion for great searchings of heart.

I cannot leave *Wesley's* birth place without adding that one of the most important lessons we can learn from the lives of great and good men is, *how much one man full of holy love may do for God*. The histories of *Tyndale*, *Wesley*, *Carey*, impressively confirm this sentiment; and last month I had occasion to mention a more recent illustration, with which the readers of this magazine are familiar. The more we do for God, says the peerless Nonconformist Commentator, the more we may do. Under the influence of such a sentiment we should all be more efficient instruments of good in our respective spheres. Let it be remembered that *Saul of Tarsus* commenced that course of holy consecration to Christ by which myriads that cannot be enumerated have been directly or indirectly benefitted, with the question, "Lord what wilt thou have me to do?" and it is a question which should be daily pondered by each of us. Let the connection between much personal holiness and eminent usefulness never be overlooked; and hearing the Master's voice, "Occupy till I come," "let us not sleep as do others, but let us watch and be sober." J. BUCKLEY.

MADAGASCAR.

MR. ELLIS visited this island in June last, and though not permitted by the authorities to go to the capital, Antananarivo, yet he stayed at the port town, Tamatave, three months, and was visited by several christians. Hopes are still entertained of more tolerant proceedings here. Meanwhile, we cannot but admire the fortitude of the native christians, who have borne suffering so long for Christ and truth. They present an example of the patience of the primitive saints.—ED.

In a letter dated 12th Oct. ult., written after his return to Mauritius, Mr. Ellis observes :—

“ Soon after my arrival (at Tamatave) I received a visit from some of the christians at Foule Point, the nearest port to Tamatave, from which it is about forty miles distant, and in compliance with their repeated requests, paid them a visit. I spent a week very pleasantly among them, grateful to behold their numbers, harmony, and zeal, and to notice the high estimation in which they seemed to be held by the rest of the people. They had recently formed a church, and had celebrated the ordinance of the Lord's Supper only about a week before my arrival. Much of our conversation had reference to Christian ordinances, and I was alike surprised and gratified with the simple Scriptural views they entertained, as well as with the satisfactory manner in which they had proceeded. This appeared the more remarkable when I remembered that the ordinances of the christian church had scarcely been introduced amongst them when their original instructors were forced to leave, and that eighteen years had passed away since those teachers had departed. Besides personal intercourse with the christians at Tamatave and Foule Point, I was able to correspond frequently with the christians at the capital from whom I have received a number of deeply interesting and valuable communications.

“ The christians visited me daily, and other persons often came at the same time, but after sunset we were exempt from interruptions, and every day, with only a few exceptions, from two or three to six or seven of the christians, chiefly those from the capital, passed the evening at my house, either in conversation, in

explaining passages of the Scriptures, or in reading, singing, and prayer; and occasionally we continued together thus employed until midnight was passed. We had worship together in greater numbers every Sabbath evening excepting one, and twice I had the privilege of administering, in compliance with their own wishes, the ordinance of the Lord's Supper to such members of the church at Antananarivo as were at Tamatave at the time, and could come to our meeting. On the first occasion we were eleven, of whom eight were communicants, the second time not quite so many. On these occasions the native teachers addressed their brethren with much affection and earnestness. I was much pleased with the simple and seemingly sincere piety of the christians, and with the general correctness of their views of all the great truths of divine revelation, and the outlines of christian duty, so far as my defective means of communication enabled me to ascertain them.

“ Nothing can surpass the estimation in which the sacred writings are held by the christians, and I believe no treasure is so earnestly desired. One of the christians recently wrote to me, stating that for many years he had been chiefly employed in transcribing portions of God's Word for those of his brethren who were destitute, until his health had suffered and his sight had failed.

“ Very affecting accounts have been conveyed to me of the destitution and suffering of some who were in concealment, or in prison, or enslaved, on account of their religion, and on two occasions I sent them some relief as from their brethren in England, feeling assured the Directors would approve of such appropriation.

“ The feeling in favour of christianity and education is far more extensive than we had supposed, and in many quarters where at present it is little expected it would probably be found, in the event of a favourable change, that christianity had influential and sincere friends. I was often surprised to find parties not in the least suspected of christianity, either already possessing and carefully preserving christian books, or else anxious to obtain them. A strong conviction also of the value of education is almost universal amongst the middle and upper classes. The chiefs and officers who are able to read and write teach their own sons, and deem a knowledge of reading and writing essential to their holding any place under government, or making their way in the

world. The instruction thus given is of course very defective, but the persevering endeavour to impart it shows the estimation in which it is held. By the christians it is accounted even more important, and explains their earnest and reiterated applications for paper and all kinds of writing materials, while teaching forms an important part of the labours of the native evangelists.

"In reference to the more immediate objects of the society and the religious advancement of the people, I trust my recent visit will prove to have been of some service. It has, I believe, made them more fully sensible than they were before of the sincere sympathy cherished towards them by their christian brethren in England and elsewhere. It has also furnished them with an opportunity of becoming better acquainted with that society which has been the instrument in the hand of God of conveying to them the Gospel of salvation and the knowledge of letters. It has also favoured the opening of more direct communication between them and the society itself, a matter of equal importance in relation to the present and the future, and I feel persuaded that the Directors and friends of the Society in general will receive with sacred delight and thanksgiving to God the letters from the Malagasy christians which are now forwarded. Sent in consequence of no suggestion from me, and written without my knowledge, until placed in my hands for transmission to you, they must be regarded as the spontaneous expressions of their feelings of christian brotherhood.

"They have also received a small addition to their supply of christian books, as well as some assistance in their endeavours to ascertain the meaning of various portions of Holy Writ, and to understand more fully some of the requirements of christian duty, while they have been encouraged to persevere in their truly commendable endeavours to improve the present season of comparative calm for communicating a knowledge of the Gospel to their countrymen.

"To the Society at home I trust the results of my recent visit will also prove serviceable. We are now intimately and personally acquainted with a number of christians, and understand their thoughts and feelings as they exist at the present time. We have also more exact knowledge of the christians at the capital, of their simple scriptural views of religious truth, and of their exemplary christian deportment. We know also, by means of frequent and direct communications from them, the extent to which christian institutions already exist amongst them, and

their organization as a christian community, with the amount and quality of the agency which the Great Head of the church has created amongst them for diffusing the Gospel, and the measure of success by which its efforts have been attended."

We now proceed to give the translation of a letter written by two of the christians, in reply to one addressed to the native church at Antananarivo by the Directors:—

*Antananarivo, Alhamady,
4th July, 1854.*

TO THE BELOVED CHRISTIAN BROTHERN IN LONDON.

"We have received the letter written by you on the 7th January, 1854, speaking of the affliction which we have endured, and telling also, to encourage us, of your love and oneness of heart with us in Christ.

"And we rejoiced greatly in God when we read your letter, for your reminding us of the love of Christ deeply affected* our hearts. Read Rom. v. 3, 4, 5.

"Therefore would we praise God, the Father of Jesus Christ our Lord, who has blessed us and enabled us to bear those calamities.

"And we search the Holy Scriptures day and night; they fix our hearts, even though men mock and speak evil of us. Read Matt. v. 11, 12; 2 Cor. iv. 15—17; Matt. x. 22.

"And we praise the Great Redeemer, who has chosen us out of the world to be his people. Read John xv. 16; 1 John iv. 10—19.

"That also encourages us and supports us in the love of him.

"And we desire that by the help of God we, together with you, may rejoice in the Great Redeemer, who hath caused us to love each other greatly in his name. Read 2 Cor. iii. 5; John xv. 5.

"And when we have examined and thought on the counsel given to us by you, then our hearts have been gladdened, and we have rejoiced, and we thank you in the name of Christ; for the counsel given by you to us has caused our hearts to be comforted and soothed in our faith and peace.

"And when we heard that Rev. W. Ellis and Mr. J. Cameron had come to visit and see us, and desired to see the flock of Christ, we were glad, and rejoiced greatly that you had sent them to us, that we might see their faces and shake hands

* The intensity of their emotion may perhaps be inferred from the word the writers use here, which signifies to boil as water boils.

with them; it would be like our seeing you all, therefore we rejoiced on that account.

"And we have rejoiced also on account of Rev. W. Ellis and Mr. James Cameron arriving at Tamatave from Mauritius, for we have received good counsel and the Word of God from them; we also received letters from them, and wrote to them, and we rejoiced and were glad on that account. Read 2 Cor. vii. 6, 7; ii. 4.

"And the books sent by J. Cameron and Rev. W. Ellis have come to us, but many are the people of God, and they (the books) are not sufficient; therefore we say to you, finish the work, for the people are diligent, through the great mercy of God. Then you, who have sent, and we, who have received them, may rejoice.

"And we also say unto you, beloved brethren, forget us not in your prayers in

the day and in the night. 2 Thess. iii. 1; Col. v. 3; 1 Thess. v. 25.

"And now we come with our remembrances, and to make salutation to all the flock of Christ that are in your land, or in other lands, who have sympathized with us, and borne affliction with us. Acts xiv. 22; Matt. x. 38; xvi. 24; Luke xxii. 28, 29.

"We hear of the sympathy of the flock of Christ in your land and in other lands towards us. May we, with you, beloved brethren, praise God everlastingly for the grace of Jesus Christ our Lord. Matt. v. 7.

"May the love which comes from God, and the word of peace which is above all knowledge be with you,

Say, beloved christian brethren,
* * * and * * *
dwelling at Antananarivo,
concealed since 1846."

CHINA.

FURTHER ENLARGEMENT OF THE NATIVE CHURCH AT AMOY.

A COMMUNICATION from the Rev. John Stronach makes the gratifying announcement, that in October last, seventeen additional converts were admitted to the rite of baptism, forming an aggregate of fifty-two persons received into the native church at this station during a period of little more than half a year. Thus signally has the Lord owned and blessed the labours of our Missionary brethren.

Writing under date October, Mr. Stronach remarks:—

"We wrote you in March last, informing you of the baptism of 17 converts on the 5th of that month, and again in June, of the baptism of 18 converts on the 28th of May, and we have now the pleasure of informing you that on the 1st of October we had the privilege of baptizing 17 more converts, viz., 6 women and 11 men, thus making an addition to the Chinese church under our care of 20 females and 32 males in the space of 7 months.

"On this, as on all former occasions, we took pains to ascertain the character, views, and motives of the applicants. Besides these eleven men, there were other ten whom on examination we considered not yet fit for admission, and whom we therefore deferred for another opportunity. While examining those who were admitted, we felt much interested in observing their evidently deep abhorrence of idolatry,

their convictions of the sinfulness of their nature, and their heartfelt reliance on the mercy of God, as manifested in the Incarnate Redeemer. . . .

"The baptismal service was conducted as follows:—My brother preached from Acts ii. 37—42, and baptized five women. I then addressed the men and baptized them, along with the wife of one of their number. The answers they individually gave to the questions that were put, and their general demeanour while thus publicly devoting themselves to the service of Christ, were all we could have wished them to be. Though the weather was exceedingly stormy, a large congregation was present, and the utmost quietness and solemnity prevailed. The same remarks apply to our communion service in the afternoon, on which occasion it was my turn to officiate, and we all felt it a privilege thus to unite in celebrating the love of Christ at his table."

In forwarding a similar account of these conversions to a private friend in England, Mr. J. Stronach makes the following additional statement:—

"Some of our converts reside at Kolangsu, opposite to Amoy. There are 100 inhabitants, and in consequence of our folks talking to them, many of them feel desirous of knowing more of the newly-introduced religion, so our members have resolved to get up a preaching place and put it in order, and they have subscribed for this themselves. One of our colpor-

teurs, and we occasionally, shall preach to them. It is a spontaneous missionary effort among the Chinese.

"Oct. 31st. Our third service at Kologsu, attended by about 50 of the islanders, was most interesting. One of them,

an old man of eighty, comes regularly; he says, he knows he must die soon, and wants to hear all he can about what is so interesting and important."—*Missionary Magazine*.

THE FAKIRS OF INDIA.

WANDERING fakirs abound in India. These are devotees, who seek to obtain a reputation for sanctity by imposing on themselves, or appearing so to do, the most painful austerities. Their personal appearance is very repulsive. Clothed in coarse hempen cloth, tied round them, with long shaggy beards and matted hair, hanging over their bare arms, they have a wild and ferocious aspect. They wander on from village to village, sure of being reverentially received by the simple villagers, who listen with credulous attention to the wily mendicant, who has his own objects in view, generally of a character which will not bear the light. They penetrate the defiles of the Himalaya mountains, and visit in succession the far-famed places of Hindu pilgrimage, where that vast system of idolatry which has flooded over the plains of India is supposed, like the Ganges, to have had its source. One of our missionaries has recently visited the beautiful valley of Kashmir; and on his way up to this extreme point where Hinduism has extended itself, as well as in the valley itself, he met with specimens of these restless mendicants.

The following instance occurred at Thanna, a town in the hill country:—

"We went this afternoon to visit a fakir. He lives like a gentleman, and in one of the prettiest places imaginable—in the middle of a clump of trees, on a level piece of ground, which terminates in a precipice, with a little river murmuring along its shingle bed beneath, and the hills rising just on the opposite side. Behind the house is a much higher hill, partially covered with snow, and on the right hand a view of the valley, with a pretty little waterfall in the foreground. We found the fakir lying on his bed, covered with a handsome quilt, just opposite a low window, so that he could see and converse with every one through the window without the trouble of getting up. His house was as clean as any house in England; there was not even a straw lying about. The gentleman of the house was not, I think, in a very good humour to-day, for he would neither come out to see us, nor

invite us in, nor even get up from his bed, so we could only have a little conversation through the window. He was a very eloquent man, or rather extremely verbose, so that no one else could hardly say a word, as he gave utterance to the praises of Krishna and Shiv, with his eyes half staring out of his head, and with rather vehement action. We left him before very long, after telling him the truth about his own religion and the true one. This gentleman is a padre also. Yesterday we were speaking to the people, and asked a man opposite who he was. He said he was a padre of Ram. Just then two men in yellow dresses came past. We stopped them, to ask who they were, and they said they were padres of Nanak, so we are in the land of padres. There are padres of Ram, and Shiv, and Sita, and Nanak, and I doubt not of every other false Hindu creed besides, and plenty of them; but padres of the true God, none at all."

At Sirinagur, the capital of Kashmir, our missionary found a number of fakirs, some from Calcutta, some from Bombay, &c. There were twenty-four of them living together, who professed to have left the world for the service of God. But they would not hear a word about religion; so much so, that one old surly man, wrapped in his piece of cloth, called out, "We don't want to hear you, Sir; we want neither you nor your books."

Passing another haunt of the fakirs at dusk, he heard the sunkli, or horn, and the cymbals, making a most discordant screeching noise in honour of the idol they were worshipping within. Entering into the garden before the house, he stood and looked at them. Instantly recognizing him, for he had been often there before, they left their worship and crowded round him; but all soon left, two excepted, with whom ensued a very earnest conversation, the result of which was, that one of them, joining his hands with much apparent earnestness, begged the missionary to pray for him, that he might be led to the true light, and know and worship the true God.—*Church Missionary Gleaner*.

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THE CHRISTIAN'S UPLIFTED BANNER.

BY JAMES LEWITT.

To contend with evil in his own heart, and in the world, is the christian's high calling and destiny. As soon as the conflict begins to rage in the solitudes of the individual spirit, it is manifested in positive and earnest attempts to overthrow the empire of sin which Satan has erected on this globe of ours. The very nature of true religion supposes these aggressions; since there cannot be two Religions equally true and equally divine; and therefore the religion of the Bible has ever been opposed to all other spiritual systems, which have challenged with it the love and allegiance of the human soul. With the universal dominion of Bible religion the honour and glory of God are identified; and in proportion as it spreads he obtains his own; while its conquests are fraught with incalculable blessings for time and eternity to the soul that bends to its power. It is a fixed and unalterable law of this world, that man shall be the instrument of blessing his fellow-man. None of us are self-dependent. No world rolls in space, that by some mysterious agency is not linked to other worlds, and does not contribute to their stability and per-

manence. No mind can exercise its powers, and press on towards perfection, unaided by the sympathies of other minds. In the infancy of humanity this law was recognized by him who asked "Am I my brother's keeper?" The gospel adapts itself to this beautiful and benevolent law, and having called and purified living men, it consecrates them to the achievement of its gracious design. "Ye are my witnesses, saith the Lord of hosts." It hath pleased God "by the foolishness of preaching to save them that believe."

In diffusing the gospel we must not forget to suit our efforts to the circumstances that surround us. The new and varying phases of society must be studied, and the methods of the adversaries of divine truth must be keenly watched and promptly and energetically opposed. We must "be wise as serpents," and that wisdom is greatly needed by the antagonism of this age to the spread of our common christianity. On every point the citadel of faith is assailed; but no new weapon is directed against it. Every age has its peculiar errors, and those now prevalent are but the reproductions of bygone times. Atheism

is much older than christianity. Religious communism was rife many generations ago. The denial of an inspired Bible was not reserved for the nineteenth century to produce. Heathen sages taught secularism long before Christ was born, and connected their morality with their philosophy, rather than with their mythology; thus standing on the same ground in defence of morality as the high priest of secularism now stands.

In opposing the errors now popular we are only entering upon the labours of our forefathers. Their labours descend to us but not their sufferings. Let us be proud of the inheritance and prove ourselves worthy of our lineage, of our Saviour, and of our God.

The aim of this paper is to point out the duty of christians in relation to the principles they have to assert in connection with the present aspects of society. We are put upon the defence of all that is dear to us; "the banner which God has given us must be displayed because of his truth," and we will now attempt to show what aspects that defence must take.

In defence of *Religion* we set up our banners. That there exists a necessity for the assertion and maintenance of religion, is a strange and startling fact, yet there has scarcely been an age, whose historic records have descended to us, in which the doctrine of a God has not been denied, and the foundation of religion assailed. But if, in the annals of the world, one fact is more deeply and permanently written than another, it is, that *man will worship*; that the aggregate common sense and conscience of humanity have acknowledged and adored a God. Atheists have been exceptions. A nation of atheists never existed, and must ever be impossible. Such persons may be divided into two classes. First, those who positively assert that there is no God. Such was the atheism of the

first French revolution, in which a harlot was taken from the streets, placed in a temple and worshipped as the goddess of reason. Secondly, those who affirm that the existence of God *is not proved*. The secularism of this age combines the two; though like the chameleon, it has now one colour then the other; has acquired an easy facility of becoming either, as may best suit its purposes. It is now positive in its affirmations and form, and then shrinks into an "airy nothing; is distinguishable in neither member, joint, nor limb." Now whether men deny the existence of God, or affirm that it cannot be proved, their practical atheism appears in what is common to both, viz., they construct a theory of human conduct without reference to him and call it morality, which they affirm to have been originated in, and is guaranteed by, an appeal to man's good dispositions; the cultivation of an artistic taste for beauty and order, and by calculations of utility as to the results of human conduct. It deserves to be remembered here, that these motives to morality were urged long before christianity had existed, and that in the ancient heathen world they had full scope for exercise. Nor does christianity ignore them. On the contrary, it incorporates them all in its system of teaching, and no religious man would dream of denying their truth or diminishing their force. It is chiefly in reference to this system, so plausible but yet so hollow, so boastful but yet so ineffective, that the christian is called upon to set up his banner in defence of religion. He affirms a God, and therefore religion; the secularist denies a God, and acts irrespective of him, and affirms morality. Religion is the conduct of man to God and his fellow-man. Morality is the conduct of man to man only. But who does not see that the secularist's morality must logically rest, not upon the proposition that the divine exist-

ence is not proved, "but that there is no God." *If there may be a God*, man is bound to shape his character and conduct with reference to that tremendous probability, however low it may be. Prudential considerations demand this, and the same principle operates daily in human affairs. The Christian theist, then, *cannot be wrong*. His faith provides for all contingencies. The secularist *may be wrong* and may find, to his cost, that there was something higher than his morality, and anterior to it; viz., religion and a God. For religion, then, we are called to contend, and in doing so, we plant our foot upon a rock, against which the angry waves of atheistic opinions dash in vain. We assert the eternity of mind against that of matter. We see a contradiction in the propositions that what is successive and changeful is eternal, and that necessity can be various and not uniform. Our convictions agree with universal belief and experience; explain the origin and universality of religion; and are the only things which make nature intelligible to the mind that would pry into her secrets, and discover the principles and laws which render her permanent.

But we assert the righteousness and duty of religion as well as its basis. We not only say that man *may*, but that he *ought* to be a worshipper; that he not only *can*, but *should* love, adore, and serve God; and therefore that morality should rest on religion, and be a part of it; that we cannot love our brother till we have learned to love God; that religion and morality cannot be separated; and that a neglect of either, or a transference of their place in human duty, must be fatal to the peace, perfection, and eternal safety of man.

In defence of *Revelation* we set up our banners. In nature and the human conscience, God has not left himself without witness in the world

he has made. None, however, can truthfully affirm, that the light of nature has of itself proved effectual to illumine and regenerate mankind. The ancients tried it, but failed by its application in the forms of theology and philosophy, to exalt, refine, and perfect humanity. If vice could have been obliterated, and virtue made triumphant, by natural light and power, the sages of bygone times would have gathered the laurels justly arising from such a consummation. A reference to the lands unblest with the holy radiance that streams from the Bible, must convince every candid enquirer, that there is no principle or power in nature or man adequate to the religious and social regeneration of our race. The necessity of some fuller, more certain, authoritative discovery of the character of God, and the nature of true worship, is thus apparent: while the contradictoriness so obvious among the religions of men makes it plain that we want a revelation of a religion and worship which God will accept and approve. That such a revelation is possible, few will be bold enough to deny; and its probability is proved by the improbability that the creator and moral governor of the world would look with indifference on the gross violations of his highest rights by the creatures he has made. Would a father be indifferent to the love and obedience of his children? Would a king be careless of the obedience of his subjects? Then surely God, our father and king, would not be indifferent to the affections of men. That such a revelation has been given it is not the object of this paper to prove. Our province is rather to show that the unflinching defence of the Bible as this revelation, is the solemn duty of those who believe it to be the Word of God. We have to defend the Bible as a history of facts, forming the basis of a system of doctrine and precept; and to maintain

that as the facts of the Bible are true, its doctrines and precepts are binding upon men. It is the height of absurdity to attempt to sever the facts from the doctrines and precepts of the Bible, or to admit the facts and doctrines of Scripture and to deny that they lay upon man a practical obligation. The facts of the Bible none but God could reveal; the doctrines and precepts of the Bible none but God could teach. Since he has taught them they are true, and whatever theory of inspiration we adopt, we cannot avoid the admission that there can be no appeal to a higher tribunal than the Scriptures, and that here eclecticism has no place. Miracle is the grand proof of all revelation, and he who believes the miracles, is logically bound to believe and practice *all* the doctrines and precepts which those miracles were wrought to establish. And it may be remarked here, that it is against the miracles of Scripture that the assaults of infidelity have in all ages been directed. The reason is obvious; for with the miracles, the truth of the Bible must stand or fall. Disprove them, and revelation is overthrown, and its doctrines are no more binding upon man, than the teachings of Confucius and Mahomet. Admit them, and disbelief of Scripture doctrines is an inexcusable crime. But even were it possible to disprove or explain away the miracles of the Bible, another, and not less miracle, would remain, and that is, *the Bible itself*.

For the *christian doctrines of grace* we set up our banners. Believing the Bible to be from God, we are bound to receive all its revelations. We are not now in a position to try its contents at the bar of reason, which has only to deal with the *evidence* on which the Bible claims to be admitted as divine. Hence the question now is, not "*how* readest thou," but "*what* readest thou;" and when this is answered, the duty of him who reads is

clear. On this principle we read from the sacred page what are generally called "the doctrines of grace" which consist in the fall and depravity of man; the atonement of Christ, and therefore his proper deity; regeneration by the unmerited influences of the spirit; justification by faith alone; the duty of a holy life, and the judgment of all mankind by the Lord Jesus Christ at his second coming.* Hence it will appear, that the idea of human merit does not accord with these doctrines, though the idea of human duty, perfectly agrees with them. In all ages the principles just enumerated have been vigorously assailed, and against them the carnal mind of man still maintains an unrelenting hostility. The mere moralist on the one hand, and he who insists on the efficacy of sacraments on the other, are uncompromisingly opposed to them. But of all their assailants, popery is the most powerful, crafty, and unwearied. This vile system originates in the ideas of human merit and priestly efficacy; and its various ramifications of penances, indulgencies, celibacy and monasti-

* Though the above mentioned are all the doctrines of grace, properly so called, the eternity of rewards and punishments form part of evangelical truth. To these doctrines the writer most thoroughly subscribes. The latter article of faith he regards as requisite to the consistency and completeness of the plan of salvation, as a powerful motive to conversion, a strong bulwark of christian virtue, an unequalled incentive to christian benevolence in saving souls, and conferring on the Saviour the highest glory. To resign this doctrine is in many cases the first step to apostacy, and its surrender a denial on the ground that it violates all correct notions of the benevolence of God is the most, shallow of all pretences, since it proceeds on the principle that man's notion of God's goodness is the criterion of that goodness. God knows best what comports with his goodness, and harmonizes with his character. The enquiry of the humble-minded student of Scripture is on this, as on all other doctrines, "*is it written?*"

oism, are so many acts by which the human soul may deserve its salvation. Well did Luther judge of their principle and tendency in his determined efforts to overthrow them. Their annihilation logically followed his revival of the grand doctrine of justification by faith alone, with which they can never coalesce. And narrow must be our view of the state of the christian world, if we do not see that these times demand us to maintain prominently and fearlessly the evangelical views of truth. Naturalism, sacramental efficacy in the churches of Rome and England, present themselves in hostile array to the faithful followers of the Lamb. Nor is that system of faith, in which the atonement of Christ has no place, among the least of the antagonists of evangelical truth. Its literature is a power, though its pulpit has a much more limited sphere of influence,* and the alliance of some of its votaries with the infidel and rationalistic schools but too clearly show its deadly enmity to pure christianity. To resist successfully all their potent agencies must be to every real christian a matter of the deepest concern. We are not afraid, but watch the strife in great hopefulness. We have a press whose services are invaluable, but our pulpit might do a greater service than in this day it performs. If our ministers paid less regard to the cant of intellectualism, and more to the preaching of Christ crucified; if they were less attentive to the chasteness and ornature of the salver,

* The late census has shown that there are about 226 Unitarian congregations in Great Britain, and the attendance amounts to about 29,000 persons; giving an average of 120 worshippers at each chapel. A recent Unitarian publication adds, that of these 226 congregations, 30, at least, are without ministers; and that recently, many who filled the duties of the ministry in that body have abandoned their professions for more congenial and profitable pursuits.

and more to the bread of life they lay upon it; in short, if the doctrine of salvation by faith in Christ alone, and the necessity of a holy life, were more plainly and pungently preached, God would vouchsafe to them larger measures of success.

In defence of *spiritual christianity* we must set up our banners. In forming a judgment of practical christianity, men are apt to run into extremes, of which the most prominent and dangerous are the two following. First, they have thought it to be a system of faith and feeling only, and too ethereal to take an outward practical form. This is the principle of the mysticism which has obtained more or less in every age of the christian era; and its existence and operations may be traced in the monastic system, in antinomianism, and in the spiritualistic school generally. The second extreme is the very opposite to the one just named, and asserts that practical christianity is all works and practice. To borrow a phrase in which German writers glory, but which our puritan forefathers first employed, the former assert that practical christianity is entirely "subjective," the latter that it is entirely "objective." This latter error is traceable in the various systems of formalism that in all ages have warred with the Lamb, and sought to rob him of the glory, which rightfully belongs to him as the only sacrifice for the sins of men. The truth lies in the principle that practical christianity is faith, feeling, and practice united and inseparable. For has not Christ associated faith and practice in his own life, and also in his gospel? He did not know the virgins whose lamps had gone out. All correct conduct originates in correct scriptural principle, and Pope's oft quoted couplet might with propriety be altered to "He can't be wrong whose *heart* is in the right." But what is spiritual christianity in

the sense in which we now use the term? We reply, it is a christianity that is a *life* internally. It gives a man new thoughts, creates in him a habit of reflecting on spiritual subjects, and originates in a belief of the historic character of the gospel. To such a man these thoughts are precious; they arise spontaneously in his mind, and are not the result merely of the stimulating influences of means and ordinances. They transform and control the affections, and lead them out toward God and Christ, and eternal things, as the most beautiful and therefore the most deserving of the heart's strongest and purest love. They pass into principles, become springs of conduct, and so take the form of a character; and constitute "the new man." With emphatic propriety it may be said of such a profession, "old things have passed away and all things have become new." The ideas, affections, and principles, which made the "old man" are abandoned and "put off," the christian is "renewed in the spirit of his mind." He is "made nigh," is now "the temple of the Holy Ghost" who dwells in him as the most welcome and sanctifying guest. He is a "stranger and sojourner as all his fathers were," a "pilgrim" in feeling, hope, and aim; here he has no continuing city, but seeks for one that is to come. But a prime element in the character of the christianity we are now describing, is a strong and abiding impulse towards devotion. It instinctively longs for "communion with the Father and the Son." It gravitates towards heaven as the temple and home of its God. It would withdraw itself as much as possible from the polluting influences of this world. It would "walk with God," amid all the duties of this mortal state; it draws strength and courage from the things within the veil. There is its treasure, there is its heart, and there

will be its final abode. This is the subjective christianity for which we have to contend; and which, in the present day, is so little understood, and so frequently denied. It is man's spiritual nature *made alive* by God's Spirit, its glorious powers and principles moulded after the likeness of the God-man. Christ is its type and sustainer, its governor and its end.

For a *pure and lofty morality* we will set up our banners. It has ever been the custom to judge of, and interpret the inner, by the outer life, of the disciples of the Son of God. This was Christ's method, for he said, "Why call ye me, Lord, Lord, and do not the things that I say;" and it is an inspired follower of the same Jesus, who demands, "show me thy faith without thy works, and I will show thee my faith by my works." These passages teach us that christian principles express themselves in christian practice: or, to put it in another form, that religion has a morality, and that faith in the truth of the gospel must lead to a pure life. The revelation of God in the Bible, recognises the social character of man, and provides for its culture and perfection. Its first table of law is, "Thou shalt love the Lord thy God with all thy heart;" its second, "thou shalt love thy neighbour as thyself." This order in the precepts was not accidental. God's claims must take the priority; we are his before we belong to each other; and our love to him is the grand principle and sustaining influence of our love to man. Now while the superiority of scriptural morality is seen in the glory of its principle, it is not less evident in the comprehensiveness of its scope; for is it not an injunction rendered authoritative by the solemn sanction of inspiration, "Owe to no man *anything* but to love one another?" Here we see that christian morality is something more than mere *justice*, for that renders what is *due*. We

are to "do justice," but we are also told to "love mercy," while our power for such morality consists in "walking humbly with God." Therefore we plead for a morality which is not negative only. True it is, that we are told "thou shalt not kill, thou shalt not steal, thou shalt not bear false witness." But even Jewish morality had a wider sweep than this; for the Jew not only was taught not to oppress the hireling in his wages, but he was forbidden to glean his fields and vineyards, and to beat his olive tree a second time; what was left was to be for the poor, the fatherless, and the widow.* How much more then does the genius of the gospel compel its votaries to the culture and display of a positive morality. As the New Testament teaches us "to him that knoweth to do good, and doeth it not, to him it is sin," we are commanded to be benevolent as well as just; and therefore it is our duty to feed the hungry; clothe the naked, "to visit the fatherless and the widows in their affliction, and keep ourselves unspotted from

the world." Our code of morals is the sermon on the mount, exemplified and interpreted by the life of Jesus, and when christians live after this rule they honour him who has re-deemed them. To this let us come ourselves, and try to bring others to conform their lives to a standard so noble, to a pattern so grand. Foul scorn on those who would abate the severe morality of the gospel, and with the name "christian" on their forehead, can palliate the meanness, the want of a high sense of honour in business transactions, the trickery and overreaching conduct which prevail to so great an extent in this hollow and selfish age. There is nothing mean or dishonourable in christianity. She looks with withering contempt on the deeds which many of her professors do in her name. Her very garments are polluted by the actions of some, who professing to serve her, serve only themselves; and standing erect in all the majesty of her nature, she indignantly exclaims, as the light from God's throne streams around her brows, "Be ye holy for I am holy."

* The moral, political, and civil code of Judaism, seem to the writer an irrefragable proof of the divinity of the mission of Moses; when compared with the laws of surrounding nations at the time when the great Hebrew legislator appeared. There is a peculiar tenderness in his precepts, a lofty benevolence in his morality, with which the laws of heathen and pagan lands cannot be compared. Judaism was so far in advance of the world's morality that no theory of development, no fortuitous concurrence of circumstances can explain its origin. It must have been from God; and though Judaism considered as a system of religion and morality appears from our point of vision to be associated with much that is mysterious and inexplicable; may not the objections of the infidel to its divine origin be fairly met by the reply, that though Judaism was *not the best system* that could have been devised; yet considering the state of the world, and the comparative infancy of the human mind, it was under all circumstances *most suited to the necessities and power of man?*

But this is not the limit of christian morality. It overleaps these boundaries and extends its generous hands to the miserable of every rank, and race and clime. Are we asked for examples of its gushing sympathies and wonder-working power? Then we point to a Howard, to a Joseph John Gurney, and an Elizabeth Fry, whose devotion to the reform of prisons, and mad-houses, have caused their names to be remembered with everlasting honour and gratitude. We refer to a Knibb, whose soul, eloquent with feeling for the wrongs of the slave, paused not till he had struck down slavery to the dust, and caused his charter of freedom to be given to every West Indian bondman. We know that these philanthropists have achieved a world-wide reputation; and God forbid that we should be

disposed to glory only in such characters as these, or point to them as types of the morality for which we plead. It is not given to every man to be great; but the principle of their greatness exists in every christian heart, and there are multitudes of whom the world will never hear, that in their measure are not less worthy of honour than the persons just named. Such are the individuals who visit the homes of the poor and the bed-sides of the dying, "good Samaritans," who have brought upon themselves the blessings of him that was ready to perish, and caused the widow's heart to sing for joy. And they do this in obedience to the command of the Son of God. He left them an example and they follow his steps. It is to this aspect of the gospel that the benevolent institutions of England are owing; and to which her precious practical liberties are to be traced. It is not infidelity that has thus dignified her, though with unblushing face it prefers a claim to be regarded as contributing to her honour. Its teachings lead not to freedom, 'tis not a human heart that beats so coldly in its breast. O! my beloved country; it is the gospel that has made thee great; that has caused thee to fill so wide a space in the eye of the nations; and on account of thy laws, thy liberties, and thy benevolence, has made tyrants hate thee, while thy glorious banner is the star of hope to the down-trodden and gasping peoples of the world! *Esto perpetua!*

For a *diffusive and working christianity* we set up our banners. All good is diffusive, and man is the instrument employed by God to bless his fellow man. The productions of the earth are to be exchanged and distributed. The riches of one clime are bartered for those of another; and the ocean is the pathway on which they are borne. The spoils of mental labours are not to be sel-

fishly enjoyed by the intellect that has won them. Thought is to spread its acquisitions for the benefit of man. Each one is a steward of God's gift, and is only legitimately employed in making man happier. Nor is this the limit of this beautiful law. It extends to moral good, to spiritual riches, to christian truth and consolation. The gospel religion is a world-religion in its design, capabilities and destiny. "He must reign till he hath put all enemies under his feet." The leaven is put in the meal, and it will work till the whole is leavened. The grain of mustard seed has become a wide-spreading tree, and all the nations of the world will recline under its branches. But it has pleased God to associate man with himself in the accomplishment of this purpose: and the command to pray "thy kingdom come," the commission to preach the gospel to every creature, determine the duty and guarantee the success of every labourer in the vineyard of the Lord. Our means and aims, however must agree. Spiritual good must be diffused by spiritual agency. We must "preach Christ crucified," we must "persuade men." Error must be met and vanquished by the statement of truth. The lamp of knowledge alone can enlighten dark minds; hard hearts melt quickest in the sun-light of love. But as the foe is in possession of the ground, the church must be essentially a missionary church; and so every inch of territory which christianity occupies is, and must be, conquered. Organization is necessary to such triumphs. Voluntaryism alone provides it, for a Church Establishment cannot be universal. Its very principle incapacitates it for aggression, and renders it unfit to march in the ranks of the armies of the Lamb. We must cultivate a sense of individual responsibility, for to each is given according to his several ability, and our share in the struggle, we cannot

devolve upon one another, or lay aside and be guiltless. Let each christian feel that to him a trust is committed, that he is dignified by a mission of the highest importance, that Christ looks on him to be a worker, that perishing millions loudly call for the employment of all his powers. With these convictions there must be united a profound dependance on the Spirit of God for aid and success. *He it*

is who gives the increase. Clothed with His power the church must arise, unfurl her banner and claim for Christ the love and homage of every human heart. Hark! his trumpet voice calls her to the field, cheers her to the conflict, and promises her the victory; and if faithful to her high calling, her struggles shall be rewarded with a regenerated world.

THE POWER OF THE PULPIT.

ONE element of the "foolishness of preaching," is, that God has purposed to bring myriads of our rebellious race to acknowledge the sceptre of His Son, merely by the sound of man's voice. The great end of the gospel is to abase man in the dust and to give glory to God in the highest, and he has put the treasure into earthen vessels, that the excellency of the power may be seen to be of Him. And if Jehovah has committed to men the ministry of reconciliation, and promised His gracious operative presence to give effect to the glorious gospel, there is no power in the world, with all its parliaments, armies, navies, literature, science, philosophy, trade and commerce, like that which is wielded by the pulpit; and those who are put in trust with the gospel—realizing their position and privileges—may take up the triumphant language of the noble apostle of the Gentiles, and say, "Thanks be unto God, who always causeth us to triumph in Christ; I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The Almighty Spirit was with the apostles, and their word, like their Lord's, was with power; and the Holy Ghost has recorded these primal triumphs of the gospel, achieved by their devoted instrumentality, for the encouragement

of the ministers and true disciples of Christ, to the consummation of all things. O how they triumphed in Christ over an idolatrous world in those days of power! "Sinners, tax-gatherers, tent-makers, ignorant people without letters, without arms, without powers, without intrigues, without human help, without philosophy, without eloquence, contemptible, persecuted people; in one word, earthen vessels triumphed over the whole world with the sound of their voice! Idols fell, temples were demolished, oracles were struck dumb, the reign of the devil was abolished, the strongest inclinations of nature were diverted from their course, people's ancient habits were changed, old superstitions were annihilated, all the devil's charms, wherewith he had stupified mankind, were dissolved, people flocked in crowds to adore Jesus Christ—the great, and the small, the learned and the ignorant, kings and subjects, whole provinces presented themselves at the foot of the cross, and every thought was captivated to the obedience of Christ." It is still the same wherever God's Holy Spirit is poured out; and never do the ministers of the gospel so fully realize their intimate connection with Jehovah and the importance of their office, and never are others so ready to acknowledge it, as when God is working

effectually by them for the conversion of souls. At such a time Dr. Judson—the apostle of Burmah—wrote; “the dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, ‘the best of all is, God is with us,’ I feel in my very soul. Yes, the great Invisible is in these Karen wilds. That mighty Being who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts—He is present, by the influence of His Holy Spirit, and accompanies the sound of the gospel with converting and sanctifying power.” O, how blessed when we feel that the God of all grace is in the midst of us! Then are the weapons of our warfare mighty through God to the pulling down of strongholds. The ministry of the gospel is by far the most important instrumentality for subduing the passions, enlightening the understanding, quickening the conscience, and moving the deepest springs of human action. It may be secondary in its influence, as has been frequently affirmed, upon general society; but it is not secondary in the way of producing a hallowed spiritual influence. Time was when the pulpit did the work of the newspaper, magazine, and periodical; but still though limited, and we think wisely too, in its sphere of operation, it is producing effects superior to those of all the other existing agencies for meliorating the character and condition of mankind. The immense issues of the press are frequently the theme of public declamation and literary comment; but it has been too much overlooked that the issues of the pulpit are also vast and generally more important. Supposing we were desirous of publishing a year’s course of the sermons of the united kingdom, where could we find paper on which to

print them? Supposing, on an average, thirty thousand ministers of the Word were preaching and praying in public twice a-week, and that they thus individually contributed fifty pages weekly to a great ecclesiastical encyclopædia, the yearly issue, had any bookseller the capital and courage to publish it, would be no fewer than one hundred and fifty thousand volumes octavo, of five hundred and twenty pages each! We should certainly like to see the sermons of the United Kingdom in one hundred and fifty thousand volumes, or even one Sabbath’s discourses in three thousand volumes; but whether any “house” will ever have the boldness to publish such works *to the eye*, the materials which would form them are duly published *to the ear*, and produce effects which none but the Omniscient One can calculate. Such are the unprinted issues of the pulpit. But we must not forget that almost all our theological and devotional literature is contributed by the ministers of Christ. And to the religious literature of the past, the pulpit is almost daily contributing fresh and precious productions, embodying the sublimest, richest, divinest thoughts of the more outstanding ministers of the universal church. These are the works that give us the greatest quickening, enlightenment, refreshment, consolation, and spiritual delight. Besides several newspapers, many periodicals, magazines and other works, are conducted by ministers. They are the men who are foremost in carrying on the glorious work of evangelization at home and abroad, both by voice and volume; and their work being so very laborious and important they are worthy of double honour, and ought to receive the cordial sympathy and support of the whole community. When we consider their high vocation—the character of their mission and the importance of their work, we must ac-

knowledge that there is no class of men more deserving of our respect, love, sympathy, and support. And, moreover, every reflecting mind must see that the apostolic injunction "to esteem them very highly in love for their work's sake," comes to us not only as the mandate of Divine revelation but as the embodiment of practical wisdom and right feeling; for, unless the ministers of Christ are highly esteemed and greatly loved, "the church, which is his body," cannot be edified, nor can a decided inroad be made upon the godless territories of the world. *The slightest misunderstanding should be instantly cleared up in the spirit of love; for not to have the sweetest feelings and the most cordial harmony subsisting between pastor and people, is detrimental to the interests of vital religion.* Beloved, let us love the holy, devoted, spiritually-minded servants of the Lamb with a fervent love, even though they may not at all times be or do as we could wish. If they

sometimes vex us, do we not more frequently vex them? *A minister's position is so difficult, delicate, trying, and public withal, that double charity should ever be exercised towards him, and we should never forget that his conduct may appear quite different in his Master's eyes from what it does in ours.* The ministerial character ought not to be rashly handled, for it is difficult properly to comprehend the real nature of many actions apparently doubtful; and it is very dangerous to do or say anything calculated to tarnish the reputation or hinder the usefulness of those who are set over us in the Lord. Wherefore "we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that would be unprofitable for you."—*British Messenger.*

ON THE UNIVERSAL PRIESTHOOD.—No. II.

In the last paper, page 113, there is a verbal error which the reader is requested to correct. Instead of the words "in our version of the Scriptures;" insert these, "in clerical writings." The Hebrew term (Cohen) is properly rendered by the Greek (Hiereus); but this word is not rightly translated by the English word Priest. Episcopal clergymen have been blamed on this ground, that though they know the mistranslation, they are too much inclined to apply the term to themselves in its literal sense. The following is Dr. Whately's defence of them:—

"The priesthood of Pagan nations and that of our own are not merely *unlike*, but in the most essential points even *opposite*. They offer sacrifices for the people; we refer them to

a sacrifice made by another: they profess to be the mediators through whom the Deity is to be addressed; we teach them to look to a Heavenly Mediator, and in his name boldly to approach God's mercy-seat themselves. They study to conceal the mysteries of religion; we labour to make them known: they have, for the most part, hidden sacred books, which none but a chosen few may look into; we teach and exhort men to study the Word of God themselves: they strive to keep the people in darkness, and to stifle enquiry; we make it our business to enlighten them, urging them to prove all things, and hold fast that which is good: they practice the duties of their religion *instead* of the people; we instruct and admonish all to practice

all for themselves; and it may be added that in general they teach that a devoted confidence in them, and obedience to their commands will serve as a substitute for a moral life; while we declare to them from Scripture, that it is in vain they call Jesus Lord, 'if they do not the things which He says.'"

That in these respects there is a contrast between the priesthood of the Establishment and that of Pagan nations, will be admitted by every lover of truth and goodness. It will also be conceded that the light of the Reformation has scattered many of the clouds which hung over christendom; and that our episcopalian priests are not to be identified, either with those unprincipled knaves who, in former ages, tried to fill the coffers of the Pope by the sale of indulgencies, or with those subtle Jesuits, who are *now* labouring in secret to increase his temporal and spiritual powers. Numbers of our clergymen are men of enlarged knowledge, deep piety, and singular exemplariness in the discharge of their sacred duties. There are, however, features in the priesthood of the Establishment to which the Protestant dissenter seriously objects. It is but one class in a great hierarchy which is of papal origin; and which, with its gorgeous appearance, its most injurious connection with secular powers, and its numerous gradations of rank from the archbishop down to the curate, presents no evidence of a desire to preserve the simplicity and purity of apostolic institutions. The surplice is peculiarly objectionable; because it was first worn by Pagan priests, and was introduced into the church of Rome by Pope Adrian, A.D. 796. In many respects the liturgy is in exact agreement with the mass-book of the papists; and some of the canticles are exact verbal translations from it. But that feature in the priest's duty which most appalls many minds, is in the

order for the visitation of the sick; where he is directed to say:—"And by his authority (Jesus Christ's) committed to me, I absolve thee from all thy sins." Where and when did Jesus give this power of absolution to his ministers? The New Testament teaches no such doctrine. It bids us indeed urge the afflicted to confess their sins unto God, and believe in the riches of his grace, through Christ; but can *we* know whether they who hear us are touched by contrition, or moved by the principles of truth? Sympathizing with them, as just about to enter on their everlasting destiny, and as apparently trembling under apprehensions of the solemn sentence of Almighty justice, we may speak of the mediation of Jesus, and declare that through Him alone, God pardons and absolves all those who truly repent, and unfeignedly believe his gospel; but this declaration is unspeakably different from that which lays claim to an authority for absolving from guilt, specially conferred by the Redeemer. "Who can forgive sins but God only."

It is obvious from the above remarks that the pastorate among nonconformists is a more spiritual institution than the best form of episcopal priesthood; more independently, more exclusively reliant on the power of the gospel, and less infected with superstition. Nor will its worth be duly appreciated unless it be regarded as a divinely appointed and permanent witness for the truth, as an antagonist of error, as a medium for the conveyance of holy sympathies by the living voice, as a lever for uplifting the public mind, above the influence of prejudice and sordid passion, and as the chief instrument for the salvation of deathless souls. The entire organization of dissenting churches is favourable to the development of great principles, and the practical combination of zealous effort. But the design of these papers is to urge nonconformists not to be satisfied with

a good external form of church government, and to remember the old maxim, that the form which is best administered is best. Though we may seem to suggest a more extended co-operation, we do not forget the beautiful scene which is presented every Sabbath morning, when so many young people, and others of more mature years and enlarged experience go forth, from a motive of love to Christ, to teach the rising race, to distribute tracts, and to perform various other works of mercy. Our coldest wish for them is that their labours of love may have a blessed reflex influence on their own souls, and that their hearts may ever be gladdened by obvious proofs of spiritual usefulness. We propose the following enquiries: whether our benevolent and maternal societies might not be increased in number, and rendered more efficient; whether our tract distributors might not circulate Scriptural knowledge by devoutly reading selected portions of the Bible to some of the families which they visit; whether the interests of religion and morality would not be advanced by more strenuous efforts to extend the sale of the Repository, and by much more liberality in the support of our Academy; and whether some of our enlightened and experienced sisters might not render themselves very useful to poor women in different neighbourhoods, who obviously make no preparation for the Sabbath, and pay no regard to its services? Efforts of these sorts must be made. The last of them will, we are aware, demand self-denial, and the patient endurance of rude replies from some of the dirty and disorderly poor. But have we not female friends who are capable of these services, and who are willing, like Mary, to do what they can for the honour of their beloved Lord.

The end aimed at in these two pieces is to encourage unostentatious and persevering measures for a revival of religion. Has every christian an

unction from the Holy One? Is every one blessed with a spiritual knowledge of truth?—1 John ii. 20. 21. May every one offer those prayers in the name of Christ to which the promises of divine agency are made? What vast encouragement is here! The enquiry is ever haunting our minds, whether a powerful influence would not be brought to bear on society were every member of the christian church to regard himself as appointed to show forth, with the sanctity of an anointed Priest, "the praises of him who has called us out of darkness into his marvellous light." The cry of the age is against Priestcraft. This is all right. The demand of the Eternal Spirit from those whom Immanuel has washed in his own blood is for the spirituality, the purity, the elevation of holy love which belong to Holy Priests. This also is right. Earnest preachers are ever telling the members of churches that the diffusion of the gospel is not the exclusive work of ministers, and that the commission was not delivered to the apostles only, but to the whole of those who witnessed Christ's ascension. The universality of the application of the term priesthood to believers, in its tropical which is its spiritual and powerful sense, supplies an argument in the same direction. Suppose a church of two hundred members to go forth with a determination on the one hand to keep themselves, by God's help, from the pollutions of the world, and on the other to make their talents and influence tell on the diffusion of Christ's kingdom; it is almost certain that great results would be realized. "Out of Zion, the perfection of beauty, God would shine." The war spirit which has been engendered by the aggressions of the late Northern despot, now so solemnly summoned to give his account to the Eternal Judge, would be met by the powerful action of truth and love at the very juncture when that action may be most effective. The appre-

hension which prevents us from making the attempt is ignorance of the vocation of common christians; or a sort of notion that the work does not belong to them. But, brethren and sisters, it is your divinely appointed business. You are spiritual functionaries in that glorious temple of truth of which Christ is the foundation, and which, through the influence of the Spirit, is to be ever rising in beauty and majesty. It is at once the abode of believing minds on earth, and a type of that house above, not made with hands, where they hope to perpetually hymn his praise with unutterable joy. Read the eighth chapter of the book of Revelation, and you

will find that though in the progress of time "thunders, and lightnings, and tempests" will pass over the face of this sinful world, yet that in these fearful crises the Angel of the Covenant will present the prayers of his people as incense before the throne. Rise then to the privilege and dignity of your condition; and remember that as it is a part of spiritual wisdom to observe opportunity, the present moment, when the "divine hand is lifted up,"* may be the very moment when you are expected to learn righteousness yourselves, and teach it to others with great efficiency. W.

* Isaiah xxvi. 2—11.

THE SINS OF YOUTH, THE BITTERNESS OF OLD AGE.

AN ADDRESS TO THE YOUNG.

DEAR YOUNG FRIENDS, would you not think that husbandman foolish who expected a full crop in the autumn, when he had sown no seed in the spring? Not less so are those who expect happiness in old age, and in eternity, who in youth have not sowed the seeds of piety and virtue. Job, though a good man, in his affliction looked with regret on his youthful sins, and felt deep sorrow of heart in their remembrance. Hence his complaint to the Lord: "For thou writest bitter things against me, and makest me to possess the iniquities of my youth."

It is painful to observe how strong are the evidences of the innate depravity of the human heart, as given even in the conduct of children and youth; and it will be useful to you, if you glance at some of the sins of youth, that you may learn to avoid them, and the evil consequences they bring.

Disobedience to parents is a very common sin. The commandment of God in his holy law is very remark-

able; "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee."—Exodus xx. 12; and the inspired apostle says, "Children obey your parents, for this is right." Eph. vi. 11. Hence God requires from children that they should respect, honour, and obey them, regarding their instructions, complying with their wishes, and in every lawful and proper way doing their bidding. So the wise man counsels: "Hearken to thy father that begat thee, and despise not thy mother when she is old. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."—Prov. xiii. 1, viii. 8—9. A disregard of these commands, is a great sin in the sight of God. It shows a contempt for *His* Authority, and a want of respect to the claims of those to whom we owe our being, and on whose care and kindness we have been so long dependent for our sustenance and protection.

The keeping of bad company is another sin of youth. This has slain its thousands. "Evil communications corrupt good manners." Let a youth be ever so carefully educated, let the principles of christianity be ever so well instilled into his mind, if he associate with profligate and wicked persons, the influence of their conversation and example will soon exterminate all good from his heart and fill him with all evil. "Bad companions are not content with checking the growth and tearing up by the roots every plant of worth or ornament from the heart, but use all their influence in cultivating, rearing, and preserving every noxious weed and poisonous fruit. Pride is nursed with care in the garden of sensuality; vain glory is raised under the fructifying sun of thoughtless applause; lustful passions are watered with the dews of nightly revels; infidelity grows luxuriant in the cheering atmosphere of sinful mirth; obedience to parents is painted as being a species of slavery, domestic order is derided, and late hours are scarcely sufficient to satiate the thirst for iniquity. Bad company opens a wide gate. It introduces the young into every species of iniquity. How many have fallen through this error. It is a dreadful sin, and leads to ruin and death.

Sabbath breaking is often a sin of youth. "The Sabbath was made for man." It was intended to be a holy day of rest for his body, and of refreshment for his mind. It is God's own arrangement that this day be given to himself. In it his creatures should not "think their own thoughts, nor speak their own words," nor do their own works. The day should be "holy unto the Lord;" and be spent in reading his word, attending his worship, and learning his holy will. But how many of the young, and alas, of older persons too, pay no respect to the Lord's-day! They forget the claims of their Creator and

Redeemer; they saunter in the fields, visit places of amusement and folly; they are attentive only to their own indulgence, and thus trample underfoot the command of the most High. Christ says, "Remember the Sabbath day to keep it holy." God has given six days for worldly engagements, and He has reserved the Sabbath for himself. That must be a daring sinner who refuses to regard it according to his will.

The total neglect of religion is another sin of youth. God has especially enjoined and commended early religion. "Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, then thou shalt say, I have no pleasure in them."—Ecl. xii. 1. "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth."—Jer. iii. 4. "I love them that love me; and those that seek me early shall find me."—Prov. viii. 17. Alas! How many thousands totally disregard these solemn declarations of God's Word. They stifle the convictions of their own conscience, turn a deaf ear to the calls of the Lord Jesus, and resist the gracious influences of the Holy Spirit of God. The admonitions of their pious parents, the counsels of their teachers, are set at nought. The welfare of their immortal souls, and the preparation for eternity not allowed to engage their attention. Are not all these among the sins of youth?—Are they yours?

These sins are highly displeasing to God. *They are committed against infinite goodness.* The goodness of God is shown in the provision he has made for the nurture and support of childhood and youth, in the affection and care of parents, and in the various means of instruction and the promises and precepts he has imparted suited to this tender age. Can it be otherwise than offensive to Him, when for his goodness the return is disobedience to parents, and contempt for his

commands? When instead of a grateful consecration of your first time and strength to his service, they are given up to rebellion against Him? What a *perversion of the noble powers* that he has given you is this! God has imparted to you an immortal spirit; he has endowed you with the capacity to think and reflect, to know and to serve him. These attributes distinguish you from "the beasts that perish." They constitute the subjects of his moral government, and render you accountable to Him. These powers too are most clear, quick, susceptible, and unincumbered in the time of youth. Hence this is the time to serve the Lord; and to "lay a good foundation" for the time to come. How peculiarly offensive it must be to God, when youth, instead of using these powers in his service, employ them in the service of sin and satan! How is the time worse than lost, the *most precious time of life*, which is thus consumed! "Time," says one, "is a talent which is given to man by God; and self interest calls upon him to make the best use of it he possibly can. By this, man is capable of enhancing his everlasting happiness, or augmenting his eternal misery. Time is a universal talent. All have not the talent of wealth, of power, or authority, but all have the talent of time." The best time to serve the Lord, is the time of youth. The cares of the world do not then absorb the thoughts. The mind is most capable of receiving divine knowledge and gracious impressions. These are golden seasons. But if they are wasted in sin and irreligion, and the best part of life is thus thrown away, can it be otherwise than displeasing to God? To spend the days of youth in serving Satan, corrupting the heart, and fitting the soul for destruction, is to provide for bitter reflections in old age, if not to ensure eternal perdition.

If the youthful sinner lives to old age, how sad and distressing are the

consequences of his early transgressions! Job, in his calamity said, they were so, though it is highly probable from his history that he was not so delinquent in his youth as many in our time. "Bitter things," he said, God wrote against him, and made him "possess the iniquities of his youth." In how many ways do the effects of youthful sins appear when old age comes? Are they not often seen in their *deleterious influence on the physical frame*? The laws of God are healthful for the body. They cannot long be violated with impunity. Dissipation, sinful courses, and irregular and sensual indulgences bring after them a long train of evils. The trembling limb, the sunken eye, the dejected countenance, the emaciated or palsied frame, too surely follow such courses. How many young persons are thus hurried into a premature grave! What numbers sacrifice what should be the most tranquil period of their lives, their old age, to the exhausting and riotous sins of their early manhood and youth! Pain, disease, and misery, are the fruits of sin.

The sins of youth produce the most *bitter emotions of mind* in old age. These, be it recollected, are far more terrible than all bodily ailments, however severe. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"—Psa. xviii. 14. Now that which wounds the spirit, which produces bitterness of soul, is a painful recollection of bygone sins. The conscience of the aged sinner is aroused, his slumbering fears are awakened and he begins to reflect. He then sees how in youth he disobeyed his parents. He well remembers their kindness to him in providing for his temporal and seeking his spiritual welfare. His father's counsel, and his mother's tender entreaties, and their united prayers on his behalf cannot be forgotten. And if he remembers that he brought his father's grey hairs

with sorrow to the grave, broke his mother's heart, and "wasted his substance with riotous living," how do these recollections strike their arrows into his wounded soul! The evil company he has kept, the unwary souls he has led on to ruin, who may be now in the regions of eternal sorrow, awaken feelings of indescribable anguish. The many Sabbaths he has broken, the means of grace he has neglected, and the multiplied sins he has committed; his neglect of religion, his hardening his heart against God, his disregarding the offers of mercy, and doing "despite to the spirit of grace;" all these rise up before his troubled mind in fearful distinctness, and he feels the bitterness of eternal death corroding his soul before the time. He thus possesses "the iniquities of his youth."

The sins of youth have also a dreadful influence on the mind of the hoary-headed sinner with *reference to the future*. Contemplate the spectacle of such an one standing on the threshold of the eternal world! What an anomaly! He has lived to no purpose. Every thing in the animal, vegetable, and mineral worlds answers the end for which it was designed. But man, the noblest of God's works on earth, spends his time and strength in sin. He alone does not answer the end for which he was created. The aged sinner stands alone in creation. He is a monument of misery, wretchedness, and sin. Oh! when he looks back upon his past life and sees nothing but a dreary waste, fruitful only in evil; when he looks forward and can see nothing but a yawning hell and a dreadful eternity; then the iniquities that possess him press their heated fangs into his soul.

Ah, young reader, you may think to sin with impunity now; but remember your sins are not done with as soon as they are committed. "Be sure your sin will find you out."

When you become old they will flash across your mind with all the freshness of recent deeds, and you will not be able to ward off their bitter influence. For when you are going down the hill of life; when your eyes wax dim with age; and when you are about to drop into the grave, you will then have to contend not only with an arm of flesh, but with the great and infinite God. Hear what aged Job said: "For thou, the great Jehovah, thou, who art the maker and upholder of all, thou who art ever present, whose power is infinite, THOU writest bitter things against me, and makest me to possess the iniquities of my youth." Thus you may be made in age to reap the bitter fruit of the sins of early life.

This subject is full of sad truths. It teaches us how universal is sin. How easily it affects the young. How prone they are to go "astray from the womb." It also shows how evil and bitter a thing it is to sin against God. It is so even in the present world. Its evil extends even through eternity. And how powerful are the motives by which it urges all, young and old to flee from it! It destroys the soul. It robs God. It dishonours Christ. It peoples perdition. Whither should you flee? Whither but to "the Lamb of God who taketh away the sin of the world;" to the fountain opened which will cleanse away the vilest stains. Flee to Christ. He is the great Physician. His precious blood "cleanses from all sin." Let the consideration of the evil of sin lead you at once to the Saviour. Go now. This very moment and by these lines he calls you. This may be the turning point of your history. O, let it be the moment in which you shall turn your feet into the narrow way that leads to immortality and life. "Believe on the Lord Jesus Christ and thou shalt be saved."

Salford.

B. WOOD.

REFLECTIONS ON THE DEATH OF THE EMPEROR
NICHOLAS OF RUSSIA.

Saturday, March 3rd. To-day and yesterday, it may be said, that every person in this kingdom, and indeed throughout Europe, has been startled by the announcement, that Nicholas, the Emperor, and autocrat of all the Russias, is dead, and that he died in a fit of apoplexy yesterday. The circumstances of the times, the war in which he was engaged with Turkey and the western powers of Europe give to this event immense interest and importance, and make it the topic of universal concern and speculation. Let us as guided by the light of Revelation, and the principles of the Gospel, indulge in a few reflections on this great event.

1. How impressive the illustration here given of the fact that no man, however great and mighty, is exempt from the stroke of death. Where are the great monarchs of antiquity, the men before whom the nations trembled, by whom they were wasted, and destroyed? Where are the Cæsars, the Alexanders, the Nebuchadnezzars of old? They are all dead. Where now is the great Czar, whose empire extended from central Europe to the Pacific, from Persia to the icy pole; who held some seventy millions of people under his despotic sway; who agitated the world, alarmed the nations, and seemed to grasp at universal empire? He is dead. He is in his winter palace a helpless inanimate corpse. Looking on his prostrate frame, marking its helpless, powerless limbs, the spectators, while taught how inevitable is death, may say with astonishment, "is this the man that made the earth to tremble, that did shake the kingdoms, that made the earth as a wilderness, destroyed the cities thereof, that loosed not the house of his prisoners."

2. This spectacle shows us the vanity of worldly ambition and great-

ness, when viewed in the light of eternity. To a very large extent Nicholas was successful in all his schemes of earthly aggrandizement. His strong mind, his watchful eye, his determined will, and his steady purpose, gave success to his purposes. His was no ordinary ambition. But he is dead. All that he had acquired in this world is gone from him. His spirit, naked and alone, has entered into a world where all his vast possessions on earth will be of no avail. They will not bribe his Judge, nor ensure for him an inheritance in the skies. Better, far better, is the humblest christian, "rich in faith," with his title to eternal life through "the grace that is in Christ Jesus," than the proudest monarch without it.

3. How often do we see worldly and ambitious men cut off by death in the very midst of their schemes of grandeur and pride. The rich man "whose gounds brought forth plentifully" was luxuriating in the prospect of a life of ease and indulgence, delighted with the plans he had formed for the future, when the summons came:—"Fool! this night thy soul is required:"—that earthly future on which thy voluptuous imaginings have been feasting, will not be to thee; but thou art now called unto a state for which thou art unprovided. So it seems, it was with this greater man. He had arranged to levy more armies, and his mind was full of preparations for future war, and probably anticipating future success and glory. Already in his soul he saw Austria humbled, Prussia a vassal; England dishonoured, France conquered, and Turkey absorbed in his dominions; and all inferior states trembling before him—"then I will say to my soul, take thine ease, enjoy thy dignity: the whole world is at thy feet, and all nations are tributary to thy greatness."

But, behold, in the very midst of his plans and hopes, he is called away—called, too, without warning, and when death was the furthest from his thoughts, into a *presence* where his greatness is of no account. Solemn and admonitory is such an event to all who behold it.

4. Is it not remarkable that this event took place at a time when this great personage was the object of universal attention and concern. The eyes of the whole world were directed towards the Emperor when he fell. His own nobles and councillors were anxiously waiting every expression of his will. Every town and hamlet, yea, every family in his Empire was preparing to do his bidding, and to send forth the flower of their people to war and to death. His army in the Crimea was looking for his coming, that his presence might infuse vigour into their proceedings, and valour into their hearts. All the nations of Europe were intently marking every movement that he directed. Those people who desire peace—and it is hoped there are many—were watching him, and hoping that his stern will might bend, and that he might yet agree to some terms, not incompatible with the future peace of the world. And when every eye is turned towards him, every ear is listening for his words, and all the world is holding its breath in the earnestness of expectancy, or of fear,—then an invisible, but Almighty hand lays him low before them—an inanimate heap of clay! “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down which didst weaken the nations!” The shock of his fall was felt throughout the world as electric; the earth wondered and was astounded at the sudden, the unexpected event! The history of the past is full of strange catastrophes, and singular reverses, but there seems to be none, all things considered, so signal, so startling, so remarkable as this.

5. It has been customary to represent the fallen Czar as a cruel, relentless, unjust, and oppressive tyrant; who waded to his brother's throne through seas of blood, who consolidated his Empire by deeds of rapine, confiscation, expatriation and crime, at which humanity shudders, and even tyrants turn pale; who with words of peace on his lips meditated deeds of darkness in his heart, who made religion a tool of policy, a cloak of hypocrisy, and an instrument of iniquity and of crime; who set at nought all truth, all right, all law, all claims both of heaven and earth, when they contravened his absolute will. We pretend not to know what was the extent of his guilt and sin before a holy God. But even if all this were true, his death is a fearful illustration of the Scripture that “no man hath power in the day of death, neither can wickedness deliver them who are given to it.” A mighty and bad man may, for a season, act as if he were above all law, as if he were amenable to no tribunal, but neither his violence nor his lawlessness will enable him to avert the law which appoints death to men. So far from a defiance of all the laws of God doing this, it only serves to render death more terrible; and the guilt accumulated during a long career of successful and daring crime, will follow the departing spirit and sink it into the utmost depths of the bottomless pit of perdition. Such is the end and doom of the wicked. Let none then, because they can sin with apparent impunity, forget that “the wrath of God is revealed against all ungodliness and unrighteousness of men,” and that he “will bring them into judgment” for their evil deeds.

6. How humiliating, in the estimation of enlightened men, is the position of a man however exalted his name and his power, whose death is desirable for the benefit and peace of mankind. Murderers and criminals of that class are put to death, in honour of social justice, and for

the security and well-being of men. He, who though he occupies the throne of the mightiest Empire, has become the disturber of the world, and whose life is a common calamity, seems almost to occupy the same rank in the estimation of men. If the death of the Emperor removes the great obstacle to the peace of the world, his death is not to be regarded otherwise than as a public blessing. It is hoped that this may be the case. Should it be so, what thousands of the Russians and others of his own people will be saved from the horrors of war! What multitudes from crushing exactions, starvation, bereavements, tears, and woe! How great the change, which will soon pass over the European nations! War is ever injurious to the material and moral interests of men. If now peace should be established, the death of this one man will be the life, the health, the prosperity of the world!

7. Finally, the fall of the Emperor, at a time like the present, teaches us that "God reigns," and calls for our humble recognition of his hand. It may be said that this event was brought about by natural causes. The age, the constitutional tendencies, the intense mental anxiety of the Emperor, his prodigious labour, his frequent losses, defeats, and disappointments, are sufficient to account for his malady and his death. But all secondary causes are under the control of the great First Cause, and while a sparrow doth not fall without his notice and permission, the fall of a man who agitated the nations, who disturbed the world, who called forth innumerable prayers and cries to "the God of Sabaoth" from day to day, cannot be contemplated with propriety apart from his hand who "worketh all things according to the counsels of his own will." This great event teaches the nations that "God reigns." He has not permitted the

great monarch to see the end of this war, to realize his plans, or fulfil his hopes. The Lord of all, the King of kings, has come forth from his place, removed the mighty despot from his throne, taken the crown from his head, the sceptre from his hand, and laid him among the dead, that the nations may know that the mightiest kings are but men, and that "the most high ruleth in the kingdoms of men."

May this solemn and impressive providence which has occasioned these reflections, be overruled for good! May every reader of these reflections be admonished of his own mortality, and "laying hold on eternal life," moderate his desires after this world! May we all live for the honour of God, and the good of men; may we trust in the Lord and serve him, and not be "envious at the prosperity of the wicked."

CONVERSIONS IN GENEVA.—We learn with pleasure, says the Sameur Canadian, that fifty Roman Catholics of Geneva, Switzerland, have abandoned the doctrines of Papacy, and embraced those of the gospel. It may be remembered that, during the last year thirty-eight Catholics of the same city were received into the Protestant church. The Roman clergy have for a long time favoured the establishment of Catholics in Geneva, with a view to gaining political influence there, and, by means of that, to carry out the pernicious designs which they have cherished for three Centuries. Now, it is worthy of remark, that a great number of the "faithful" destined by the priests to overturn Protestant Rome, becoming themselves zealous disciples of the gospel, join the very church which it has been their appointed mission to overthrow—a remarkable and significant fact.—*N. Y. Recorder.*

REVIEW.

REVELATIONS OF SIBERIA. *By a Banned Lady. Edited by COLONEL LACH SZYRMA. 2 Vols. post 8vo 3rd Edition. London: Hurst and Blakett*

SIBERIA is associated in the minds of Englishmen with all that is barren in nature, and all that is terrible in despotism. We picture to ourselves the brave, the noble, and the fair enduring in that inhospitable land a life in comparison with which all the horrors of our own penal settlements dwindle into insignificance. If we have made the picture darker, in some respects, than it really should be, the fault lies rather with that power which denies us an accurate daguerotype of Siberian life. But few once sent across the Ural mountains ever return to tell the tale of their sufferings; and even that few are prevented by a vigorous censorship from furnishing any other than a faint and inadequate description of their hardships, and not a word of their burning indignation against that merciless government by whose oppression they were occasioned.

This is unfortunately the case with the "*Revelations*" before us. The work appeared originally in Polish; but so diligently have the pens of the censors been employed, that only one allusion is found throughout the two volumes to the late Czar; and any passage that might fan the flame of a noble and honourable patriotism has been carefully expunged. Colonel Szyrma assures us, notwithstanding all this, that there are many phrases capable of a double meaning, at once detected by the natives who are initiated in the history of events. This is commonly called "reading between the lines." It seems scarcely necessary to say that foreign readers pass over these ambiguous sentences without discovering their two-fold meaning; and that even in reference to one in the second volume of this work which the editor points out, most readers will confess, with ourselves, that neither his reference, nor his explanations leave it one whit the plainer.

It still remains an unravelled enigma.

Lady Eva Felinska, the accomplished author of this book, was of noble family, and by birth, by descent, and by education a Pole. Her sensitive and patriotic heart made her mourn over the fortune of her race, and the low condition of dependents. Possessed of landed property, she established schools in the villages for the education of the serfs, and treated them with more than usual humanity. This was of itself sufficient to awaken the suspicion of the Russian government, which suffers no educational establishments, but those that are sanctioned and carried on according to its own regulations. "In addition to this," says Col. Szyrma, "another incident seems to have rendered her obnoxious to the government. In the year 1837, some emissaries from abroad made their appearance in Russia, for the purpose, as it was stated by the agents of the secret police, of bringing about a new insurrection in the Polish provinces. In this conspiracy a great number of the first families in Lithuania, Volhynia, and other provinces, joined; and among them was our authoress; but in what manner and to what extent she was compromised, is not known, *such matters never being divulged in Russia.* To afford temporary shelter to the emissary on his passage, or simply to receive a letter from him; or the casual knowledge of a vague rumour of what may have occurred in some locality, and not reporting it to the authorities, suffices to implicate any one as an accomplice in plotting against the safety of the State."

Lady Felinska was suddenly snatched from the bosom of her young family, and incarcerated in a Russian convent at Kiov. She remained here many months; at the end of which her banishment to Siberia was pronounced. In company with two other gentlewomen, an elderly matron, and a young amiable lady, the journey was ordered to begin, and was actually undertaken during the inclemency of a Russian winter. On the 11th of March, O. S., 1839, they began their long and dreary

ride from Kiof to Tobolsk. Sorrow had stupified our authoress; and as the horses dashed along at a gallop, for a long time the only outward impressions she was capable of receiving, were such as the continuous ringing of the bells on the post horses, and the violent jerks and jolts when the sledge was tumbling up and down, over deep ruts, or snow pits, produced. Even those, after a few hours, ceased to make the slightest impression. "Arrivals at the stations, relays of horses, and numberless upsettings of the sledge, did indeed remind me," says Lady Felinska, "at times of external objects, but then, an excruciating headache, an acute pain in all the joints of my body, and the shortness of the time in which post-horses were again fastened to the sledge, did not allow me an instant for observation, for no sooner had the bells begun to tinkle, than the sledge was again on its rapid-breath-stifling course, leaping in and out of holes and hollows, tumbling over ruts, and thus, continuing on—on—on—from day till night, from night till day, without a single intermission." Thus she passed from Kiof to Tula, and from Tula to Nijny Novgorod. At both these places, she would gladly have stayed, to visit the iron founderies of the former, and be present at the fair of the latter; but the tinkling of the bells seemed never to cease, and came always accompanied by the ill-omened *refrain* of her guard, "Onwards, onwards, onwards." The exiles now turned in a south-easterly direction, as far as Kazan, when their route was once more changed for one directly north-east. At Perm, their next principal stage, they found themselves at the base of the Ural mountains, and in place of dreary steppes and snow drifts, they had now the most romantic scenery. "The URAL RANGE is covered with forest, spreading over cliffs of colossal height, which protrude in a fearful manner. These gigantic masses rising from their bases like so many castellated structures—some contiguous, others at great distances from each other, standing apart and solitary, bare and impending—look like giants under the power of enchantment, placed here to combat storms and

drifts of snow, which in vain try to shake or entomb them. Others of a height less stupendous, rear their summits one above another, forming themselves into huge pyramids; while some are thrown into the most fantastic shapes, as though an invisible hand, playing with their enormous peaks, had scattered them at hazard around."

The first place our travellers stopped at on the other side of the Ural Mountains, was Ekatarinburg. Here their sledge, a very good one, awakened the envy of the Russian innkeeper at whose house they changed horses. He gave it out that the snow was fast melting on the road to Tobolsk; and that it would only be possible to travel in a wheel-vehicle. They were thus induced to part for a mere trifle with what, in spite of all its inconveniences, they had come to love, and set forward in a miserable cart without springs. Once on their way, they found the snow still many feet deep, and perfectly hard. They found themselves the victims of a knavish trick, and though they sent back two *gensd'armes* to have their sledge returned, the covetous Russian would not give it up, and the authorities justified him in his obstinacy. At length they reached Tobolsk, the capital of Western Siberia, on the 11th of April, O.S., having been just a month on their journey.

Lady Felinska found in this city many Poles, some whom she had known in her own country, and some who had been her neighbours. Tobolsk seemed a colony of Poles. The late Emperor's threat was well-nigh verified; at least so far as this city was concerned. He had declared, after the Polish war of 1831, "that he would make a Siberia of Poland, and Poland of Siberia:" and that threat appeared in a fair way to be fulfilled. During three whole days our fair exiles enjoyed the society of their country-men, without interruption. This unexpected pleasure had the effect of alleviating, though it did not dispel, Lady Felinska's longings after her family and friends in Poland. On the fourth day the three ladies were unexpectedly summoned to the house of the civil governor, who announced that in his opinion they had rested long enough, and must

prepare without delay for their respective journeys. They then for the first time learnt the places of their destination; Lady F. was to proceed to Berezov, a town on the river Soswa, in the farthest north, while her two companions, who were considered less guilty, were to be fixed at Tarra, in the south. The young lady, Josephine Rzonczewska, having become attached to our authoress, gave a noble proof of her friendship, by requesting permission to change the place of her destination for that of her friend. The authorities granted her request with great reluctance. They now set off in sledges for Berezov, but got no further than Bronikov, a village about thirty versts beyond Tobolsk. The guides pronounced all further progress impossible, and a counter-order soon after came from the governor. They joyfully retraced their steps to Tobolsk; and not until a month after recommenced their journey, this time on the river Irtysh, in a small fishing boat bound to the Oby Sea. They were now better prepared for their voyage than might have been expected; but this was in a great measure owing to the kindness of their Polish friends. It was ten o'clock at night, on the 19th of May, when they set sail. The grey twilight was still lingering around them. The splashing of the oars, and, at times, the voices of the sailors, interrupted the deep silence of the night. Mournful thoughts filled the minds of the two Polish exiles; and though darkness was gradually growing deeper, and more impenetrable, they had no wish to go down into their cabin. They mused and meditated, now of home, and now of strange events connected with the history of Siberia, until far in the night, and were only driven by cold and by weariness to seek shelter and rest below. The voyage was not without its interest, and not without its dangers. Lady Felinska found much along the banks of the river to engage her attention, in the forests of cedars, of birches, and of willows; in the *yourtas*, or settlements of the Ostiaks, (the aborigines) and in the waste tracks of country that ever and anon opened to her view. The voyage had nearly proved fatal. Wishing one morning to escape

from the close and unhealthy air of her cabin, she went on deck before the rest were astir; and seeing a boat fastened to their bark, jumped into it. She remained here for some time very quietly; but perceiving that the boat was now at some distance from the vessel, she felt alarmed. The waves now brought them together, and—but Lady F. shall speak herself:—

“ Seizing a rope, I attempted by a leap to gain a projecting side of the vessel; but in leaping I failed to reach it, so as to be able to preserve the balance, and by the violent movement I had made, the boat being pushed away from beneath me to a distance of several steps, I was left with the whole weight of my body hanging over the water, having for my safeguard nothing but the rope, which I held fast with all my strength.... I began to cry for help. But nobody came to my rescue. My screams could scarcely be heard on deck, amidst the continual splashing of the oars; while inside, with the exception of the merchants at their tea, they were all asleep. From holding the rope so long my hands were benumbed, my strength began to fail me, and I feared every moment that I should sink to the bottom of the river. In this dreadful suspense I was held for about a quarter of an hour, without any one coming.... One of the two merchants, Korepanow, at length perceived my perilous situation. His son, a young man of twenty, without a moment's hesitation, leapt into the boat, which was at some distance, and shoved it close to the vessel. Taking me then by my arm, he advised me to let go the rope, and fear nothing. I feared to relinquish the rope; but at length, with a desperate resolution, gave it up, and he dropped me into the boat, which he had drawn so closely under the vessel as circumstances permitted.... Nobody was more extravagantly rejoiced at my recovery, and nobody lifted up his hands so high to heaven, in fervent thanksgiving, as the Cossack who escorted us, and who was also aroused from his sleep by the general uproar and alarm. This sympathy shown by the honest Cossack moved me deeply; and I failed not to express to him my sincere thanks. In explanation, however, he replied with as great a *naïvete* as could be, but which went far to disenchant me: ‘ Your safety, lady, concerns me very nearly, as, had not God mercifully averted this misfortune, the consequences would have been most fatal to myself.’ ”

A fortnight's voyage brought them to Berezov. Some little difficulty was experienced in getting decent lodgings; but following the advice of a friend at Tobolsk, they took up their abode at the house of a Cossack, named Kozlow. It soon appeared that the miseries of a residence at this remote place had been greatly exaggerated in anticipation. The inhabitants showed themselves friendly; the Berezovian maids gave a novel proof of their courtesy. "On the occasion of our first visit to the river, the cloud of merciless musquitos was not our only nuisance. The young women of the Berezovian Cossack families—very excellent creatures, but exceedingly eager after novelty, as our sex generally are—seeing in what direction we were walking, being desirous either of making our acquaintance, or getting a good view of us, followed us in a body. Absolutely running along, they soon overtook us, and though we were perfect strangers to all, covered us with kisses. They were full of commiseration, too, for our solitude, and promised to do all in their power to amuse us during our stay amongst them, and in proof of the interest they took in us, overwhelmed us with questions on our affairs." With a quick sense and an inquisitive mind, Lady F. found much pleasure in observing the manners, habits, dresses, and tastes of the people, among whom her lot was cast, and made herself familiar with the natural history of the region. Berezov is the most primitive of cities. There are no landowners, no farmers, and no markets. The cattle are turned out to graze in the meadows and forests. The grain is purchased from Tobolsk; and in the place of markets, the Berezovians trade with vessels passing along the river Soswa. The town can boast of two churches, both of rude architecture, the interiors disfigured with hideous statues of saints, and the windows glazed with mica-slate. No pavement is seen in any part of the town; but planks are laid from house to house. It is only after great practice that strangers can crawl along these miserable apologies for causeways. In the whole place there is not a single clock, and the following novel mode of computing

time is adopted. "There exists an hour-glass, called the clepsydra, at the police office; but this ancient means of measuring time is of but little avail to the generality of the inhabitants, and was most imperfect in its operation. A Cossack is placed as sentry to watch this glass, with the injunction, when the sand was run, to turn the glasses, so that the sand may in turn pass from the replenished glass to the empty one. In this way the hour-glass, after being turned twice, measures one hour; which being observed by the Cossack on duty, he is bound to run directly to the church, and give as many strokes on the bell as there are hours."

The Berezovians, though thus behind other citizens in the mode of reckoning time, have a great aptness at holiday making, are fond of company, and have an annual and general picnic. The people, though without any mental culture, are shrewd and quick. Their honesty is remarkable, since it is not thought necessary in any of the ordinary dwellings to have bolts or locks. Their dress is mostly of reindeer-skins, and in the first fall of snow, on going into the town when the men had assumed their winter dress, Lady F. declares she could not see in them a single human characteristic. The streets of Berezov looked like a park occupied by a herd of white bears. Encamped about this town, and along the banks of the river are crowds of Ostiaks, a people who in many points resemble the Indians of North America. How truly these people are converted to the Greek faith may be learnt from one fact;—they wear a cross round their necks, but carry a *shaitan*, an image of their deity, concealed in their pockets. But further than this, they worship old larch trees in the neighbouring forests; yet not openly, for fear of the Russians.

The changes of climate are very rapid in this northern settlement. One day will be bitterly cold, and the next a day of tropical heat, with musquitos in innumerable swarms. The summer, for there is no spring, lasts from June to the middle of August. This period is employed by the inhabitants in fishing in the Sea of Oby.

Our exiles passed their time better

than might have been supposed; but occasionally Lady Felinska endured the most painful emotions, aroused by the recollection of those who were far away in another land. A regular correspondence with her friends was permitted: and, while letters from her relatives, and especially from her eldest daughter Paulina, sometimes gave her great joy, they only increased her longings after them all. She felt that she had nothing to live for, save "the soothing hope of, perhaps, pressing her dear children once more to her breast." What mother would not enter into the deep love here expressed?

"Oh! could I have been but certain that my soul, when emancipated from the bonds of this body, would soar on its well-known track, to those who are so dear; could I but be sure that it would share in common with them the same emotions, reveal itself by the same aspirations, ward off from them all dangers, fortify them in the struggles of life, or comfort them in adversity—the prospect of death would have been indeed welcome to me. It would then have proved but a guiding star to hope now above illumining with her soft light, the dark path of my cheerless existence. O, Heavenly Father! pardon thy child's thoughts, and be it far from any intent of offending thy Divine Majesty."

Lady Felinska was a delighted spectator of the *aurora borealis*; and but for the length to which we have already gone in our notice of this book, we would gladly quote the entire passage. Still, in the seasons of greatest enjoyment, or in the hour of greatest depression, the image of her beloved children rose before her eyes. Summer came and past thrice at Berezov, before any change took place in her lot. Her friend Josephine married a Polish physician who had lately come thither, and Lady F. sighed once more for her absent children. Quite unexpectedly the news came of her transference from Berezov to the government of Saratov, in Southern Russia. A few days after, with a throbbing heart, and in the presence of a large concourse of people, who thronged the river side till it appeared like a fair, she bade a long farewell to Berezov. Here the narrative terminates.

The greater comforts that Lady Felinska enjoyed are partly to be attributed to the fact of her being a person of wealth, and partly to her rank and sex. The long, painful, and wasting sufferings of the poor come not out in this story; but enough is shown to convince every reader that Siberia has not been stripped of its terrors, nor emptied of its victims. We sincerely hope that a better day is dawning for the men who as exiles have grown grey in her sterile plains; that the new Czar will remember the men who are bound in affliction and iron; that the doors of the prison will be opened; and that not only shall they be permitted to return to their native land, but also have the pleasure of assisting in the work and sharing in the glorious and permanent establishment of what is dearer to their hearts than life—the emancipation and re-construction of Poland.

DICTIONARY OF DATES. By JOSEPH HAYDON. *Demy 8vo. pp. 680. Sixth Edition. London: Mozon.*

THIS is one of the most useful books of reference that we know. It comprehends every remarkable occurrence, ancient and modern, and many particulars respecting the foundation, laws, and government of countries, their progress in civilization, industry, and science. The book is intended to save its possessor the trouble of turning over voluminous authors to refresh his memory, or to ascertain the date, order, and feature of any particular occurrence. When it is stated that the volume contains upwards of fifteen thousand articles, alphabetically arranged, our readers will be able to form some conception of its comprehensive character; and when they learn that all the articles are drawn from the best authorities, with care, with skill, and with admirable condensation, they will not be disappointed in trusting at any time to its facts or figures. The number of editions through which it has passed are so many vouchers for its usefulness. Though published at eighteen shillings, in our judgment it is worth every sixpence of the money.

THE AUTHOR: *A Poem, in Four Books.*
12 mo. cloth, gilt. London: Allen,
Paternoster Row.

THERE is neither force nor originality in this poem. It is written in smooth verse, that rarely falls below mere common-place, and as rarely rises above it. The author displays intimacy with some of our best English writers, both in prose and verse; and some of the best lines in this poem are simply rhymes of their thoughts. It does not happen, either, that these appear any the better for their dilution. We have no hesitation in saying that the author is a rhymist, but not a poet.

THE LEISURE HOUR, AND SUNDAY AT HOME, *For Jan. and Feb. 1855.*
Tract Society.

BOTH these serials have begun the year well. The "Struggles in Life," delineated in the *Leisure Hour* will have many readers. The letter given in one of the chapters from little Ellen

to her father, brother, and sister, in which she describes Rosemary Lodge, and its neighbourhood, is full of naturalness just the letter a young girl would write under such circumstances. The deep religious feeling throughout the whole tale is unmistakable. "Golowin's Banishment" is the next best piece; but things are described here as they were in Siberia a century ago. Since then, we have reason to believe, some improvement has taken place. In the *Sunday at Home*, "The Life of a Patriarch" is a successful attempt to bring before the eye of the mind the dim and shadowy past. Both artist and writer have done their best. The whole series of illustrations are of a high order. "The Unequal Yoke" contains a picture of but too many hearts. We are rather disposed to demur, however, to the propriety of one, if not to more, of the deduced lessons. In our judgment the *potestas* claimed for the father is such as could only be justified in a patriarchal age.

CORRESPONDENCE.

THE CONNEXIONAL STATISTICS.

(To the Editor of the *G. B. Repository*.)

SIR,—May I be permitted, through the medium of the Magazine, to call the attention of the churches to the incorrect state of the statistics of the Connexion, as published from year to year in the minutes of the association. I have for several years been pained to observe the disagreement between what is called the clear increase, and the actual number of members as published from time to time. For instance, in the year 1848 the number of members was stated in the minutes as being 18282, in 1849 we were said to have a clear increase of 45 members; while the number of members for that year was given as 17991. In 1850 the clear increase was said to be 286; in 1851—336; in 1852—114; in 1853—150; and in 1854—125; which all being added to the 18282 members as given in 1848, amounts to 19338, which according to the clear increase as stated above, ought to be our number of members at the present time; but instead of that, our actual number of members, according to the minutes of 1854, is only 18244, or 38 less than in 1848, after

being said to have increased every year during that period. The whole increase, as above stated, amounting to 1056 members. Such being the case, the questions naturally arise,—How is this state of things brought about? and with whom does the blame rest? The secretary of the association or the churches? I think it obviously rests in a great measure with the churches, or at least a part of them, as will appear by an examination of the returns sent in by some of them to the association, and published in the minutes from year to year. By comparing the minutes of 1853 with those of 1854, it will be found that out of nearly 150 churches, composing the Connexion, there are more than 50 whose returns of losses and gains for the last year will not make the number of members returned by them last year: and those returned by the same churches the previous year correspond. The errors will be found to vary from one the lowest, to forty-six the highest. Under such circumstances it may be asked,—How are correct statistics to be obtained? The answer is obvious. Let every church which has not a correct list of its members (and it is to be feared there are several which

have not) make out one, in such a form as to have separate columns following each name, for the place of abode, manner of reception, time of reception, manner of leaving, time of leaving, &c., and be careful to make their entries at the time each member is received or leaves. Were each church to do this, and to fill up the proper schedule from such list at the end of each year to send to the Association, we should then have statistics which might be relied on, and which would be to the credit and honour of the Connexion. But, as it is, there can be very little reliance placed upon the returns from some of the churches; for it will be found on examination of the minutes for several years past, that these discrepancies are of frequent occurrence with certain churches, while others, to their credit, are as regularly correct, their returns, year after year, according with each other.

I would now say to the ministers, deacons, and secretaries of the churches, or to such of them as are entrusted with the making up of the statistical returns to the Association, dear brethren, if we are to publish our statistics, (which it is very desirable we should do,) let us use all diligence not to publish erroneous ones, when with very little trouble we may have them correct. It must be a very unpleasant thing for the Secretary of the Association, to have to make up statistics from time to time which he cannot but see are incorrect. It operates also against the sale of the minutes, but more especially to the discredit of the Connexion at large.

I have long thought it desirable that the attention of the churches should be called to this subject, but have delayed doing it, hoping that some one more able would notice and take it up; but being disappointed in such hopes, I have now ventured to do it, thinking it more than time that an alteration for the better should take place, and that our statistics should if possible be made correct.

Wishing peace and prosperity to the Connexion, and that the churches composing it may not only increase in numbers but in every christian grace, I remain yours truly,
T. B. H.

[It has occurred to us, while reading the sensible remarks of our esteemed correspondent, that as several members are struck off the lists in their occasional revision, these should be inserted in the column for "removed." Having had considerable experience in these matters, as Secretary of the Association we have felt both pained and puzzled with the discrepancies referred to. Accuracy is very desirable, and only requires care.—Ed.]

OUR INSTITUTIONS AND SERVICES.

(To the Editor of the *G. B. Repository*.)

SIR,—As the Repository is the only medium among us for inviting and expressing opinion on whatever concerns the interests of the denomination, I beg to submit a few points for the thoughtful consideration of your readers, and those to whom we look for guidance at our annual associations. The interest and value (*and circulation too*) of this periodical would increase, if it were more frequently used for this, which, I submit, should be one of the chief services to the Connexion.

1st. In reference to our college—Is it possible to adopt some better system than at present exists; for testing the qualification of candidates for admission—not merely as to energetic piety and capacity for learning, but as to the effective character of their oratory, and natural power of impressing others both publicly, and privately as pastors? Is it not desirable to require a certain amount of preliminary attainment that the now overworked and multifarious efforts of the tutor might be thereby limited, and concentrated on the studies especially adapted to the formation of the ministerial character?

2nd. In reference to the Missionary Society.—Can a modification of its constitution secure both the above mentioned advantages as to the special fitness of candidates for missionary enterprise; tend to increase the funds, and enlist a larger number of natives in the work?

3rd. As to our ordinary public services—Would not their efficiency be increased if the congregations were more directly engaged in conducting them? We leave everything (except singing) to the pulpit; the Established Church every thing almost to the people. Is the danger of one extreme much less than the other? Would it not be well if some simple comprehensive form of introductory prayer embracing the essential parts of those inimitable general prayers in the Book of Common Prayer, were adopted by our congregations? Some of our ministers use, and most effectively, the Lord's prayer. Let us not be bigoted; however tenaciously we may hold our nonconformity, (and God grant we may), let us do it in an intelligent spirit, and not self-righteously. This is rather for the consideration of individual churches, and *not for the Association to determine*. Some of our churches chant, others would be shocked at it. Let us have liberty; but let not the abuse of forms deprive us of their proper use.

4th. As to local evangelization.—Could

not the Association recommend such a system of tract distribution (where societies exist) as would cause a thorough house-to-house visitation, in the spirit of the town missionary societies? An adaptation of the tracts is also a vital subject. Since the character of the working population has immensely altered, a different style of address, of unfolding the good old truths, and combating the now objections to christianity is needed. The tract should be left not merely for its own sake, but as an introduction to the distributor, whose intelligent interest in his host will engage his attention to the subject of the tract.

5th. Can any alteration of our Sunday school system make it more efficient for teaching religion?

A LAYMAN.

THE MEMOIR OF THE REV. J. G. PIKE.

(To the Editor of the G. B. Repository.)

DEAR SIR,—I beg, through the medium of our denominational organ, to offer a suggestion or two to the respected Editors of the memoir of the late Mr. Pike, of Derby. In the prospectuses issued by those gentlemen I observe that the work will be enlarged by the insertion of poetic remains, and a lengthened essay on the history of the early christians.

Valuable, as I doubt not this essay will be, and interesting as may be also the poetic effusions of our late revered friend, they will augment the size of the volume, and considerably enhance its price, yet they cannot be regarded as an essential part of the memoir, which it is desirable should have an extensive sale. Now it has occurred to me, and several others, that it would be well to adopt one of the two following courses. 1st. To publish the memoir *by itself*, and thus enable those who wish to obtain it, and cannot afford five shillings for such a work, to obtain it for half-a-crown, or three shillings; or 2nd. To have two copies, one with the poetry and essay at the price announced, and another at a reduced price as suggested. I have no object in these suggestions but the securing of an extended sale for the memoir of a man of God, whose memory I cherish and whose praise was deservedly in all the churches.

A MINISTER.

APPEAL FROM MRS. BUCKLEY FOR OUTFIT, &c.

MY DEAR SIR,—Having sent you a long communication the other day, I am almost

ashamed to trouble you again; but it has occurred to me I omitted to mention, that we shall be most thankful for any aid our dear christian friends may be able to render the mission, in preparing the outfit for the brethren and sisters who have given themselves to the Lord's work in Orissa. Communications on this subject may be forwarded to me at Castle Donington, or to Mrs. M. Pegg, Vernon street, Derby, and the Misses Pike; when parcels of work with instruction will be sent according to requests, the outfits should be completed by the association.

It is grateful to my feelings to be able to add; many dear friends have already shown a greater readiness to help, than we have to ask their aid. May all their efforts in this good cause be a sacrifice acceptable, well-pleasing to God. Yours in christian bonds,

SARAH BUCKLEY.

TOTAL ABOLITION OF CHURCH RATES.

(To the Editor of the G. B. Repository.)

Nottingham, March 10, 1855.

DEAR BROTHER,—The enclosed documents I yesterday received from Dr. Foster, and on behalf of the Committee of Privileges appointed the last Association, now forward to you for insertion in the April number of the Magazine.

As I think it is scarcely likely that the Bill in question will be discussed in the House before the Easter Recess, there will be time for the churches to get up numerous signed petitions. The sooner, however, the thing is attended to the better. Let us as Nonconformists make one more united and determined effort, and may it prove a *final* one. All our congregations should send Petitions and letters to their respective representatives.

Now then for it,—“A long pull, and a strong pull, and a pull altogether,” and this hoary, parish-dividing, peace-breaking, conscience-teasing abuse is swept away for ever!

Yours, very truly,
W. K. STEVENSON.

TOTAL ABOLITION OF CHURCH-RATES.

Society for the Liberation of Religion from State-Patronage and Control.

2, Serjeants' Inn, Fleet Street,
March, 1855.

DEAR SIR,—As the immediate re-introduction of Sir William Clay's Bill of last Session is now determined on, I beg to forward to you a copy, and to

solicit your aid in promoting its effective support.

It is the opinion of most competent judges, that, if the feeling already existing in both Houses of Parliament is well seconded out of doors, the Bill may be expected to become law during the present Session. To secure such a result no exertions can be spared.

The most effective are Petitions—Public Meetings—Vestry Contests—Private Communications with, or Deputations to Representatives, and free use of the Press. Where it is possible, it is recommended to combine them. They are all readily available, although with respect to two, some observations may be useful.

Petitions.—I enclose, with the necessary formal instructions, forms of Petitions to *both* Houses suited to different circumstances. It is hoped, however, that they will be used as much as possible as suggestions only, and that Petitioners will everywhere adapt them freely to the facts of their own experience. "Almost every Petition," says the *Eclectic Review* of last January, "which is not a form, *i. e.*, which has anything distinctive in its statement is printed and circulated, and to a considerable extent read among the Members generally. So much is this the case, that their value would at least be doubled by the insertion of statements respecting the condition of matters in the locality from which they are sent up. Accounts of recent contests, or the fact that there are no such things as rates in the Parish; how the church has been maintained in repair, and how long it has been so, will go far to insure Sir W. Clay's majority on the second reading of his bill."

Last Session while the signatures were not far short of 100,000, the Petitions were under 800. This number can undoubtedly be largely increased. Many Borough Councils, the Dissenting Congregations in each place separately, the inhabitants generally, and with evident propriety the Vestries and inhabitants of Parishes or Districts separately rated, should all send Petitions, to testify by the combination the universality of public feeling. Petitioners belonging to more than one class are considered entitled to sign separate Petitions for each class to which they belong.

It is suggested, that Petitions to *both* Houses should at once be got ready and forwarded; and that public activity in other respects should be ready as soon as called for.

Inviting your free communication with the Committee,

I am, dear Sir,

Yours faithfully,

CHARLES J. FOSTER,

Chairman of the Parliamentary Sub-Committee.

A BILL TO ABOLISH CHURCH-RATES.

NOTE.—The words printed in *Italics* are proposed to be inserted in Committee.

"Whereas Church-rates have for some years ceased to be made or collected in many Parishes, by reason of the opposition thereto, and in many other parishes where Church-rates have been made the levying thereof has given rise to litigation and ill feeling: and whereas it is expedient that the power to make Church-rates shall be abolished; be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

"I. From and after the *passing of this Act*, no Church-rate shall be made or levied in any parish in England and Wales.

"II. Provided always, That in any parish where a sum of money has before the *passing of this Act* been legally borrowed under the provisions of any Act of Parliament on the security of Church-rates to be made and levied in such parish, such Rates may still be made and levied under the provisions of such Act, for the purpose only of liquidating the principal and interest of such sum so borrowed, but not otherwise, until such sum so borrowed shall have been liquidated.

"III. This Act shall not extend to Scotland or Ireland.

"IV. This Act may be cited as 'The Church-rate Abolition Act, 1855.'

The following is one of the forms of Petition recommended. Where, however, the Rates have ceased to be enforced, or there is any thing special, this circumstance as suggested, may be inserted in the Petition.

PETITIONS SHOULD BE THUS HEADED:—

TO THE [RIGHT HONOURABLE THE LORDS SPIRITUAL AND TEMPORAL] OR, [THE HONOURABLE THE COMMONS] OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The humble Petition of [the undersigned Inhabitants of _____, or, as the case may be.

Sheweth,—That your Petitioners regard with much satisfaction a Bill now before Parliament for the entire abolition of Church-rates.

That your Petitioners believe such

a measure to be imperatively required, to relieve the consciences of a very numerous portion of Her Majesty's subjects; while the extent to which the places of worship of all religious denominations have for the last fifty years been multiplied and kept in repair by voluntary subscription, conclusively establishes the safety of exclusive reliance on that principle.

They therefore pray your [Right] Honourable House to pass the said Bill into law.

And your Petitioners will ever pray.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Tydd St. Giles on Thursday, March 1st, 1855.

In the morning, in the absence of brother Davis of Holbeach, the Secretary delivered a discourse founded on Heb. xi. 6. The afternoon service was but thinly attended, and the number reported as having been baptized was very small, as from many of the churches no reports were received. It would greatly promote the interest of the Conference if those churches which cannot send a representative, would forward a written report.

It was stated that the Treasurer of the Home Mission had not received any sums since the last Conference, for the lessening of the balance (£18 19s.) then due to him; and the making of grants for the present year was therefore deferred until the next Conference.

The Secretary was requested to reply to a letter received from Boston; and also to write to the churches in this district; earnestly soliciting subscriptions and collections for the increasing of the funds of the Home Mission. The next Conference was appointed to be held at Gedney Hill on Thursday, June 7th, brother Davis to preach in the morning.

T. BARRASS, Sec.

CHESHIRE CONFERENCE.—The parties concerned are requested to remember that the Cheshire Conference will meet at Stockport, on Friday, April 6th, 1855. Mr. Smith of Tarporley is expected to preach in the forenoon. The place of meeting is the Old Dispensary, Wellington bridge Street.

R. STOCKS.

ANNIVERSARIES.

NOTTINGHAM, *Broad Street Young men's Christian Association.*—About three years

ago a class for the improvement of young men was formed in connection with the above place of worship, under the guidance of our pastor, the Rev. W. R. Stevenson, but not making that progress it was desirable, about five months since it was re-organized and formed into an Association for the mental and spiritual improvement of Young Men. Since that time its progress has been very favourable. Our new mode of action is as follows:—On the first Thursday evening in the month we hold a young men's prayer meeting, when a short address is given by one of the members, upon some spiritual topic. The two following Thursday evenings we hold a discussion class; the subjects chiefly brought before us, are of a secular character. And our fourth night is spent as a Bible class. On Thursday evening, March 15th, we held our first Soiree in connection with the Association; when 170 persons sat down to tea, and upwards of 200 were present at the meeting afterwards. Addresses were delivered by three members of the Association upon "Intellectual Culture;" "Life in Earnest;" and "Spiritual Decision and Progress." Several of the senior friends connected with the church also took part in the meeting. Altogether it was one of the largest and most interesting tea-meetings we have had for some time, and we have every reason to believe that much good will be the result. Several young men who have not met with us at present have promised their attendance at our future meetings. At the close, an address was read by one of the senior members of the Association to our president, thanking him for the interest he has taken in our behalf both as it regards this life, and that which is beyond the grave.

WIRKSWORTH.—Shrove-Tuesday evening was an interesting epoch in the history of the Baptist Church at Wirksworth. Mr. Yates, late of Hugglescote, Leicestershire, was publicly recognised as Pastor of the Baptist Society at Wirksworth, Shottle, Bonsall, and Cromford. The tea-meeting was well attended. The choir performed several pieces of sacred music in an effective and pleasing manner. Impressive and useful addresses were delivered by the following ministers :—Brown, Independent; Worrell, Primitive Methodist; Gray of Ripley, and Hingley of Duffield, Baptists. Mr. Rundal, Wesleyan, would have been present but for a previous engagement. Mr. George Malin presided; and Mr. Yates gave an account of his ministerial movements, and of those leadings of Providence which had conducted him to this neighbourhood. The friends appeared highly gratified; and it is hoped the meeting will be rendered permanently useful. May the blessing of heaven be vouchsafed to both pastor and people.

LONDON, *Commercial Road Chapel*.—Our annual Tea Meeting for the members of the church was held Jan. 2, 1855. A large number of members were present. Our excellent pastor presided. After tea, prayer was offered by one of the deacons, and reports read of the various Societies connected with this place of worship, all of which were of an encouraging character. Our number of members is increasing; and we trust that those who are added to the Church will be faithful and persevering, even unto the end.

Our Congregation is also very encouraging; and the solemn appeals and earnest invitations are blessed to many souls. May the Lord, the Holy Spirit, work mightily in our minds. During this year we have lost several friends by death and removal; some to distant lands; others to join the ranks of the first-born, whose names are written in heaven. Our Sabbath Ragged Schools, Tract Society, and other labours of love are progressing. Exertions have been made to pay off part of our chapel debt, which is a great burden to us. Could there not be a loan fund raised in the Connexion for this purpose? It would be a great help to many and to us in particular. J. B.

BEESTON, *Special Services*.—On Lord's day Feb. 18th, special services were held in connection with the G. B. chapel Beeston, when two sermons were preached by the Rev. W. Underwood of Derby; and on the following Tuesday a public tea meeting was held, which was furnished gratuitously. Several addresses were delivered by

various friends, and at seven o'clock the Rev. J. C. Pike of Quorndon preached. The object of the services was to defray an expense of about £37, incurred by the purchase of a harmonium, and the pewing of the remainder of the body of the chapel. The amount realized by the collection, with the proceeds from the tea and monies contributed, amount to about £24.

T. N. B.

STALEYBRIDGE.—Anniversary sermons were preached at the General Baptist chapel, Staleybridge, on Lord's day, March 11th, 1855, by our worthy minister, the Rev. J. Sutcliffe; after which collections were made towards liquidating the debt on our chapel; when to our great surprise the sum collected amounted to £66 4s. 1½d. May we not with truth exclaim, "What hath God wrought." Go on friends, and prosper, remember the old saying "God helps those who help themselves."

W. SUTCLIFFE.

BAPTISMS.

BEESTON.—On Lord's day March the 4th, our minister, Mr. J. R. Pike, preached a discourse from the words of Luke vi. 46, to a crowded audience; after which seven believers put on Christ by baptism, four of them are teachers, and three are scholars in the Sabbath school. We have several inquirers, and our services are in a very improving state. T. N. B.

COMMERCIAL ROAD.—On Thursday evening the 1st of Feb., notwithstanding the inclemency of the weather, eleven persons put on Christ by baptism; and on the following Lord's day, they with four others were publicly welcomed to the Lord's table. Three of the newly baptized are children of esteemed friends connected with the church; and three others belong to the adult female Bible class of our Sunday school. We have several others accepted candidates.

ILKESTON.—On Lord's-day, Feb. 4th, after preaching from 1 Tim. i. 11, Mr. Stevenson baptized seven persons.

REMOVALS, &c.

MR. THOMAS GOADBY is, we are happy to learn, successfully prosecuting his studies at the University of Glasgow, preparatory to the christian ministry. He is anxious to supply some vacant church during the whole, or principal part, of the long vacation, which extends from the beginning of May to the middle of October. Any church desiring his services may apply to him at 51, Holmhead Street, Glasgow: or to Rev. J. Goadby, Loughborough.

REV. THOMAS LEE, late of Whittlesea, has removed to Retford, to take the oversight of the G. B. church, formerly under the care of the late Rev. W. Fogg. May the divine blessing attend our brother in his new and interesting sphere of labour.

MISCELLANEOUS.

BAPTIST UNION.—The forty-third Annual Session will be held at the Mission House Moorgate-Street, London, on Friday, April 20, 1855, at ten o'clock. Introductory address by the Hon. and Rev. B.W. Noel, M.A.

E. STEANE, }
J. H. HINTON, } Secs.

NOTES OF THE MONTH.

March 20th.—The great event of the past month is the death of the Emperor Nicholas. This, as with an electric touch, has given a shock to all mankind. The world wonders to behold the fall of the man who disturbed its repose, and filled it with the alarms and the carnage of war. As we have, elsewhere, indulged in reflections on this great event, we here say no more. His successor, Alexander II, has published his manifesto, in which he proposes to accomplish "the views and desires of Peter, Catharine, Alexander, and Nicholas." He is reported, however, to be a dull, sensual, and feeble-minded person, a perfect contrast to his energetic, and resolute father. The chances of peace are supposed to be multiplied by his accession. The Conference at Vienna, on the basis of the four points, has opened its proceedings. Lord John Russel, with the Earl of Westmoreland, represent England in this Conference; and some venture to hope that terms of peace may be agreed to. May they not be disappointed! It may be doubted whether Russia will agree to dismantle Sebastopol, and to surrender her naval supremacy in the Black Sea, and her power to threaten Constantinople. We shall see. Meantime the operations both with the besiegers, and the besieged are going on; and it may be soon expected that fearful slaughter will take place under the ramparts of that now celebrated strong hold. Whether Sebastopol falls now, or not, its reduction seems certain, unless the allies quarrel among themselves. Russia cannot hold out against all Europe. Meantime, the enquiries before Mr. Roehuck's Committee are making grievous discoveries of incompetency, neglect, and heartlessness, on the part of officials in the Crimea, &c.; and of consequent loss and suffering in the army. The whole system is vicious. We cannot particularize.—The Fast Day, which will be held to-morrow, will find in many of Her Majesty's subjects a stronger disposition to condemn the blundering

and folly of government officials, than to confess that the calamities which have destroyed the army, have resulted from the sins of the nation. We think that Lord Palmerston, after his recent exhibitions of a religious, or rather of an irreligious order, is placing himself in an unfortunate position, as the responsible adviser of a general fast. Intelligent men will not allow his motives to go unchallenged; nor will their sincere devotions induce them to screen him or his colleagues from the censure due to their errors. The earnest friends of peace in England are urging on the government to secure peace if possible. As forty millions have already been voted for carrying on the war, there does not appear much reason to hope for the success of the peace party.—Looking at other matter connected with the Parliament, we perceive that the bill of Sir W. Clay, to abolish church-rates, (given elsewhere) will be introduced to Parliament this Session; that the attempt to build and endow a church and schools at Doncaster, out of the funds of the Northern Railway, has been frustrated; that Lord Blandford's bill for "the better management" of church property, has been read a second time, though opposed by the conservatives and dissenters; that Mr. Ewart's bill for enabling towns of five thousand inhabitants to support public libraries by a rate, is likely to pass the Commons; that Mr. Heywood has been induced to withdraw his motion for a Select Committee to enquire into the best means of securing to all parties in the nation an equal participation in the advantages of public schools and universities, by the promise that the government would bring in a Bill on the subject; that Mr. Heyworth had obtained leave to bring in a Bill, and to legalize the marriages of a deceased wife's sister; and among other things, that Sir C. Napier is displeased with the treatment he has received from the government in connection with his command in the Baltic.

MISSIONARY OBSERVER.

APPEAL OF MRS. BUCKLEY, IN BEHALF OF THE SCHOOLS
AND NATIVE CHRISTIANS.*(To the Editor of the G. B. Repository.)*

MY DEAR SIR,—Many kind friends connected with our churches have expressed a desire to make a few presents to the schools and native christians, and have requested me to furnish them with a list of the articles that would be most useful.

The scarlet worsted shirts sent by Mr. and Mrs. Stubbins from Nottingham have been a great comfort to our dear native preachers, during their preaching campaigns in the cold season; but the "trousers for the hands" (as they called the gloves) puzzled them greatly, and I do not think they wore them. I remember Bālāge came to me one morning, desiring me to show him how to put them on, for he said he had been trying for sometime to make his naughty fingers go into the right holes, and had not succeeded. The shirts and caps were highly valued by the brethren, but those much engaged in itinerancy have nearly worn theirs out, and some of them have been again and again sent to me with compliments to be repaired. There are also younger brethren who have been received into the ministry, and others who are being trained, since these warm clothes were sent out, who need these comforts; for not unfrequently during their missionary journeys the native cart, or the shade of a tree, is their sleeping place.

Remnants of prints of fast colours, for jackets and pinafores, would be greatly prized by our native christian women. The jacket is worn by the women in addition to their native dress which makes it more modest. The pinafores are worn from infancy until six or seven years old; and as it is the only garment they wear, it should be wide enough to allow it to be sown up behind, and there should be sleeves in the armholes reaching nearly to the

elbow. It is better for the pinafores to be made up plainly, hemmed round the neck or gathered and put into a narrow band.

For the schools at Cuttack,—a hundred strong umbrellas, not too large, would promote the health of our dear children. The large chapel where they attend on the Lord's-day is a quarter of a mile from their residence; and the exposure to the sun walking to and from chapel often brings on an attack of fever in the hot season. I wish we could teach some of our dear boys the art of making umbrellas. It is a trade that I think would command custom on a large scale, for however poor a native may be he tries to obtain an English umbrella; the materials, too, probably might be obtained cheaply there, did we possess the skill and tools.

Articles most required in the Girl's Industry Department.—Sewing needles all sizes, but most large ones, pins, Lady Betty's wool, white, red, blue, pink, black, &c.; German wools in the same colours; a few pairs of fine wooden pins for knitting; very fine steel pins for knitting lace; darning cotton for baby's fancy cotton socks; pieces of muslin work with patterns stamped, and proper cotton for working them; a large supply of cotton of all sizes for knitting and crochet, a fine middle size is most required; correct superior patterns of knitting and crochet; a small quantity of antimacassar knitting cotton; I should be thankful for any information on twisting and winding cotton with the hand, a simply constructed machine for this purpose would be of great service to us in the preparation of coarse cotton for knitting; fine white and grey yarn for knitting gentlemen's socks, the yarn should be so prepared as not to shrink with washing.

All the materials to be used in making up articles for sale should have

tickets with the price attached, that it may be known what to charge for labour, and what for material; that in future we may have a fund to purchase our materials for labour. And if some kind friend, who understands business matters well, would undertake gratis, at the request of the teachers of the mission schools, to send yearly a box well furnished with what we require for the industrial departments, it would be conferring a great benefit, and save the missionary's wives, trouble, annoyance, and considerable expense. The Missionaries residing so far from the Presidencies makes it difficult to obtain supplies of a good quality of the above mentioned articles.

In the Boys' Industry Department.—Tailor's scissors, middle size; sewing needles, principally of the larger size; thimbles, not too large; bodkins; darning needles, different sizes; a complete set of implements for gardening, not minus the wheelbarrow; a drawing of the easiest and simplest method of getting water out of deep wells; two tin buckets, well painted to be used for drawing water.

To aid in the Intellectual Departments of our schools.—A large supply of unruled copy-books, steel pens and penholders, quills, cedar pencils, slates, and slate pencils, paper, pen-knives, half a dozen round rulers. Connected with our mission now there are six schools, all needing a supply of stationery. This does not include our village schools, which are chiefly supplied by native christian parents, but our orphan asylums and two English schools. Books are required for the English schools, but it is hoped the British and Foreign School-book Society will make a grant to them.

Articles for rewards and general good conduct for the girls.—Pieces of different coloured prints to be made into jackets or bed-quilts. If the quilts be made up, they should be a yard and three quarters long and a yard and a half wide, lined with coarse unbleached calico, left open at the end for the girls to put in a little cotton wadding, which they can prepare themselves and quilt. The school girls and boys can generally sew well, so that for them only the material is required. Pin-cushions, needle books, work bags,

scissors, thimbles different sizes fitting children from four years old to fourteen, canvass for marking and rug-work, coloured cotton to mark with, knots of white braid.

For the boys.—A piece or two of strong unbleached calico to make them jackets, coloured cotton caps, and pocket-handkerchiefs, shut-knives, a few bags of marbles, balls, a model of a bat, humming tops, a book containing good moral healthy sports, suitable for boys and girls. A few neat writing cases for the studious boys, combs, and small looking-glasses.

I believe there is no mission in India to whose care so many orphan children have been committed as the Orissa Mission. God has said to us, "take them and train them up in the way they should go." Now we are most anxious, by the blessing of God, to have such a system of education as will meet the requirements of a most immoral people, full of error and strange customs; hence the importance for our system to embrace head, hands, and heart; the life that now is, and that which is to come; equally combining authority and affection; and all accompanied with dependence upon God for that blessing which maketh rich and addeth no sorrow with it. Whatever be our children's proficiency in knowledge, we never feel satisfied till they are truly converted.

Having laboured twelve years in the educational department of the mission, its difficulties and wants are familiar to me. Our orphan children look up to us as their parents, and in their success or failure we feel a parent's joy or sorrow.

We have found it easier to obtain employment for the girls than the boys; the former having been instructed by their teachers in spinning, knitting, sewing and crochet. The boys have not been overlooked. Some are employed in the printing office; others are domestic servants, farmers, weavers, tailors, schoolmasters, merchants, and a few have been accepted as native ministers.

Farmers and weavers are generally as poor as it is possible for them to exist. The machinery of the weaver, from the winding of the cotton to the weaving of a garment, is a tedious rude

affair; and so with the implements of agriculture and mode of using them. As I have looked on whilst the people have been at work, I have many times thought if the Hindoos had used all their ingenuity to invent implements to increase their labour and retard their progress, they could not have had tools more adapted for such a purpose; and so the masses go on toiling for the merest pittance, scarcely able to obtain a bit of calico to wrap round their bodies, and, I believe, never out of debt. And whilst they continue Hindoos, and adhere to caste, there is no help for them. They must walk in the steps of their forefathers or become outcasts. Not so with those who have renounced idolatry. Could they be shown a more excellent way, I have not a doubt, when convinced of the profitableness of it, that they would gladly walk in it. There would, however, be difficulties; but whoever tried to benefit his fellow creatures, and did not encounter prejudice and opposition?

The christian farmers at present labour under disadvantages through there being no carpenters or smiths in our christian community. Our native friends have complained frequently of the conduct of the heathen carpenters and smiths; they have detained their ploughs, &c., when it has been most important that they should be in the fields. A few days detention from ploughing after the rains have commenced may seriously injure the crops. It has ever appeared to me that in industry, uprightiness, enterprize, and general good conduct, a christian community should be far in advance of the heathen, but this standard cannot be fully reached whilst we have to depend on the heathen for so many needful articles. The heathen are just acting over again the policy of the Philistines, who suffered no smith in Israel, 1 Sam. xiii. 19—20. We have offered to pay them handsomely to teach our boys trades in their own bungling way, but have not yet succeeded.

Is it not then highly desirable that

we should have one or two brethren deeply pious, well acquainted with some of the useful arts, having some powers of invention, so as to be able to adapt their knowledge to the requirements of the country, and who would with christian uprightiness and English energy and skill train a number of our youths to be superior workmen? The artizans most required are a carpenter who combines the qualities of a cabinet maker, a builder, and a wheelwright. A smith who should also gain some knowledge of making up tin ware, which would, I hope lead to a general use of vessels of that metal, instead of brass, which is now the custom, and has, I am fully persuaded, an injurious effect upon the health.

It would be all the better if the brethren who went out to labour for a season in the secular department of the mission, possessed preaching talents. Should they be spared to impart their secular knowledge to the youths, they could then, if it appeared more desirable, give themselves entirely to preaching the gospel. I cannot but think a kind Providence has smiled on these views. When named to the late benevolent J. Wright, Esq., of Birmingham, he fully sympathized in them and left a noble legacy to the mission, and other kind friends have expressed their interest too in this object. Then to carry out these views we want men of God, possessing the knowledge, and the funds. The printing press has become self-sustaining, and I should have great hope of this becoming so, when the difficulties have been overcome.

Earnestly have I prayed, and still do I pray, that God would incline the hearts of those of his children upon whom he has bestowed wealth to take this matter into consideration, and by their increased liberality to the mission furnish the funds to accomplish this good work, without in the least interfering with the great work of preaching the gospel. I am, dear sir,

Yours very truly,
SARAH BUCKLEY.

NOTES OF VISITS TO THE CHURCHES. No. 17.

In one of these papers (No. 4) a passing reference was made to the bloody Jeffries—a name abhorred by all lovers of justice—and an intimation was given that a story might be told about him which the reader would not find even in Macauley's descriptive pages, nor, so far as the writer was aware, in any other historian. This story I shall now relate. It is affecting to state, that this wicked man and infamous judge was the son of a very worthy and pious woman, Mrs. Jeffries of Acton, near Wrexham, who was much attached to the character and ministry of Philip Henry, father of the great commentator. This eminently holy man often visited Mrs. Jeffries' house, and at her request examined little George in his learning, when a school boy, and as often commended him for his proficiency, for, as Macauley states, he had quick and vigorous parts. Years rolled away, and the school boy became Sir George Jeffries, Chief Justice of Chester. Troublous times befell the Nonconformists, many of whom took joyfully the spoiling of their goods, knowing in themselves, that they had in heaven a better and an enduring substance. In these troubles Philip Henry largely shared. In the spring of the year 1681, England was greatly afflicted by severe and protracted drought: for several weeks no rain fell; the grass failed, the corn that was sown languished, and much that was intended to be sown could not: the like of it had not been known for many years, and fearful consequences were generally apprehended. Serious people felt that it was a time to seek the Lord, and to "ask of him rain in the season thereof." For this purpose a day in June was set apart, as a time for fasting and prayer, and the calling together of a solemn assembly. It was hoped that the authorities would not interfere. The assembly was held at a private house, and as the drought continued, and many felt that the judgments of God were abroad in the land, some came that did not usually attend the meetings of the Nonconformists. Philip Henry preached from Psalm lxi. 18:—"If I regard iniquity in my heart the Lord will not hear me," deducing this doctrine, that iniquity regarded in the heart will certainly prevent the success of prayer. (The ministers in those days did not draw the bow at a venture; they deduced a doctrine from the text, and this doctrine they clearly explained and impressively applied). When in the midst of his sermon, two justices of the peace for Shropshire, with several of their attendants, came

suddenly upon them, set guards upon the house door; and after cursing, swearing, and bitterly reviling them, took down the names of those that were present, in all about one hundred and fifty, and so dismissed them. Let it be added, that the justices came from the ale-house, and the bowling-green, to disturb this worshipping assembly. It was the custom in that neighbourhood for the magistrates, gentry, and clergy to meet every Tuesday in the summer (it was on Tuesday that the meeting was held), and to spend the day in drinking and bowling, cursing and swearing. One of the ministers present, Mr. Bury, who had not preached, but only prayed, was fined £20 "for preaching and teaching;" and though the fine was afterwards reduced to £13, he was too poor to pay, and they were unfeeling enough to take from him the bed which he lay upon, with his blankets and rug, all his sheets, and many of his books. Mr. Henry was in better circumstances, and being the greater offender was fined £40, which, however, he was resolved not to pay, thinking it not right to reward informers for that which merited punishment. His goods were distrained upon, and carried away. The decree was executed by the justices of Flintshire, in which county Mr. H. resided; and many things were done that were disgraceful to the doers; but the good man bore it all with his usual evenness and serenity of spirit. He did not boast of his sufferings, nor make any great matter of them, and rejoiced and blessed God that it was not for debt, or for evil doing, that his goods were carried away, and he believed, as he said, that while it was for well doing they suffered, no one could harm them. He frequently expressed the assurance he had, that whatever damage he sustained, God was able to make it up again. "Though we may be losers for Christ," he was wont to say, "yet we shall not be losers by him in the end"—a sentiment well worthy of being remembered. He believed also, that "his preaching was likely to do the most good when it was sealed by suffering, and if this be the time," he added, "welcome the will of God; even this also shall turn out to the furtherance of the gospel of Christ."

The assizes for Flintshire were held soon after this, and Sir George Jeffries was the judge. His bitter hatred to the Presbyterians was well known; the temper of the times was favourable to persecution for conscience sake: the persecutors of the servant of God expected, not without rea-

son, the countenance and commendation of the judge; but they were entirely disappointed. He intimated that they had violated the law in their proceedings, told them in private that he knew Mr. Henry and his character well, that he had great respect for him, that he was a great friend of his mother's, and had kindly noticed him when a boy at school.

Again and again in subsequent years it seemed likely that Mr. Henry would be brought into trouble for holding private meetings in his family, but his enemies were always disappointed. The judge who reviled Bates, and told Baxter that he was "an old blockhead, and one of the greatest rogues in the kingdom," was awe-stricken in the presence of his mother's friend. On one occasion he heard that many of the Presbyterians had agreed that they would every Monday morning specially pray in secret, or in their own families, for the church of God and for their country; and he strongly suspected that mischief was intended—that it was part of a Presbyterian plot. The writer and receiver of a letter on this subject were bound over to the assizes, and Jeffries was very severe in his remarks, but as soon as he found that the project was sanctioned by Mr. Henry, and that the parties received it from him, he was restrained; the matter was at once dropped and not further inquired into. Many greatly wondered "that of all the times Sir George went to that circuit, yet he never sought any occasion against Mr. Henry, nor took the occasions that were offered, nor countenanced any trouble intended him, though he was the only Nonconformist in Flintshire." In all this the pious Henry acknowledged the hand of the Lord, devoutly recognizing that the hearts of judges, as well as of kings, are in His hand, as the rivers of water; and that He turneth them whithersoever He will. This story has a moral. What restrained the tiger-like fierceness of the savage Jeffries? Was it the sanctity of Henry's character? Alone this does not explain circumstances that at the time surprised many, for Baxter was a holy man; but he told "Richard" that he was an old knave, and that he would take care to crush him. The cause, I have no doubt, will be found in the power of maternal influence. Henry was his mother's friend: he had seen him under his mother's roof before his heart was hardened through the deceitfulness of sin: he knew that he was a faithful man and feared God above many; and, wretch as he was, he could not rid himself of early associations: he could not touch the minister whom his mother loved: he told Baxter that he could deal with saints as well as sinners. But there was

one saint before whom the savage beast was tame and gentle. Is it not a striking instance of the power of early impressions, and of maternal influence, that the depravity of one of the most hardened of the children of Adam should have been thus restrained? Let all mothers wisely employ the influence, which, beyond all others, they may exert on the minds of their children, in training them for the service of Christ.

The life of Philip Henry by his son has furnished the facts which the reader has been perusing,* and this suggests the remark, that the writings of the Nonconformists of those days, would furnish much interesting information about many names mentioned on the page of history, which historians have generally overlooked. It is a mine which has not been worked, but which would well repay the labour expended on it. How much is stated in their biographies about Cromwell, Richard Cromwell, William, Mary, and others for which we may look in vain in our ordinary histories, and it is not assuming a great deal to suppose that some amongst us are far better acquainted with those sources of information than some who aspire to direct the national judgment in such matters. There are things stated in the life of Philip Henry about the beheading of Charles the 1st, which none of the historians or politicians of the day recorded—for example—"the instant when the blow was given," that severed the head of the King from the body, "there was such a dismal universal groan among the thousands of people that were within sight of it (as it were with one consent) as he had never heard before, and desired he might never hear the like again, nor see such a cause for it." And how touching the incident mentioned in the life of John Howe, of Richard Cromwell, when he was become old, and had long been retired from the world, coming to take his farewell of the great Nonconformist divine, who had once been his domestic chaplain, but who was then on the borders of eternity. There was a great deal of serious talk between them; tears were freely shed, and the parting was very solemn.

One other remark before I pass to my journeyings. I have mentioned that Philip Henry was preaching from Psalm lxxvi. 18, when the unexpected entrance of the magistrates prevented him from finishing his discourse. This was on Tuesday, June 14, 1681. For six years after he was obliged to be silent, then for a season he had liberty to preach; and singularly enough that day six years—June 14, 1687—he

* I have quoted from the old edition, with a dedication to Dr. Bates.

preached at the same place again; and in the spirit of the preachers of those days, he began where he left off, delivered the remainder of his discourse, and went on to discourse on thanksgiving from 19th and 20th:—"But verily God hath heard me," &c.

Lord's-day, Oct. 15th, I spent with the friends at MANSFIELD; preaching in the morning from John xxi. 17, and in the evening from Luke x. 2:—"The harvest truly is great," &c. An address was delivered in the afternoon to the Sabbath school. Collections, (less expenses) £4 16s. 2½d., and £1 in addition to the Berhampore fire. Our cause was commenced here in 1815. The late Mr. Robert Smith baptized five persons, who had been brought to profess Christ by the preaching of the gospel in this place. The ordinance was administered at Mansfield Woodhouse, which is more than a mile from the town, and a discourse was delivered at the water side to nearly two thousand persons. One determined enemy of religion who had resolved to turn the solemn service into ridicule, was so far affected as to desist from this purpose, and many, it was hoped, felt the power of Divine truth. The Lord has often blessed the administration of the ordinance of baptism, as he did on this occasion. How impressively it teaches us that religion is a personal matter—one of the most important lessons we can learn, but with which the sprinkling of infants is totally inconsistent. To my mind there is scarcely a more touching sight than an intelligent person deliberately and seriously professing, by being baptized that he dies to sin as his Lord died for sin; and that he rises to walk in newness of life even as Christ was raised from the dead, by the glory of the Father. O that the weighty obligations of the baptismal covenant were more deeply pondered than they are. Baptized Christian, "Hast thou professed a good profession before many witnesses?" Lay the remembrance of your baptismal day be a constant incentive to holiness. "Thy vows are upon me; O God, I will render praise unto thee." I was sorry on reaching Mansfield to find our respected minister, Mr. Wood, in great trouble on account of his wife's alarming illness, and have since heard with regret that the sickness has been unto death; but it is well with those who sleep in Jesus. We may

"Think of the grave where Christ was laid,
And calm descend to ours."

There is a monument in the town to the late Lord George Bentinck, the inscription on which, as it appeared to me, the judicious friends of the deceased nobleman would scarcely approve.

On Monday evening a Missionary meeting was held at WANSOP. Mr. C. Taylor of Retford presided, and with Mr Frost and myself addressed the friends. Collections, including the subscription of a friend, £1 Os. 6d. The last invitation of Divine mercy to perishing sinners,—"The spirit and the bride say come," &c., is inscribed on the outside of the chapel, as a welcome to every passer by. This is an agricultural district.

Passing over the numerous places visited a second time, I was on Friday, Oct. 27th, at WILLOUGHBY, which is about equidistant from Broughton and Wymeswold; but connected with the former church. A sermon was preached in the afternoon from Psalm xvii. 15.—"As for me I will behold thy face in righteousness," &c; and in the evening a Missionary meeting was held, at which the brethren in the vicinity rendered useful assistance. It was the first Missionary service in the new chapel, and was a good beginning. Collections, £3 Os. 6d., which, by the appointment of the church, is to be devoted to the Berhampore fire fund. How desirable that Missionary services should be annually held at all our village stations.

Lord's day, Nov. 19th, was spent at RETFORD AND GAMSTON. Preached morning and evening at the former place from John xvii 24, and Luke x. 42.—"But one thing is needful." And in the afternoon delivered a discourse, containing much Missionary information, at Gamston, as a meeting had not been arranged for at that place. On Monday evening the usual service was held at Retford, and the attendance was considerable and respectable. Speakers, Mr. Pentney of Peterborough, who presided, Messrs. Stephens, (Independent) Ashberry, (Sheffield) Ackrill, (Wesleyan Reformer) and myself. The meeting was deemed interesting. Collection at Gamston, £3 15s. 6d., but one kind friend—Mr. G. Hill of Upton—gave £3. At Retford the sum realized was £19 2s. 10d. The church had invited Mr. W. Hill to take the oversight of them in the Lord, on leaving the Academy, and had only heard a few days before I visited them, that he had offered himself for Missionary service. I was much pleased with a sentence in one of the prayers in relation to him, at the Sabbath evening prayer-meeting—"O Lord, we are sadly disappointed; but we cheerfully resign him for thy work among the heathen." While here I received with pleasure the contributions from Sheffield, Eyre Street, in aid of the Mission, viz:—For general purposes, £3 19s. 5d.; for fire £4 11s. 2½d.;—total £8 10s 7½d. The amount realized from our Home Mission stations in aid of our Foreign operations

is an interesting and hopeful circumstance.

Gamston, as some of my readers know, is a place of some celebrity in General Baptist history. Dan Taylor was baptized here in the Idle, not very distant from the chapel; but time did not admit of my going to visit the place. Dan had a cool reception from the old deacon, when after travelling so far he offered himself as a candidate for baptism. I fear there were many deacons in those days like-minded. I wish I could hope there was none in the present day; but I trust they are not numerous. Let prudence and caution be exercised, but at the same time, let us remember that we profess to be disciples of Him, of whom the prophetic page declared, that he should "not break the bruised reed, nor quench the smoking flax." Let the young be invited and attracted, not repelled. "He that winneth souls is wise." Souls must be won. My readers who are familiar with the history of the Connexion, will remember the interesting circumstances attending the establishment of our church at Gamston, but for the sake of others they may be related. It was founded by Aaron Jeffery, who was connected in early life with the ancient churches at Collingham and Mister-ton. Aaron when a young man was determined to seek a situation in the family of the Earl of Clare. He accordingly applied, and when asked whether he had brought a character, said, "No, but I am a General Baptist." The Earl accepted this as a sufficient certificate, and engaged him as footman. He continued in his lordship's service many years, and gave great satisfaction. For a time his conscience was grieved by being employed in carrying messages to a distance on the Lord's day. He felt that this was inconsistent with his duty to Christ, and resolved at all hazards to decline it. When therefore he was again called into the parlour on the Sabbath morning, and ordered to go on business to a neighbouring town, he answered in a respectful but decided manner, "My Lord, I stand ready to obey your orders six days in the week, but this day I have a greater Master than you to serve." The nobleman, much to his honour, mildly replied, "Have you? why then go and serve him." Decision of character always insures respect, and though it may sometimes involve pecuniary suffering, yet for such losses the consistent christian will always have a hundred fold more in the present life, arising from the calm satisfaction of having done that which is right before God, and in the possession of that peace which passes all understanding. Aaron was now at full liberty to follow the dictates of conscience, and he regularly walked to Collingham, twelve miles distant,

to worship God with his christian friends. He generally attended as a hearer, but in cases of necessity ascended the pulpit in his gold laced livery, both at Collingham and Mister-ton, and preached with much acceptance. One morning as he was on the road he met his master, who inquired whither he was going; in reply, the footman respectfully informed the Earl the distance he had to travel, and the object of his journey. "Aaron," said he gently reproaching him, "why do you not take one of my horses?" and desired him whenever he thought proper to ride. After serving the Earl with integrity for many years, a change in his lordship's circumstances, rendered his services no longer necessary. He then took a farm which was vacant at Gamston; and was no sooner established in his new situation than he began to hold meetings for exhortation and prayer in his own house; and in these exercises the foundation of the church at Gamston was laid; and from this place "the Word of the Lord sounded out" to Retford. The old chapel contains a monument to Mr. Dussey, who about a century ago, was one of the pastors of the church. It is said that the late Duke of Newcastle, who was exceedingly bitter and intolerant, was anxious to have the chapel removed; but one difficulty presented itself so formidable that the design was abandoned; he did not know what to do with the dead, and so the living were allowed to worship God where their fathers worshipped, because the old Duke, who a quarter of a century ago rendered himself memorable by quoting scripture in connection with an election contest, at a town where he was the principal proprietor, "Is it not lawful for me to do what I will with my own?"—was reluctant to disturb those who were sleeping in their graves. The present Lord of Clumber has more enlightened views than his bigoted sire. At present the Duke is under a cloud for his administration of the War Office. Time, however, will show who merit censure for the deplorable mistakes that have been made, and the unaccountable negligence that has occasioned the sacrifice of so many lives.

In the grave yard at Retford there are four ministers interred—Jonathan Scott, John Smedley, Silas Stenson, and William Fogg. Our late brother Fogg was highly respected in the neighbourhood. His consistent course as a christian—his earnestness as a minister—his readiness to visit the abodes of sickness, and his frequent preaching in the open air endeared his memory to many. I was informed that a clergyman was writing his memoirs. I was struck with a statement made by one

of the friends, that a little time before his death, Mr. Fogg told him there were few houses in Retford where he had not bowed the knee in prayer. Many ministers have had greater educational advantages than our departed brother, but how few could make a similar statement. "Instant in season, out of season," might have been his motto. He was a warm friend of the Mission; and was always ready to speak a word for Christ to the careless sinner. In some respects he resembled the founders of our Connexion in the Midland district. One of the speakers at the Missionary meeting referred to the impression made on his mind when pursuing an ungodly course, by "the open-air preaching of Mr. Fogg of West Retford." As a body, we want more enterprise, wisely and prayerfully directed. Our forefathers did not pay sufficient attention to the towns; and we are in danger of neglecting the villages, where, in many instances, the dissenting interest has to struggle with many adverse influences, and requires countenance and help.

As a Missionary I must not forget that the most eloquent opponent of Missions in the House of Commons, was Charles Marsh, Esq., who sat for East Retford, notorious at that time (forty years ago) for its corruption, and subsequently disfranchised. Referring to the humble origin of some of the early Missionaries, he asked with great contempt and scorn,—“Will these men, crawling from the homes and caverns of their original destination, apostates from the loom, and the anvil, renegades from the lowest handicraft employment, be a match for the cool and sedate controversies which the brahmins will conduct, if they should descend the arena with the maimed and crippled gladiators of their faith? What can be expected but the discomfiture of the whole host of tub preachers in the conflict? Nobly did William Wilberforce vindicate the Mission band at Serampore—“I am surprised,” he said, “that a gentleman of the character, education and knowledge of the honourable member could find nothing else to say of those great and respectable men, the Baptist Missionaries in Bengal, but to apply to them names of low and vulgar abuse. Sir, these men deserve the highest tribute of our respect and admiration. They have engaged in a design of the most interesting nature. They conceived it, not sitting at ease in the idle fields of speculation, like those high-toned moralists whom the honourable member speaks of; their morality of a different stamp; less sublime, per-

haps, and high flown in language, but more adapted to produce peace and good will among men. They conceived this design in ignorance of the native languages, but feeling a knowledge of these to be necessary to enable them to do the good they contemplated to their fellow-creatures, they have attained to a greater proficiency in the native languages of India, than even Sir William Jones attained, and they were patronized by the noble Marquis (of Wellesley), who governed India, as men of learning. Therefore instead of talking of these men, and of their religion, in the language which the honourable gentleman has used let him rather, as he ought, speak of them with veneration and respect. For myself, in alluding to them, I would quote the words used by a great man in speaking of another class of persons less eminent than these in knowledge and virtue.—“I admire them at an humble distance, and bow before such examples of virtue and self-denial.” Which now is the better known, Charles Marsh, the reviler of the Missionaries, or William Wilberforce, the vindicator of them? But for the malignant opposition of the former to the servants of Christ, we should, probably none of us have heard his name, while the name of the amiable and christian philanthropist is familiar to the little children amongst us. There was once a Roman governor who spoke contemptuously of “one Jesus,” but Festus would have been unknown to the world, had it not been for the record of that “one Jesus” of whom he spoke. How awful to be known only as those who have hindered the gospel of Christ, and persecuted or reviled its professors!

I went from Retford to Killingholm, but as this paper is sufficiently long, an account of the anniversary at the latter place must be deferred till next month. I close with a noble sentence from the speech of Wilberforce on the occasion already referred to. Some had intimated that the numerous petitions then presented in favour of Missionary toleration were produced by a burst of momentary enthusiasm, and that the zeal of the petitions would soon expire. “No, sir,” said Wilberforce, “it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour, until the great work be accomplished.” Be it so, I add, with all my heart, and let all the people say Amen. May the zeal of the writer and the reader for the furtherance of the Gospel be steady and bright as the light of heaven. J. BUCKLEY.

INDIA.

CALCUTTA. *Tidings from Mr. Underhill.*—Last advices are dated Dec. 2, from which we make the following extracts:—

“I have spent three or four very pleasant days at Serampore, chiefly observing all that I could, and endeavouring to obtain a clear comprehension of the work being done. And first as to the college. With its general appearance you are familiar, its noble size and proportions, and that it forms but a part of the plan projected by its eminent founders. It is now in perfect repair. This has been chiefly effected by the persevering efforts of our excellent missionary, Mr. Denham, and by the generosity of Mr. Marshman; and it is hoped that the endowments of the college are now amply sufficient to keep it in the admirable order in which every part now appears.

“I spent one morning in Mr. Denham’s theological class. This is taught in the vernacular only, and consists of four young men, members of churches, whom he is preparing for preachers. One great difficulty he has to overcome is the want of class books in the Bengali, adapted for such a class: he is, therefore, obliged to translate every lesson before the class can take it, and some of these lessons he has printed as the class proceeds. I will transcribe the lessons which they have been engaged on during the past year, premising that two of them have not joined the class more than nine months. 1. Scripture Lessons—Books of Deuteronomy and Jonah; part of McEwen on the Types; Eadie’s Lectures on the Bible; the chapters on conscience in Wayland’s Moral Philosophy. 2. Poetry—Milton’s Paradise Lost, 1st book. 3. Bengali Grammar. 4. Pearce’s Elements of Geography. 5. Arithmetic, to the Rule of Three. 6. Short papers in the form of essays in their own tongue. Besides this they attend some of the classes in the college school. My examination gratified me. I asked many questions on the subject of sin, its nature, guilt,

&c., and found they well understood it, and had thought for themselves upon it. On the whole it is an auspicious beginning of the plan the committee have so much at heart, the good training of a native ministry in their own tongue. I cannot but hope that all our missionary brethren will unite in sustaining this class, and in looking to it for a supply of native assistants. At present each missionary finds his own native preachers, and trains them as he can. This class is entirely supported out of the annual grant of the society.

“Besides this, however, there is another class, comprising both natives and others in European habits, being educated in English under Mr. Denham, several of whom are looking forward to missionary employment. These are supported by the Ward fund. Most, if not all of them, are instructed by Mr. Trafford and Mr. Johannes, or, in other words, they are mixed up in the general classes of the college, and receive religious instruction both from Mr. Denham and Mr. Trafford. I shall not now speak further of them, as I have arranged for an examination on my visit next week.

“The Serampore church, besides its other engagements, maintains a native missionary at Barrackpore, on the opposite side of the river. Many encouraging conversions have taken place there among the sepoys, some of whom have found in Burgwan a fellow countryman. This worthy brother is a Sikh, and is related to the late rulers in that country. On his conversion at Delhi, through the instrumentality of our late brother Thompson, he was obliged to flee for his life, and found a refuge among our brethren. He is a very superior man, and still retains the dress of his country, and much national feeling; he has been made very useful. I am very thankful to say, through the divine mercy, we are quite well. The weather is like our fine summer weather, and very pleasant.—*Baptist Magazine.*

THE EXTINCTION OF INFANTICIDE IN INDIA.

THE subject of infanticide in India has lately excited deep attention among the authorities there, and the *Friend of India* has contained of late several articles upon it, and of which we shall make a free use in the following observations.

Few persons in this country, except those who, in some sort, have made Indian affairs their study, can duly estimate the great difficulty which has arisen from the government having had to contend with crimes which are national customs. Suttee, infanticide, and thuggee are among the most remarkable, and in the course of years they have spread over whole races, and have become part of the daily life of organized communities. The efforts of government wholly to put them down, have not failed because of the magnitude of these crimes, but because there are no common aids to authority. The entire people is guilty; and consequently if information be sought, no one will give it, since no one thinks anything evil is to be disclosed.

In this country natural affections are stronger than social prejudices, and proofs of good character and great criminality are not often united in the same person. Hence European experience is of little value in dealing with these anomalies. "A respectable Rajpoot, who governs his estates with an ability which extorts the admiration of the collector, has murdered his female children, and would have assisted to burn his mother alive, but for the law. The wife who would kill herself rather than allow a European to see her face, and towards whom her sons express the deepest respect and affection, has consented to the slaughter of her own children. The manner in which a native retains occasionally, amidst great virtues, a criminal side to his character, might form one of the most curious chapters in psychology."

In consequence of inquiries set on foot by the government in 1851, infanticide was found to prevail, more or less, in the Umballa, Ferozepore, Jullunder, Hooshempore, Lahore, Mooltan, and other districts; in fact over a tract of country as large as an

European kingdom. It was not found to be practised by the inhabitants, but chiefly by men of great wealth and influence, and by the Rajpoots, generally very poor, but among whom the custom is one of immemorial antiquity. The higher the rank, the more certain are the female branches of destruction. It is believed, however, to have affected all classes. Among the higher ranks the motive is simply pride. They must marry their female children, and to their equals. They must also give very large fortunes. It was found that one chief gave his daughter seven lakhs of rupees, another ten, and another gave his niece one, she being married to a poor Brahmin of the plains. A lakh of rupees is equal to £10,000 sterling. To avoid this inconvenience, they slay their female children. It is a question between the father's wealth and the daughter's life.

Moreover, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is a relative of every other, and those descended from a common ancestor consider themselves blood relations after the lapse of centuries. Down to the last degree of relationship marriage is forbidden. "Every Rajpoot Campbell considers himself not only kinsman of the Duke of Argyle, but within the prohibited degrees."

Among the Beedees, the descendants of Durm Chund, the grandson of the great Nanuk Gooroo, who are the Levites of the Punjab, a different set of motives prevails. They murder on tradition, and occasionally add a shocking ceremony to the crime. The child is buried; a piece of sugar is put within its lips, and a hank of cotton in its hand, and the father cries—

"Eat your goor and spin your thread,
But go and send a boy instead."

Whatever may be the motives, it is now a well ascertained fact that in hundreds of families in the Punjab there has been no daughter brought up for generations; that in thousands, infanticide is a custom to which no member would hesitate to allude, and that all over the district there is a disproportion in the number of females not to be accounted for by our ordinary causes, and in certain parts of it this

disproportion rises to a height which implies the extinction of the female sex.

Taking advantage of the new feeling of abhorrence of the crime springing up among the people, the government have made it generally known that they regard infanticide as a crime, and one which must be abolished. They have in some districts summoned all the chiefs, and induced them to pass formal resolutions respecting marriage. In others a census is to be taken of births, distinguishing between males and females; and we learn by recent intelligence, that "the warfare against the darker crimes is everywhere proceeding, and everywhere successful." Even from Orissa, where the practice of offering human victims was once as prevalent as in Carthage, its almost entire suppression has been effected.

Hitherto the difficulties in the way of the government, the editor of *The Friend of India* justly remarks, have been almost entirely moral. The moral sense and the natural affections are alike dead among the Hindoos. Thuggee and infanticide flourished because their perpetrators did not regard them as crimes, in Bombay the criminal races, like the gipsies in Europe, looked upon theft and fortune-telling as their natural occupations, which they were born to do. In Orissa, there were not only these moral difficulties, but a formidable physical one. The guilty parties inhabited fastnesses which could scarcely be penetrated. They laughed at law for they were without its pale. They despised threats, for they could not be enforced by an army. To offer them money was useless, for they believed the crime to be the highest earthly gain; and moral suasion is vain among a people "who would consider a missionary an acceptable offering to their gods." In spite of these difficulties the government has triumphed by bringing the moral influence, derived from irresistible physical power, to bear upon the crime.

In this last named territory the infected district stretches down the coast from the Orissa mountains far into Madras, over a country as large as Wales. It was formerly semi-independent, and a part of two presidencies; but in 1845 was created a sepa-

rate agency. From that moment the practice of human offerings rapidly declined. Every clan obeys its own chief, and each was informed that his future welfare depended on his efforts to repress crime. The majority consented, but many broke their promises. In some districts the people became turbulent, but their chiefs were protected. An armed force was sent through their jungles. Others feared if children, purchased for slaves, were saved, they would incur the wrath of their deities. Their fears were quieted; and when guarantees were obtained for the lives of the children, they were left to labour. In others, young women, retained as concubines, to be afterwards sacrificed to the gods, were married to the chiefs, and thus saved from all danger to their lives. In only one instance, and that to repel an attack, did troops actually fire, and this act of severity produced the best effects. In Boad, where the slaughter of children was carried to an enormous extent, and bits of their flesh cut from the living body, were strewed on the fields, as a sort of miraculous manure, the practice has ceased to exist. In Chinna Kemedi mountains, the present public sentiment is thus recorded:—

"Each chief was invited freely to express his sentiments. Many did this without hesitation, saying that when we first came among them they were like beasts in the jungle... They now saw that our only object was to stop human sacrifice, not a fowl or anything else was taken, not even a fence injured by the people of the camp..... It was no use resisting the orders of the great Sicar..... In two or three places it was asked, 'What are we to say to the deity?' They were told to say whatever they pleased. Spokesman said, 'Do not be angry with us, O goddess! for giving you the blood of beasts instead of human blood, but vent your wrath on that gentleman who is well able to bear it. We are guiltless!'

Here, then, the very source of the crime has been attacked. The people have been relieved of a severe money pressure caused by the purchase of victims. They are enlarging commerce, and are cultivating yearly more ground. The natural instinct which forbids the shedding of unnecessary blood, and the natural affection of parents for their offspring,

are recovering their force. In eighteen years, the period over which the operations noted above have spread, a crime, the worst known, has been uprooted, nearly thirteen hundred human beings have been saved from a horrible death, and an entire people have been induced to give up a practice sanctioned alike by antiquity and superstition.

It is not possible to say how much missionary labours have rendered the praiseworthy efforts of government more easy of success. Let it never be forgotten that while Orissa has been for ages, and still is, the stronghold of the worship of Juggernath, it was one of the first districts into which the Serampore brethren carried the gospel.* Some account of their early

* Why not add, "and where our *General Baptist* brethren are now labouring?"—ED.

labours, and of the native brethren they sent there, we endeavoured to set before our readers in recent papers. They could not have been in vain. One thing is certain, that all over India, the progress of law, social order, commerce, civilization, has kept pace with the spread of christianity; and it is not too much to say that in all those districts where the missionary has most laboured, the government have found their measures to improve the people most successful. We rejoice that the government is now pursuing a course which candid minds must approve; and the contrast between what India was and what India is now, is not greater than between the spirit of the government now and the spirit of the government in the days of Fuller, Carey, Marshman, and Ward.—*Missionary Herald*.

INDIAN MUNIFICENCE IN SUPPORT OF IDOL SHRINES.

THE Rajah of Sutteala, a district in Northern India has lately paid a visit of ceremony to Calcutta, where he has been received with honours almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence, on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragnore had been, for many years, urged by

the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him thither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered. But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors and merchants, were by no means uncommon. Indeed, one hears, from

time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their victims than christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere

practical question is, ought it to be so? Every one of our readers will, we doubt not, say so! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.

JAPAN.

THE fact that our admiral on the Chinese station has been successful in opening friendly intercourse with the Japanese authorities, and forming with them some sort of national agreement and understanding, is one of those remarkable occurrences, which, in more tranquil times of peace, when we were happily free from the painful excitement of the present hour, would have commanded much attention and curiosity.

When the Jesuit Missionaries reached Japan, towards the latter end of the sixteenth century, Japan was an open country, accessible to all. They met with full toleration, and propagated, without hindrance, their paganized Christianity, until their converts were computed at 200,000. But Rome does not inculcate submission to the powers that be; nay, she has often taken upon her to release subjects from the allegiance they owe their princes, and encouraged them to rebellion, when the interests of the church so required it. We cannot wonder, if, under such auspices, the so called Christians of Japan were found, after a time, arrayed in rebellion against the legitimate authorities, and civil wars ensued, which ended in the utter extirpation of Christianity from the Islands, and the shutting up of the Japanese empire from intercourse with foreigners of every clime. Asiatics or Europeans, the Chinese and

Dutch excepted, who were permitted to hold each one factory at Nagasaki, a seaport near to the western extremity of the island of Ku-Siu; and so things have remained since the year 1640.

Between the empires of Japan and Great Britain, in situation and kindred circumstances several curious features of resemblance exist. Each consists of several islands grouped together into one kingdom; and as in Great Britain, so in Japan, one is superior, the island of Nippon, about 860 miles long by 170 in its greatest breadth. Moreover, the situation of Japan off the eastern coast of Asia, is similar to that of Great Britain off the western coast of Europe, and would seem to intimate that this insular empire is fitted, if raised by the healthful influence of Christianity, to exercise as powerful an influence on the affairs of Asia as our own country has exercised on the affairs of Europe. The extent of the sea-coast, the numerous harbours, and the proximity of the sea to every part of the Japanese dominions, indicate the future attainment of maritime preponderance. The country may be called mountainous, and the climate, far more severe than that of European climates in the same parallels, is calculated to brace the human frame with hardihood and energy. Thus, by the application of human industry, a

country, often rugged in its aspect, is made productive, and labour and skill, overcoming every obstacle, render even the sterile rock fruitful. The sides of the hills are terraced, and sown with rice and planted with vegetables; so much so, that scarcely a foot of ground to the tops of the mountains is left uncultivated. The staple produce is rice, used by all classes, from the emperor to the peasant; and in the middle and southern provinces it is yielded so plentifully as to supply the northern portions of the empire, where the cold is too great for it to thrive. Besides, they grow barley, buck-wheat, maize, and other grain, also peas and beans, which are much used. But, next to rice, the tea-plant has most care bestowed on it, and to such an extent is it prized throughout the islands, that, besides larger plantations, every hedge on every farm consists of the tea-plant. Domestic animals are few, and kept only for agricultural purposes; and fish, fowl, and venison, with submarine vegetables of various kinds, complete the culinary statistics of the Japanese.

If we look to their artistic and manufacturing attainments, our ideas of their energy and industry will not diminish; nay, they will be found in advance of the Chinese, whom we have been accustomed to consider as the most civilized of modern heathen nations. Their lacquer-work is unrivalled, and the estimation in which it is held in Europe is evidenced by the prices paid for, and the places assigned to, the very ordinary articles which reach these western countries: the few specimens of superior art which have escaped the vigilance of Japanese excise are deposited in the Royal Museum at the Hague. The varnish, the resinous produce of a shrub—*oerosino-ki* or varnish plant—is tedious to prepare, and tedious in its application. Five different coats have to be applied, suffered to dry, and then ground down with a fine stone or reed. Although skilled in the use of mother-of-pearl figures, they do not understand the cutting of precious stones; but the want of jewellery is supplied by a beautiful metallic composition called *syakflo*, resembling fine enamel, and used for girdle-clasps, sword-hilts, &c. In the tempering of steel they also excel, and their sword-blades are said to be so excellent, as to be capable of cutting through a nail or a European sword without turning or notching the edge. One hundred pounds value is not thought too much to give for a very fine sword-blade, while an old one of tried temper is considered to be beyond price. Their silk-manufacture is said to bear away the palm from that of China, and their porcelain is also pronounced to be superior.

If we look to the educational department

we find that Japan has long possessed the art of printing, and reading is the favourite recreation of both sexes. Their literature comprises works on science, history, biography, geography, travels, natural history, moral philosophy, poetry, &c. In astronomy especially they seem to have made extraordinary progress. They have learned the use of most European instruments, and, in imitation of them, Japanese artists are said to have succeeded in making good telescopes, barometers, and thermometers.

The Japanese are of the Mongol stock, but more comely than the generality of that race. They are said to be muscular and intellectual, well made, alert, and fresh coloured, their ordinary dress is a national costume used by all ranks and classes, and differing only in colour and materials. It consists of a loose wide gown worn over other garments, with sleeves enormously wide and long, and fastened round the waist by a girdle. Those of the lower orders are made of linen or calico; of the higher orders, of silk, with the family arms woven or worked into the back and breast. In the bosom and girdles are placed such articles of value or convenience as they carry about their person, while the portion of the huge sleeves which hangs below the elbow, being closed, helps out the completeness of the pocket department. Amongst other articles dropped into this convenient sleeve, are clean, neat squares of white paper, being the Japanese substitutes for pocket handkerchiefs. The ladies' robes are after the same fashion, but of brighter colours, and bordered with embroidery of gold. Upon state occasions is superadded a cloak, and a singular pair of puckered trowsers. They are so made as to be distinctive of the wearer's rank. The higher orders also mark their superiority by wearing two swords on the same side, one above the other: others of less dignity wear one; while to the lower orders this appendage of nobility is altogether precluded. Their shoes, if such they can be called, are most singularly inconvenient. They are soles of straw, matting, or wood, held on by an upright pin or button passing between the two principal toes. It must be very consolatory to the Japanese, that, when they enter a house, they divest themselves of these awkward appendages. The head-dress is that part of the costume which most strongly marks the distinction between the sexes. The men shave the entire front and crown of the head, and gathering carefully together what remains on the back of the head and temples, form therewith a sort of tuft on the bald skull. The black hair of the ladies is left in its natural profusion, arranged in the form of a turban, and stuck full of pieces of fine tortoiseshell,

about fifteen inches long, and the thickness of a man's finger, highly polished. Their faces are painted red and white, their lips purple, with a golden glow, their teeth are blackened, and their eyebrows extirpated. Every one, high and low, male and female, carries a fan. It may be seen in the hand or the girdle. It serves a variety of purposes. Visitors receive on their fan the dainties presented to them; the beggar the

alms which are bestowed; and as the criminal of high birth stretches forth to receive a fan presented to him on a salver of a peculiar form, his head is severed from his body.

Are they civilized, this people? Let us pause before we reply. Their civilization is like their lacquer work, glossy, but superficial.

SHANGHAI.

THE subjoined extracts are from a letter to Dr. Medhurst, by his Chinese Teacher, applying for baptism. They will be read with interest.—ED.

“Wang-lang king, a native of Sin-gang district, respectfully presents this declaration regarding himself to the teacher Medhurst. I am now 26 years of age; my abilities are few, and my learning circumscribed; on the one hand I have not been able to cultivate virtue, nor on the other to improve my understanding; living in this neglected state for some time, I became, at length, so engrossed with the love of fame and gain, that I felt no disposition to reform; my mental vision became obscure, and my perceptions were daily more darkened. Had death surprised me in these circumstances, I should have been unable to obtain any deliverance. Thinking of this I felt my danger, and bitterly regretted my past conduct.

“In my early years I was blessed with domestic instruction, and paid much attention to odes and classics; I put myself under a course of learning, and ranked myself amongst the sect of the learned, embracing firmly the doctrines of Confucius. Not thinking of anything beyond. About this time my father died, and I was engaged to come in his place, when I heard the true doctrines. Although I was the last and least of those employed in the translation of the Scriptures, I soon perceived in them a true excellence which I duly appreciated.

“Permit me now to set before you a few of my views at that period. Jesus, the Son of God, in coming down into the world, in giving himself for the salvation of men, and in setting up a religion for the instruction of all ages, so that the whole human race might have some one to look to and depend upon, has certainly established an extraordinary amount of merit. He has also set forth the retributions of the future world, and taught how the soul is to be saved so that rewards and punishments are made distinct and clear, without

any possibility of evasion. His statements regarding heaven and hell are not borrowed from the Buddhists, while his declarations respecting the future happiness of the good, and the misery of the wicked, supply a great deficiency in the system of the philosophers.

“When I first read the New Testament, and found how Jesus suffered in the stead of sinners, in order to redeem them from all iniquity, I had some doubts on the subject. I thought that if men had transgressed, and stifled the voice of conscience, it would have been merely sufficient for Jesus to reprove them, and teach them better, (with uninterrupted carefulness, continuing in this course) until he died, in order to induce men to a virtuous course. It did not seem to me, then, to be necessary for him to give himself up to die for mankind, so that their innumerable sins might be forgiven. On common occasions we deem it improper for men to kill themselves in order to accomplish a virtuous action; how then can we expect an intelligent person like Jesus to do anything of the kind? These were once my musings, the impropriety of which I now perceive. For the death of Jesus was not simply a result of his own determination, it was an act of obedience to the Divine command. Jesus died also, not merely to wash away the sins of the whole world, but that believers at that time, and throughout all ages, might sympathize with him in his sorrows, highly esteem his doctrines, and consider that the object of his mission was to save our souls; if in the attainment of that object he gave his body up to the stroke and shed his blood, enduring at the same time the most unutterable agonies, then his extraordinary virtue and unbounded benevolence exceeded the circle of nature's limits, and his deep love and abundant kindness were vast as the bounds of the inhabitable globe; knowing this, all who believe in him should go forth to proclaim his gospel for the information of the whole world, so that all might partake of its benefits; for

Jesus died for the redemption of mankind. * * * *

Jesus in the course of his instructions, has handed down the Ten Commandments, that we might have a settled rule of life: he has also established one day in seven, that we might have a settled period for public worship; in employing his doctrine for the instruction of mankind he has displayed diligence without weariness; and in sacrificing his life for the establishment of his doctrine he has endured ignominy without regret. He has taught us to honour one God with a sincere heart, and to serve one Lord without distraction of mind; and he has told us that although the body may perish, the soul will continue to survive. The writings prepared

by his disciples, dive deep into the true origin of things, and open out the profoundest mysteries. They incessantly taught men the duties of benevolence and rectitude: and now, after the lapse of eighteen centuries, their doctrines become more and more clear, exalted and intelligent, beyond expression or correction. There is something, however, which has occurred to me, and which I should like to lay before you. For a long time I have had this idea, but standing in no very close relation to you, I did not presume to propound it. Now, however, having conceived the desire of ranking myself among your disciples, and thus becoming united as in one body, I do not dare to conceal my views any longer. * * * *

H A Y T I .

(Brief notice of the Baptist Mission).

The mission in this island began in 1849, when in compliance with the urgent request of friends who had been connected with christian churches in America, Mr. Littlewood, the Society's missionary in the Bahamas, landed at Port-au-Plat, a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. He found several emigrants from the American slave states, who, though free, were denied their rights on account of colour. Most of these were baptists.

During the following year it was twice visited by the brethren Rycroft and Littlewood. But the members of the little church had been so active and consistent, and such a measure of blessing had been granted to them, that thirty-four persons were baptized and added to them during the year. A Sunday school had been opened, which at this time contained forty-eight children. The revolution in Hayti had disestablished popery and placed all religious bodies in a position of civil equality.

In 1845, the political agitations of the country hindered the progress of the cause, and an order from the authorities compelled all the American brethren to leave the island. It was, however, during the close of this year that Mr. and Mrs. Francis, accompanied by Miss Harris, and at Jacmel, a town containing about 10,000, and the surrounding district 60,000 inhabitants, the whole without any protestant teachers or schools. They were courteously received by the authorities,

and Bibles and school materials were admitted duty free.

The prospects of this mission were much clouded in the succeeding year. Mr. Francis died, and his colleague in the work was compelled to return through ill health. Miss Harris was left alone, but continued, much to her honour, though at the expense of personal feeling, the services on the Lord's day and week evenings, till she was joined by Mr. and Mrs. Webley.

For the three following years the little band continued their assiduous labours in preaching and school efforts with some encouraging tokens of success, Mr. Webley, however, suffering from severe illness. In 1851 he was joined by his brother, who was, however, obliged to leave in a few months, being utterly prostrated by severe illness. Miss Harris was obliged to return from a similar cause, and shortly after Mrs. Webley died. Miss Harris at once went out for a short season, until Mr. Webley should have somewhat recovered, and Mr. Gould, who was on his way to Jamaica, stayed there for a few weeks; a gentleman on board the packet, though an entire stranger, offering, when he heard the facts, to bear the additional expense from his own purse.

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THE
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No. 17.

ON THE CHRISTIAN RENEWING HIS COVENANT
WITH GOD.

THAT every true christian has entered into a solemn covenant with God, is a truth which few of our readers will question. Convinced of his deep and innate depravity, of the evil of those sins by which its existence and power have been demonstrated, and sensible of his entire helplessness and ruin before his Creator and Governor, he has been led by the gospel and the Holy Spirit to look to and trust in the great atoning work of the Lord Jesus Christ, as the only means by which he can be saved from "the wrath to come."

In doing this, while with wondering adoration he beheld the infinite goodness and wisdom of God in providing a means of deliverance so adapted to the extreme exigences of his condition, he entered into a covenant with his Maker and Redeemer. Being assured that "the gospel of the grace of God" was intended to be the means not only of saving guilty sinners from deserved punishment, but also of bringing them back to God, that they might love and serve him, be conformed to his will, and made happy in the enjoyment of union with him, and feeling his heart drawn out to God for the manifestation of his great love in Christ

Jesus, the returning penitent comes to God in Christ, and acknowledging all his infinite claims, surrenders himself to his Maker and his Redeemer. "Henceforth," is the language of his heart to God, "I am not my own, but thine, thou art my Creator and Preserver and hast a right to all my power. Thou art now my Redeemer, having delivered me from condemnation and hell by 'the blood of the everlasting covenant,' I am 'bought with a price,' even that of 'the precious blood of Christ.' I come to thee, I surrender myself to Him who has redeemed me, that my life, my thoughts, my powers, my all may be consecrated to thy glory. I take God to be my father, my ruler, and my eternal portion; Christ to be my Redeemer, my prophet, priest, and king; the Holy Spirit to be my sanctifier and comforter; thy Holy Word my guide; and I humbly hope that the blessings and grace promised and secured in the gospel to all true believers, will be my portion in this life and in that which is to come." Such in effect, is the engagement which the humble believer makes with God. It is warranted by the terms and purposes of the gospel. It is called for by the circumstances in which he

is placed, as one returning to God by Jesus Christ. It is indeed essential to a true apprehension of the nature and design of God in the dispensations of his grace. Sometimes this covenant is written by the believer and solemnly signed before the Lord; but most usually, we apprehend, it is the inward thought and purpose of the mind, formed, cherished and strengthened by the operation of the Holy Spirit on the heart, and avowed on our knees before the Lord. Thus believers "yield themselves unto God as those who are alive from the dead."

Such being the beginning of true religion in the heart, this solemn covenant with God in Christ, is frequently renewed and confirmed. It is so, especially in the solemn ordinance of baptism, when the believer openly professes himself to be "dead to sin but alive to God by Jesus Christ." He "puts on Christ" by baptism; thus avowing his faith in, and consecration to, "the Father, Son and Holy Ghost," and renouncing all that is opposed to the ways and service of the Lord. How beautiful, how significant, how solemn is this rite when thus observed! There is a sense, too, in which this covenant is renewed by the humble christian every day. When he comes to God in prayer, when he seeks his mercy and grace, when he looks afresh to his "great high priest that is passed into the heavens," when he asks for the Spirit to help his infirmities, and addresses himself to the service of God in the performance of the duties of life; in this exercise he renews the consecration of himself to God and his confidence in his promises. The exercises of the sanctuary, the offering of praise and prayer to God, and the reverential and obedient hearing of his word, are confirmations of this solemn covenant. It is as one who fears the Lord and trusts in his mercy that the believer attends to

these exercises. Thus his strength is renewed and his covenant realized and confirmed.

The celebration of the Lord's supper is a season when the christian feels himself most especially called to come afresh to Christ, and renew his covenant with God in him. Here is exhibited a Saviour's dying love. The emblems of his body and his blood, the true spiritual support of his church are before him. The great subject of meditation ever being the infinite love of Christ in dying for our sins, the security which his atoning death gives to all his humble followers, and their unspeakable obligations to love him and live to him. In these sacred engagements the humble believer often feels his soul refreshed, his heart enlarged, his hopes brightened, and his covenant confirmed. Hence he sings :

"To this dear covenant of thy word
I set my worthless name,
I seal the engagement to my Lord,
And make my humble claim.

Thy light, and strength, and pardoning
grace,
And glory shall be mine,
My life and soul, my heart and flesh,
And all my powers are thine."

In addition to these "means of grace," in which the holy covenant with God is often renewed and ratified, it is well to observe some special seasons when the whole transaction should be deliberately pondered over, and in connection with self-examination, confession, contrition and faith, the surrender of the soul and life to the service of God in Christ, should be deliberately and solemnly entered on afresh. This distinct and earnest renewal of his covenant will have a tendency to give a reality to the christian life that otherwise it might not possess. It will be a means of preventing the ordinary and oft-recurring seasons of spiritual exercise from becoming formal. It will secure the believer from the mere me-

chancal performance of duties which are intended to be life-giving, and enable him to walk in the light of the Lord. At such seasons, the recurrence of his natal day, the return of the anniversary of some event distinguished in his personal history, or the pressure of some new, unexpected, or heavy trial or affliction, it will be well if, while he honestly reviews his past course and humbly resolves for the future, he approaches to the footstool of Almighty mercy, and renews the consecration of himself to God, according to the terms of the gospel covenant. To such a solemn proceeding there are promptings both from the examples of good men, and from the inward impulses of the Spirit of all grace. The secret history of many good men seems to lead us to the conclusion that a course similar to that here recommended, was a great means of maintaining within them that profound reverence for God, that habitual surrender to his ways, and that active useful piety for which they were so eminently distinguished. If we read the book of Psalms, we shall find something analogous to this in the eminent piety of Old Testament saints. If we look into the life of the great apostle Paul we shall find similar indications. If we examine the private papers of good men who have lived in our own time, there are indications of the same process, given with more or less distinctness. In the memoir of the late excellent Robert Hall, there is an account of a transaction of this kind, which was renewed "annually on the recurrence of his birthday." It is entitled "an act of solemn dedication of myself to God." It is too long for insertion here; the last sentence only shall be given: "I do most solemnly devote and give up myself to the Father, the Son, and the Holy Ghost, agreeably to the terms of the gospel covenant, and in humble expectation of the blessings it ascertains to sincere

believers. I call thee to witness, O God! the truth and reality of this surrender of all I have and all I am to thee; and conscious of the unspeakable deceitfulness of my heart, I humbly and earnestly implore the influence of thy spirit to enable me to stand stedfast in this covenant, as well as an interest in the blood of thy Son, that I may be forgiven in those instances (alas! that such an idea should be possible) in which I may in any degree swerve from it.

"Done this 2nd day of May, 1809, seven o'clock in the evening, Leicester.
ROBERT HALL."

That the good man felt this solemn and deliberate renewing of his covenant with God to be a means of sustaining his piety, and giving reality to his religion, there can be no question; and that his practice has been that of many others who have been persons of eminent piety and usefulness, commends it to all who are anxious to be "Israelites indeed," "whose praise is not of men but of God."

Are there not working within the hearts of good men, too, from the power of the Holy Spirit, those emotions and tendencies which lead to a course like this? When the heart is beset with cares, when the world and its allurements seem to acquire fresh power, when the soul is either too elated by prosperity, or too depressed with adversity, when temptations mighty and powerful rack and agitate the inward frame, is not "the still small voice" heard from within, "Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Come, renew your covenant with God, and "dwell in the secret place of the most high," and you shall "abide under the shadow of the Almighty."

Let the christian, then, solemnly

and deliberately, at special seasons, renew his covenant with God. Let him do this with a view to the entire-ness of his consecration to the ways of the Lord. Let him do it intelligently, prayerfully, and as before Him who is ever and everywhere present, and he will find in this transaction that which will correct many errors, elevate the tone of his piety, deepen and render permanent in his mind the impressions of the claims and holiness and love of God which are all-important, give vitality to his attention to christian ordinances, prepare him for useful service, and secure the blessing of God.

It is often and justly deplored that the standard of piety among christian professors in our time is lower than in the days of our puritan forefathers, to say nothing of primitive times. The world, the things of the world, engage the general attention, and a decent exterior seems to content too many of those who take the lead in our churches. "This is for a lamentation, and shall be for a lamentation." Will it be out of place to suggest that a course like the one here recommended would be instrumental in elevating the piety of many among us whether in the pulpit or the pew? That thus a higher and

holier savour of piety might be realized in our churches; the pulpit ministrations have more of "the unction of the holy one," and the intercourse of christian professors more of the "speech which is always with grace, seasoned with salt," that it may "minister grace to the hearers?" How many an active christian tradesman would thus learn to conjoin fervency of spirit to diligence in business. How large would be the increase of holy enjoyment in the ways of God! How might we expect, from a source so pure, that streams of health should flow? A revival of pure religion originating in the depths of pure devotion, and in the repeated and solemn dedication of the whole soul and life to God in Christ, transacted and ratified from time to time in the closet exercises, hidden from every eye but that of God, would lead to holy and exemplary living, to humble and earnest efforts to do the will of God, and promote his glory, and would bring down blessings from him who "keepeth covenant with them that love him to a thousand generations." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, there shall not be room enough to receive it."

TEACHINGS OF A MONARCH'S LIFE AND DEATH.

A SERMON PREACHED IN THE G. B. CHAPEL ILKESTON, ON THE EVENING OF MARCH 18TH.*

Isaiah xiv. 11.—"Thy pomp is brought down to the grave."

WITHIN the last few weeks we have been impressed most solemnly with the truth of the sacred oracle, "It is appointed unto all men once to die." Not many days since Europe was trembling before the might

of a modern Pharaoh like a child in the presence of a threatening giant. Having for many a long year carefully and skilfully laid down his plans for his aggrandizement by absorbing neighbouring states and availed himself of every means by which to augment his power, he boldly made known his intentions by the Turkish aggression. With the result you are all fa-

* The Author thinks it right that his readers should know that this discourse is printed at the request of friends who heard it delivered.

miliar. England and France sent out their troops in defence of their injured ally, the disastrous yet victorious contests of an Alma, a Balaclava, and an Inkerman showing that the blood of the brave Saxon and impetuous Gaul still coursed the veins of their successors.

A stranger to fear the tyrant displayed new resources at each defeat. The victories of his foes only called forth another display of his own prowess. With astute advisers for his ministers, skilful and brave warriors for his generals, and an army of 390,000 men to execute his designs, he still laughed at his foes—assured himself of ultimate success, struck terror into the throbbing bosom of the world—when lo! the divine mandate is uttered, “this night thou shalt die,” and the proud usurper is no more! Yesterday more than one half of Europe was his own: to-day he can only claim the narrow place of his burial. Yesterday, 70 millions of men trembled at his word, to-day *he* must submit to the voice of the king of terrors.

To the thoughtful mind all humanity is a “living epistle,” of some kind or other. Every man's life is a book. When you have been reading a book, what do you do? Do you hurry it to your shelf and take down another? No. You review that you have read. You look for its teachings.

Be it so with us as regards men's lives. They are books. Let us seek their lessons. We Englishmen have just come to the end of a book which has been very popular, a book which has had a “large circulation” among all classes in European nations. Let us ask, what does it teach? Let us read that book, that “living epistle,” the late autocrat of Russia, and see what it teaches us.

With a view to aid you in such a work we purpose offering a few suggestions this evening.

The Suicidal nature of Sin is seen in the decease of Nicholas I.

Amazed at the unexpected death of Russia's monarch men naturally seek the *cause* of it. “How is it to be accounted for?” they ask. In reply to this question some would say that it is a direct visitation of God's wrath; that seeing how great his sin had been, and that his intentions upon Europe were evil, the Supreme Being exercised his sovereign power, and as a punishment of his iniquity, hurried the tyrant to his tomb. To such a view, however, we cannot conscientiously subscribe. We consider that it is entirely opposed to the teachings of the Bible. Whether you turn to the Old or New Testament you will find no sanction given to such a notion.

Open the Old Testament. Read the Book of Job. What is one of the great principles brought before us therein in reference to the moral government of God? That there is not upon earth a *complete* distribution of rewards and punishments for virtuous and vicious conduct. The three friends of the patriarch formed their estimate of his moral worth from the greatness of his sufferings. They argued thus, “Here is a large amount of affliction, bodily and social, *therefore* there must be a large amount of sin to call for it.

But the whole of Job's reasoning is directed to show them that this is a huge fallacy, and that it is quite unfair according to the manifest workings of God's moral government, to infer that where there is particular affliction the affliction is a direct and penal visitation of the Deity.

Read the New Testament. It seems that at the time of Christ the Jews were trammelled in precisely the error of Job's friends. To wit:—“There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus said unto them, Suppose ye that these Galileans

were sinners above all because they suffered these things? I tell you nay, but except ye repent ye shall all likewise perish." Perhaps the attention of Christ was directed to the event by some of the Pharisees, who thought that they should no doubt have the gratification of hearing our Lord burst out into a vehement tirade against the Galileans—pointing to them as examples of God's vengeance against sin. Did Jesus do so? No. But by his reply he would have them know that the unfortunate Galileans were not the objects of a *direct* manifestation of God's justice. But it was not fair to argue from their suffering to their sin, and he concluded by giving the subject a practical turn, "Except ye repent, &c. Look to yourselves. Mind what *you* are doing. Don't comment on people abroad and neglect home. Mind your own moral welfare or you may rue it."

We forbear enlarging. To us the passages to which reference has just been made are decisive. We cannot, then, with the Word of God open before us, regard the Emperor's death as a *direct* manifestation of divine displeasure and judicial visitation.

Nevertheless there is a sense in which the recent event may, nay must be, regarded as a divine punishment. God has so constituted beings that sin, even on earth to a certain extent, brings with it its own punishment. A course of evil is self-destructive. Or is *Suicidal*.

In this sense was the late Autocrat a suicide. He has been the cause of his own premature decay. In July 1853, Dr. Granville, in a letter to Lord Palmerston, stated that it was his opinion that the Emperor would not live two years. Why? Because he had neglected the wants of his body, over-worked his brain, become passionate and irritable and made himself an easy prey for appo-

plexy. And what caused him to act thus, over-work his brain, &c.? His all-absorbing, quenchless, and sinful lusting after power and conquest. How true the prediction of Dr. G. has proved you all know. How much—taking this view of his demise—evidently his own sin, indulgence of ambitious and avaricious desires, was the cause of his premature death. It is, however, only an illustration of a great general law which is everywhere at work. A living writer of great notoriety says, "Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flowers of the pleasure which conceal it."

Yes, sin is suicidal. Look at the drunkard. What is he doing? Destroying himself. He quaffs the intoxicating cup, forfeits his reputation, robs his home of happiness, proves faithless to his wife and cruel to his children, but, with every draught that he drinks he is sowing the seeds of disease, of a premature and dreadful death. Look at the libertine. He is doing the same, destroying himself, in every vicious and unlawful indulgence of his sensual appetites and passions. He is undermining his constitution and taking out a patent for untimely decease.

"We, rave we wrestle with great nature's plan,
We thwart the Deity; and 'tis decreed,
Who thwart His will shall contradict their own."

But this is not the most appalling view of the question. In a *moral* point of view sin is suicidal. Disobedience to God's laws is another phrase for destruction to the soul. "He that sinneth against me wrongeth his own soul." It is shocking to see the body abused and ruined by sin; to behold the citadel of health converted into the habitation of loathsome disease, but it is much more shocking to mark the *moral* effects of iniquity. Could you see the *full*

moral effects of sin:—the intellect dwarfed, the affections corrupted, the conscience seared and deadened, *that* would indeed alarm you. *That* is murder, my brethren, if you will. *That* is death! *That* is suicide!

The very obvious yet important lesson of all this is, *that we avoid sin*. Are you determined to rush headlong in a course of licentiousness, avarice or ambition? Very well, but "count the cost." You may do so, but oh! what a penalty do you pay for it:—*moral destruction!*

The Abuse of Privileges.

Whatever God gives us he bestows that we may make a right use of. This is beautifully taught in Christ's parable of the talents. All that we have is a *trust* or *talent*. It is lent to us that we may employ it for our own moral good and that of our fellowmen. Intellect, wealth, property, influence, power—all these are talents which we are not to hide in the earth by selfishly using for ourselves alone, but which we are to "put out at interest," by employing them for the good of humanity. Did the late Autocrat do this? Truth and justice require that we say *no!*

Intellect is a talent, and one which he possessed in a pre-eminent degree. He was a man of genius. How did he employ this talent? He employed it in forming and carrying into effect schemes for the possession of Europe—for making it into one gigantic kingdom of which he would be the head. Was *that* likely to be for God's glory and man's good?

Power is a talent, and one which he had to an immense extent. All kings have it, and by means of the same can render themselves either great blessers or prodigious curses to their peoples. They can make their empire a paradise or a pandemonium, a flourishing Eden or a desolate wilderness. They can quicken the march of progress, or clog the wheels of the car of freedom.

How did Nicholas I. use this talent? Did he use his power to civilize and refine his people? No. He kept them in the most degrading serfdom. Did he use it to educate them. No. He threw the dark pall of ignorance over the length and breadth of the land. Did he use it to upraise them in the scale of morality? No. In himself he set them an example of low cunning and vulgar dishonesty. Did he use it to christianize them? Nay! for that would have been fatal to his despotism! Instead of seeking to make them religious he made them superstitious: instead of giving them the Bible in their own language he mocked them by offering it in an unknown tongue: instead of permitting the teacher of pure gospel-truth to do his benevolent work, he let loose upon them a herd of avaricious priests, "wolves in sheep's clothing."

He forgot that kings were made for their subjects, and not subjects for their kings. The foolish mountain looked down in scorn and ridicule upon the plain on which it stood and from which it had its origin. The mighty stream of power which he ought to have directed in a beneficial channel, he impiously turned out of its rightful course, and made it a disaster and a curse.

While, however, we condemn this conduct in Nicholas, let us be just, and also condemn the same evils *wherever* they are to be found. There are men in our own land who act the part of Nicholas. They may do it in a different way and to a different extent, but the sin is there. In this England there are not a few little autocrats, miniature tyrants, despots on a small scale. The man who eagerly takes advantage of each opportunity of enriching himself at the price of his brother's suffering, who is clad in "purple and fine linen," and fares sumptuously every day," with ill-gotten, unjustly acq-

mulated wealth, that man is re-acting the part of the Autocrat. Again; one man, whom God has endowed with genius and blessed with education, who selfishly revels in these delights himself, but never lends a helping hand to his darkened fellow-men, is re-acting the part of the Autocrat. Once more: the man who at the price of earnest thought and patient enquiry, has discovered a new truth, or a new phase of an old truth, but who from a fear of having to breast the tide of bigotry and superstition, hides it from others and suffers them to plod on in the "quagmire of error," that man is abusing his privileges, burying his talent, and the Russian Emperor did no more.

How are you employing the talents God has entrusted to your care? Have you wealth? What are you doing with your money? Are you devoting it entirely to yourself, or dropping your mite into the treasury of religion and humanity? Have you Intellect? What are you doing with it? Are you selfishly gorging it with the accumulated knowledge and wisdom of ages, or are you lending its aid to the advancement of your species? Have you influence? What are you doing with it? Are you careless of it, or casting it into the scale of truth and duty? Remember, that "unto whomsoever much is given, of him shall much be required."

There is another lesson to be derived from the history of the late Autocrat: *The Nature of True greatness.*

The Emperor of Russia had all the grandeur and magnificence of royalty. His chief capital, St. Petersburg, was studded with imperial churches, mansions and theatres. His palace was such as to beggar description; his court was a concentration of wit and learning; his levees were a blaze of splendour; his army could boast 390,000 armed men.

But *these things* will not make a man really, truly great. He may have all this and yet be a very insignificant,

contemptible creature. This is so much mere appendage. It does not affect *the man*. It is what a man *is* not what he *has* that will make him truly great. And if, with all this outward splendour a man is not moral or religious, does not live and labour for God and humanity, upon him, throned and sceptred though he be, must the ancient verdict be pronounced, "Thou art weighed in the balances and found wanting."

Now had the Czar this high morality and pure religion—so needful in order to be truly great? Did he devote himself to the good of man and glory of God? No! Taking away all his outward appendage of wealth and splendour, stripping off his merely external adornment of royalty, what do you see? A man so despicably mean and suspicious as to send his spies like a swarm of destructive locusts throughout his country! What do you see? A man so *un-manly* and cruel as to command that his ruffians whip poor defenceless women! What do you see? A man who coolly set his iron heel of despotism on brave Poland, and letting loose his savage hordes of half barbaric soldiers on the plains of fair Hungary, aided perfidious Austria in stifling the cries of weeping freedom.

Looking then, at Nicholas in the light of New Testament morality, he appears before us not as great; but as less than the least of his own degraded serfs.

Looking at men from the lofty stand-point of Jesus Christ's religion, the itinerant preacher who, after a week of toil in the close atmosphere of the factory, goes forth on the Sabbath to reason his fellowmen in rough but earnest exhortation, that they may "flee from the wrath to come;" the Sunday-school teacher who, after wearisome labour in the warehous, the shop, or the office, devotes his leisure hours to instructing the ignorant; and the obscure fameless philanthropist who crosses

the threshold of misery and want that he may break his bread with the hungry and offer the balm of his consolation to the bereaved—appear far greater men than even Nicholas Romanoff, Emperor of all the Russias.

My brothers, learn from the life of this monarch wherein true greatness lies. Would you be great? You must be good. In endeavouring to be great do not aspire to gilded sceptres and diamond-studded crowns; do not pant to climb the rugged hill of fame; do not dig for gold dust and become a mammonite. Nothing of this kind can make you really great. You may have all this and yet be a despicable character—the object of human pity, angelic commiseration, divine displeasure. Be devout, be manly, be unselfish, and you will be an essentially great man.

Lastly, death must come upon us all. The decease of one shows the mortality of the whole race. “No respecter of persons,” the grim monster with his keen and venomous ar-

rows seizes upon monarch and subject, friend and foe, young and old, evil and good. He will one day make *you* his prey. How shall you meet that foe? Defenceless and impotent? or forewarned and forearmed? When you come to lay your head upon a dying pillow shall you look back upon a fruitless, an inglorious existence, or a noble and useful life? Shall your memory, like that of the “just,” be a blessing, or shall it be said when the news of your death is known, that it seems “too good to be true?”

Such was the comment on the Emperor's death. Men universally said, that they feared it was, “*too good to be true!*” Think of that! Would I have a reputation like that at my death? Not for all the Russias! No! Not for all the world! Better to die like Jesus on the cross, or like Latimer at the stake, a martyr to duty, than like Nicholas I. on the downy couch of an imperial palace, not a martyr to duty, but the victim of selfishness. THOMAS R. STEVENSON.

THE TRUE CHARACTER AND POWER OF PRAYER, ILLUSTRATED IN THE LIFE OF NEHEMIAH.

THAT there is a power in prayer, beyond its mere *reflex* influence on the mind, is a belief which we would fondly cherish. To suppose the contrary, indeed, is alike repugnant to reason; opposed to the revealed character of God; and contrary to his express promises. Many narratives, also, recorded in Scripture, testify to a prayer-answering God; these stand brightly out, inviting us to the holy exercise, the ennobling and thrice blessed service.

The narrative in connection with the history of Nehemiah, recorded in the 1st and 2nd chapters of his book, is of this character; proving that in his day, at least, prayer had power with God. The principle that seemed to apply *then*, respecting the

bestowment of any good, was, that “God would be enquired of to do it” for the people. Now, we apprehend, and shall assume, that this principle still applies; if so, this narrative is in no small degree significant and instructive. We have not to mourn, indeed, as had Nehemiah, a desolated city, its gates burned with fire, and the place of our father's sepulchre a waste; but (and may we not assert it without being charged with reviling our fellow men?) we have to mourn a desolation far more terrible to contemplate, and a ruin far more fatal in its results; a desolation and a ruin, which but for its commonness, would make all true hearts tremble, wring from the virtuous and sincere the bitter tear,

and tinge the manly brow with the burning blush of shame. This ruin is that of man's highest nature, with its beauty, and its power. We need no *words* of proof; let but one walk through this christian land of ours, with an attentive glance, it will direct almost unceasingly to the ruin of the mind, the blighting of the affections, and the desolation of wasted power.

If this is so, and that it is we may not attempt to conceal, we ask, what does it become the friends of religion and humanity to do? Is it to remain *indifferent*, or to sit down in despair and sorrow? or is it to weep, and fast, repent and pray? We are disposed to take the example of Nehemiah, as recorded in the two first chapters of his book, as exhibiting "what Israel ought to do;" and we are willing to take the result in *his* case, as an earnest of what "Israel" might now expect, from the pursuit of such a course. Having brought the question to this issue, we proceed to add four remarks, as the application of the narrative to our own times. We suggest then,

(1) *That prayer should be the chief resort of the good man.* A glance at the narrative will serve to show how truly Nehemiah recognized the value of prayer. "The God of heaven" was his *first* resort; to *Him* he opened first his heart, and *His* aid he first solicited. Before he enters into the presence of the king he prays; and before he presents his request to his royal master, he prays; it was *then*, and then only, that he pleaded with the king for his brethren and his fatherland. The help of man may be sought, but our *confidence* should be in God; *His* hand should be depended on to guide, arrange, and control. First of all then *He* must be acknowledged, as he was acknowledged by Nehemiah, who first sought his aid, and afterwards exclaimed, "and the king granted me, according to the good hand of my God upon me." To

receive from him the highest blessings, we must give him the highest confidence, for he has said, "them that honour *me* I will honour," and to *such* he will say, "Because he hath set his love upon *me*, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will *answer* him: I will be with him in trouble: I will deliver him and honour him: with long life will I satisfy him, and show him my salvation."

Our second remark is, that *such prayer should be the result of a full realization of the evils we deprecate, and an adequate sympathy of soul.* It is obvious that Nehemiah realized the true condition of his fatherland, for which he prayed. It was with him no vague, general and undefined notion of something being wrong. The *fact* was before him; and his mind grasped its import; the narrative was related to him, and his soul was stirred with the deepest sympathies. It was from this *intense feeling* that the recorded prayer arose; it was the outflowing of his troubled heart; and not a word was uttered, not a sigh breathed, not a tear shed, but was sent forth by the deeply moved emotions of his spirit. If then we would pray as Nehemiah prayed, (and only in proportion as we so pray have we power with God) there must be, with us, a realization of the true character of the evils we deprecate. No *general* notion that *all men are sinners* will command this feeling. Nothing but the actual conviction, ever deepening upon the mind and heart, that *individuals* around us, are walking God's earth at enmity with him, will awaken this true emotion. We need the positive conviction that those around us—some with whom we converse and transact business, who perhaps mingle with us in "the great congregation," and are about us in the social intercourse of life; or to widen the circle; that *thousands of men,*

with immortal spirits and unknown capacities; thronging our streets, treading our marts and halls of commerce, legislating for this christian land, sitting upon the seat of justice, and even filling the pulpits of our towns and villages; that these, from among the men whom the world delights to honour, are at enmity with God, and are about us with his judgments hovering around them. *This* is something of the conviction we need, to awaken in us those emotions of soul, which shall lead us to "the God of Heaven," with throbbing hearts, and tearful eyes and earnest prayers.

The narrative leads us to observe,

(3) *That such prayer should be accompanied with a resolve to act.* Nehemiah, you will have perceived did not content himself with wishing and praying and weeping; while he wept he made his resolve, and while he prayed his heart grew strong to do a patriot's work; hence when he made his request to his royal master, we find it was that he might be permitted to *go and do the work.* He was, indeed, a man for the times; believing in God's arm, and trusting in it, yet believing in manly resolve and persevering effort. Is not this a lesson which the church has again to learn (for once it knew it better). It is so much easier to pray "Let thy kingdom come;" and forthwith sit down at our ease, expecting it to come in some mysterious manner; or expecting nothing at all about the matter; than it is to proceed from prayer to effort, with untiring energy and unconquerable zeal. It is so much easier, we say, to do the former, that we are tempted even to forget the example of the Saviour who spent a life "going about doing good," "a friend of publicans and sinners;" working "while it was called to-day" that by his example, we might be won to self-denying and earnest labour. One has well said that "thankfulness is the wing

of prayer, but devotedness is its energy and power;" and this witness is true. The throne of grace must be left for the field of conflict; and the hour of prayer must be followed by the day of devoted effort, if we are to win great battles for the truth. What, if in this path of duty we are called to climb the rugged height, and tread our way with bleeding feet, and tearful eye, and panting powers! What if we are called to bear the heavy, shameful cross! We may still rejoice. Was not the Saviour's way more rough than ours? Was not his cross a wearying one to him? Ab, yes! we should remember this.—"weighing our cross with his and learn which is the heavier." But we have given too much cause for the world's sneer; that we only pray with half the heart; this has been because the voice heard in the sanctuary, has been hushed in the busy world; or has become but a poor still small voice. But now it is high time to awake out of sleep—to pray—resolve and to perform.

We may gather (4) that *such prayer with such action will be crowned with success.* The good hand of the Lord was upon Nehemiah, and his prayer realized, perhaps far beyond his expectations. He lived to see the walls of his loved Jerusalem restored; amid great gladness and rejoicing, "so that the joy of Jerusalem was heard even afar off." Thus did God answer prayer, and prosper self-denying labour. Doubtless a similar success would crown corresponding efforts now. But is it not because we have prayed too little, have had but meagre faith in prayer itself, or have uttered the desire without making the resolve; that the success has not been so obvious as it would, and might have been?—that the ruin still remains? that the fair earth is still blighted by the withering influence of sin? and that the christian church still is an object of doubt, suspicion and distrust? We

cannot but feel that all this is so, because we have been in many things too formal, too exclusive, and too little inclined to follow the uttered prayer with the life exertion. In fine, we remark, if we cherish those emotions which we must obtain wherever this matter is rightly apprehended, and let the deep feeling resulting dictate our prayers, if willingness to *do* be characteristic of our lives, as well as willingness to pray, we cannot imagine any other than that our prayers will be answered and our labour blest. The Sanballats of our times may laugh us to scorn, and despise us; but strong in the strength of our God, and conscious that our work is too important, to admit of our compromise with these, we shall continue with renewed energy our labour of faith and love; that thus our lives may be as a psalm of praise to God, and one long course of service to the world. Let influence be thus exerted, and power be thus employed by us, and around our path, life and beauty will spring

up. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." When all of us who compose the great brotherhood in Christ, shall come to understand the true character of prayer and labour; appearing before the God of heaven, rightly affected by the circumstances around us; our petitions being the outflowing of the deep sympathies of the soul; and when with such prayer offered from every believing heart, there is that exertion in the life which consistency demands, and the necessities of the case require; then and then only, may be expected the long prayed for,—but too heartlessly prayed for,—consummation, when the kingdom of Christ shall come, and his will be done on earth as it is done in Heaven. Then shall be heard those great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

H. LESTER.

THE CHRISTIAN CITIZEN.

I HAVE often thought that the grounds on which a serious Christian stands in connection with other men, while he prosecutes his various objects in life, may be compared to the successive stories of a *pyramid*. When he is transacting the common business of the day, with men of all characters and conditions, he is surrounded by vast numbers of people, and stands on the broad basement story. Here, while he abstains from evil things, he is compelled to communicate with many evil persons; and he calls to mind the words of the Lord Jesus, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." But now an hospital is to be built; he mounts to

the second story, his ground is narrowed and his company lessens. The utterly selfish and dissolute disappear from his view; but he still finds himself in communication with the worldly as well as the religious; with the infidel as well as with the believer. Christian benevolence, however, has new services in store for him. A society is formed for distributing the Scriptures without note or comment. The object is one of undoubted excellence, and he heartily engages in the cause. Here he stands on the third section of the pyramid. Again the company is diminished; again the circumference is contracted. Yet it is large enough to comprehend all reflecting persons of every class who

value the Bible and approve of its dissemination. Our philanthropist knows that the work is pure and good, and though he by no means agrees in sentiment with all who co-operate in it, the last thing he dreams of is to narrow the circle either of its friends or of its efficacy.

But while in distributing the Bible he stands on a common level with all who approve that object, he well knows the importance of a sound interpretation of its contents; and on the next story of the pyramid he finds himself engaged with rather fewer companions, and within somewhat narrower boundaries in a Missionary Society, or in a Sabbath-day school, formed for the express purpose of affording, to those

who need it, *evangelical* instruction. The merely nominal Christian and the Socinian subscriber to the Bible Society have now parted from him; yet he is still encompassed by many persons whose religious views, on secondary points, differ from his own. He ascends, therefore, when occasion requires it, to an area of still smaller dimensions, and there he joins the members of his own church, in distributing tracts written in defence of the sentiments or practices peculiar to themselves. Finally, he has some solitary duty to perform, or some opinion, all his own, to maintain or develop; and behold, he stands alone on the top of the pyramid.—

J. J. Gurney.

THE DOCTRINES OF THE GREEK CHURCH

Do not differ essentially from those of the church of Rome. She maintains the doctrine of the Trinity as it was established by the first two general councils, and thus differs from the orthodox creed of the Western churches respecting the manner of the procession of the Holy Spirit, which is held to be from the Father *only*, and not from the Father *and the Son*. She inculcates the doctrine of salvation through faith in the atonement; but this faith must comprehend or produce good works, and be accompanied by genuine repentance. The existence of purgatory is denied, and the Roman dogma of indulgences strongly condemned; but from the earliest ages down to the present time, the orthodox Greeks have ever held two separate places of existence for the souls of the departed. The faithful are not in a state of perfect beatitude, but only one of rest and expectancy until the resurrection of the body and the general judgment, when they will pass to the eternal abodes of blessedness; and in the meantime they are assisted by the prayers of the church. Lost

souls are in regions of darkness, discomfort, and sorrow; from which they can never be released till they pass to eternal misery. There is no intermediate state of purification.

The Greeks agree with the Latins in the reception of seven 'Mysteries,' or Sacraments. Baptism is still administered in the East by trine immersion. 'The Greeks,' says Dean Waddington, 'set great value on the strict observance of that ceremony, and warmly maintain their orthodoxy against the innovations of the Latin church, by pleading the example of our Saviour himself, and the very meaning of the word baptism, which implies immersion; and the consent of that original and genuine Catholic church, which they assert to be perpetuated in their own.' Children are baptized on the eighth day, and confirmation follows almost immediately.

In regard to the Eucharist, the doctrine of the real presence, or transubstantiation, is thus expressed in the Oriental Confession:—'When the priest consecrates the elements (gifts), the very substance of the bread and

of the wine is transformed into the substance of the true body and blood of Christ.' But they do not prostrate themselves before the host to adore it, except in the act of consecration, nor expose it in public to be worshipped, nor carry it in procession, nor have they instituted any festival in honour of it. Leavened bread is used in the sacrament; and according to Mr. Strong, the Bavarian consul at Athens, in his work entitled 'Greece as a Kingdom,' the bread is soaked in the wine, and given to the communicants with a spoon.

The sacrament of *Penance*, in the Greek church, embraces auricular confession, which is strictly enforced, and held to be of the highest importance—'the sole axle on which the globe of ecclesiastical polity turns;' and its doctors admit that without it the whole fabric of church power would fall to ruin. Confession has little or no effect on the conduct, except to increase immorality. Brigands, and others who lead lives of crime, prepare for their work by obtaining the priest's absolution.

CHARACTERISTICS OF THE REDEEMER'S MIRACLES.

THE miracles of Jesus had, at least, four important characteristics, viz. :—Reality, Simplicity, Publicity, and Utility.

First. They were *real* miracles—not shams or tricks, not pieces of jugglery or legerdemain. Conjurors and impostors have sometimes done rather wonderful things; but they were done by slight of hand, and would not bear a scrutinizing investigation. The miracles of Christ were manifest suspensions and court-eractions of the laws of nature; therefore they had all the requisite marks and proofs of reality about them.

Secondly. They were remarkable for their simplicity. There was no cumbersome and complicated machinery employed in the working of those miracles—there was no retiring behind the scenes—no affectation of difficulty and perplexity. The Redeemer just "spoke and it was done; he commanded and it stood fast." His performances were as simple and easy as we can well conceive.

Thirdly. The miracles of Jesus were generally done in public. Multitudes of people were about—many of them not friends either, but foes; and so far from being anxious for the success of the Saviour's cause, they were

rather bent upon its obstruction and overthrow. Had there been any trickery or collusion, then, it must have been detected, and it would have been proclaimed to the very ends of the earth. When Paul was arraigned before Festus and Agrippa, he boldly exclaimed, "the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." No! christianity requires "no hole and corner work;" it comes forth into broad daylight; it seeks the crowded city; it summons the attention of the wisest men; yea, it challenges the investigation of all our race.

Fourthly. The miracles of Jesus were signalized by their utility. They were not mere displays of power, or demonstrations of authority, but they were pleasing proofs also of mercy and love. When he opened the eyes of the blind, what a blessing did he confer upon those miserable sufferers! When he fed the wearied multitudes in the wilderness, what fatigue and hunger did he remove, and what gratification and pleasure did he bestow! When he summoned Lazarus from the sepulchre, how did he al-

leviate the sufferings, and how did he rejoice the hearts of his bereaved and sorrowing sisters!

Now such miracles as these—so *real and simple*, so *public and useful*—are surely enough to satisfy every candid inquirer after truth, that christianity is a Divine religion; that the author of that religion was no impos-

tor or enthusiastic pretender: but just what he plainly professed to be, the Son of God, and the Saviour of men!

"Should all the forms that men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the gospel to my heart."

T. Y., W.

THE BEST KIND OF LIFE.

"For me to live is Christ"—Philip i. 21.

HERE is a beautiful compendium of pious desire and determination! It was written by one of the most heavenly minded christians, and one of the most useful ministers and missionaries that the world has ever known! It was penned under peculiarly painful and trying circumstances—circumstances which were calculated to test the principles and develop the character of the writer to the utmost possible extent. Paul was now a prisoner at Rome. He was, therefore, within the very precincts of the lion's den! That ferocious and sanguinary emperor, Nero, had him in his clutches; and might, apparently, at any moment, shed his blood, and take away his life. Of course the apostle would be serious and thoughtful in no small degree. He would look within himself, and without. He would take a retrospective and a prospective survey: he would contemplate the scenes all around, and calculate the possibilities and probabilities of his perilous position. In the midst of all, however, he was enabled to display the christian's meekness, and the martyr's fortitude! His equanimity was preserved; his confidence in God was sustained; his affection for Jesus and his cause underwent no diminution; while he abounded in hope of eternal life, through the power of the Holy Ghost. Prison walls could not sepa-

rate him from the Saviour. A dungeon's gloom could not quench the beams of the sun of righteousness. There was light and brightness all around him; there was peace and joy in his heart and soul, hence his calm and dignified enunciation, "for me to live is Christ." As if he had said, if through a restraining and overruling Providence, my life shall be preserved, and my liberty restored, it is my fixed determination to make the will of Jesus the rule, and the glory of Jesus the end and object of my existence. I would not continue upon earth to secure my own carnal gratification and advantage; or to patronize the fashions and vanities which prevail around: or to subserve the selfishness and secularity of my fellow-men. I would not exist to accumulate money; or to revel in sensuality; or to elicit the praises and plaudits of the human race. All such things as these appear to me low, and mean, and despicable, comparatively. Something vastly higher attracts my attention; something infinitely nobler excites my ambition; I mean my days to be spent in the best possible way; I intend my powers to be employed on the best possible work; I design my energies and resources to be exhausted in bringing about the most happy and valuable results. The miser may live for money; the voluptuary may live

for pleasure; the philosopher may live for science; the hero may live for war; but I will live to do the will of Christ, to promote the cause of Christ; to show forth the praise of Christ; to advance the glory of

Christ; to enjoy the favour of Christ; and to prepare for the coming of Christ.

"He is the sea of love
Where all my pleasures roll;
The circle where my passions move,
And centre of my soul."

T. Y., W.

USEFULNESS OF PIKE'S PERSUASIVES TO EARLY PIETY.

THE following instance, as to the usefulness of the late Mr. Pike's "Persuasives to Early Piety," has recently appeared in a magazine:—

"Some years ago, a thoughtless, worldly young man, who was fond of the card-table, the race-course, the theatre, &c., had put into his hand, 'Pike's Persuasives to Early Piety,' while walking in Richmond Park, one Lord's-day afternoon. He read that work; he was impressed; he returned to his home to pray for the first time; he decided for God. He became from that time a Sunday-school teacher; he joined a christian church of the Congregational order; he became a member of a metropolitan Sunday-school; then a deacon of a metropolitan church; afterwards an itinerant preacher in the villages round about London. He is now a pastor of a church, where he has been labouring three years and a half, in the West of England, during which period the Lord has blessed his labours—no less than 144 persons having joined the church during his pastorate there." The minister adds, "I love the memory of him who has

just ended his labours, and who is now with the Lord. Through his little book he hopes to meet him, and, if spared, hundreds too, who shall be led to God through his feeble instrumentality."

The following fact, showing that a blessing has rested on the same work in America, may be properly appended to the one above recorded:—

"In my last," says a clergyman, "I stated that a young woman was then under conviction from reading 'Baxter's Call.' I had repeated conversations with her a fortnight afterwards, and scarcely ever saw a person under more pungent conviction. To her sister, residing at a short distance, I gave the 'Persuasives to Early Piety.' She was led to commence the reading of it with the Bible. Her impressions were deepened, and both these orphan sisters were overwhelmed with an awful sense of sin at the same time, though each was ignorant of the other's feelings. I endeavoured to lead them both to the Saviour, and they are now rejoicing in hope, and appear like new creatures in Christ."

GREEK VERSION OF THE "PILGRIM'S PROGRESS."

Few men have stood in such extreme positions as John Bunyan. He was a profligate, and an humble penitent; the despised tinker of Elstow, persecuted and reviled for his religious views and practices, tauntingly reminded of his humble trade in being

compared to Alexander the copper-smith; the patient inmate for years of the Bedford jail; and yet at the present day known and honoured all over the christian world, for his genius and piety. No book except the Bible has, probably, been a greater blessing

to the world than his "Pilgrim's Progress." His reputation was long confined to the lower classes, and so "despised a man" was seldom mentioned by persons of literary distinction, except in contempt; yet that name has come to stand among the highest, and to have a place cheerfully accorded it among those eminent for genius and originality. The "Pilgrim's Progress" has been published in every variety of form; some of the editions with all the attractions which art and taste could impart. It has also been translated into many languages; and now we have it in the rich and classic language of Ho-

mer and Sophocles, of Xenophon and Plato. What strange mutations does the world witness! The thoughts and images which grew up in the mind of the despised preacher in Bedford jail, may now be read in the Agora, the Pyx, on Mar's Hill, in the groves of the Academy, upon the mountains and plains of Greece, in her own language; and will without doubt have an important influence in elevating and christianizing the descendants of her once noble race. The translation is faithfully made, and preserves the spirit of the original.—*Christian Spectator.*

POETRY.

"WHAT TIME I AM AFRAID I WILL TRUST
IN THEE."

'NEATH the broad shadow of thy wing,
Almighty Father let me hide,
That every storm this life doth bring
I may in surest safety 'bide.
When my weak heart doth well nigh faint,
And life within is dreary
With woe, dark as my soul can paint,
And hope itself, is weary,
I'll trust in Thee.

A lonely dove with drooping wing,
The waters all around, I see
No spot of earth whereon to cling;
Weary, I yet return to Thee.
A floweret 'neath the winter's gale,
I bend my head in sadness;
And yet, though rudest winds prevail,
In sweetest, holiest gladness,
I'll trust in Thee.

Wisbech.

B. A. R.

CORRESPONDENCE.

THOUGHTS AND SUGGESTIONS
ON THE SECRETARYSHIP OF THE
GENERAL BAPTIST FOREIGN MISSION.

WHO shall be our future Secretary? is a question often asked, but felt by many to be beset with difficulties. As the time is rapidly approaching when the important question must be decided, I would submit to the calm and prayerful consideration of the committee, and the churches, a few thoughts on some points that it is desirable should be well understood. And, first, let us look at the loss we have sustained. We have lost the earliest and warmest friend of the cause. The mission has had many friends, and advocates, and helpers; there were some even at the beginning, though a very small number, who favourably regarded the benevolent project; but it had but one father; and while we mourn that he has been taken away, let us be thankful that the Lord was pleased to spare him so long; a longer time, I believe, than any other missionary secretary has held office, and that even to his dying hour he was honoured to be employed in its service, an honour not conferred, so far as I am aware, on the servant of any other society. Now it will be obvious to every reflective reader, that no other brother that may be selected, can stand in just the same relation to the mission and the missionaries as our late revered secretary did; and the present, therefore, seems a fitting time for comprehensively looking at the whole subject, and prayerfully considering what arrangements will be best for the future conduct of the mission; so that it may secure the hearty, united and even increasing support of the churches, and may, through that blessing, without which our best efforts will be fruitless, render much greater service to our Redeemer in the important sphere of its operations.

Is it desirable that our future Secretary shall be disengaged from pastoral duties, and wholly employed in the work of the Mission? Some dear friends, for whose judgment I entertain unfeigned respect, and whose hearty zeal for the mission I fully appreciate, answer this question in the affirmative; but I cannot do so,

and am prepared to submit to the candid consideration of the friends my reasons for objecting to such a course.

It would be much too expensive, and the present is not a time at which it is desirable unnecessarily to increase the home expenses of such a society. The money is collected, often with great difficulty too, to propagate the gospel abroad; and it is desirable that not a shilling, beyond what is necessary fully to meet the claims of justice, should be expended on the home agency. Moreover, the frequency with which missionary brethren are obliged to leave the field, renders the course desired by some inexpedient and unwise. As we may best judge of what *will be* by what *has been*, let us look at the past eleven or twelve years, and some may be surprised to find that a returned missionary has been so frequently in their midst. In Sep. 1843 Mr. Stubbins reached England, and remained till June 1845. As soon as he returned to India, Mr. Wilkinson was obliged to leave the field, and before he left England Mr. Sutton had arrived. For four months there were two of the brethren in this country. After Mr. Sutton's departure, there was an interval of three years, after which the writer, with his partner arrived; and before our departure it seems likely that we shall see Mr. and Mrs. Bailey in their native land. And, looking at the length of time that others have been in the field, it will be well if by the time Mr. and Mrs. B. return to India, others are not obliged to leave that inhospitable land for their native shores. Facts like these ought to have weight in defining the position of our future secretary; for all the churches are naturally desirous to see and hear a returned missionary, and the principal way in which he can serve the cause while at home is by travelling and preaching to advocate it. I apprehend that if the appointment of a secretary wholly employed in the mission should be insisted on, that in those years when there is a returned missionary, the expenses of the home agency (including of course both their salaries) would be at least *one-sixth* of the whole amount received—a proportion which all intelli-

gent friends must admit would be much too large—nor would it be followed, I am fully persuaded, by a proportional increase in the income, but the reverse. Complaints would be made that would render the position of such a secretary far from comfortable, and that would seriously affect the funds of the society.

I would also suggest that in selecting a secretary it should *not* be expected that it will be a part of his duty to travel annually over the Connexion. I know that our late honoured secretary was from year to year always welcome, that in some places it hardly seemed a missionary meeting if he was unavoidably absent, and in many places thus visited, fruit was gathered from his labours unto life eternal; but will the feelings cherished towards him be entertained to the same extent towards any other brother? I think not. The secretary as possessing more information than any other brethren, would probably have to travel more frequently; but generally speaking, the distant churches will expect from year to year to see fresh faces. It will be an important part of the work of the committee to select suitably qualified brethren for the different districts. I would suggest that in the appointment of deputations the preferences of the churches should be consulted to the utmost extent possible. The interests of the mission will be promoted by such a course, while to oppose their wishes would damage the cause, and diminish their interest in the services.

The convenience and utility of a small sub-committee like the present, will, I think, recommend its adoption when the permanent appointment has been made. It should be fully understood that such sub-committee is appointed, not to do the work of the secretary, but to help him whenever necessary with their counsel. The treasurer should be a member *ex officio*. There are many matters which it might not seem desirable for the secretary on his individual responsibility to decide; but which are not of sufficient importance to justify calling a regular committee meeting, and such matters might safely and properly be left to such a sub-committee.

I would further suggest, that it would be the fairest and least invidious course to the association, in taking up this

important subject, *first* to define the position, work, and remuneration of the secretary, and then to appoint the man. If alterations be made, let them be made before any brother is nominated. He should not I think be a *young man*, I mean he should not be under 35 or 40 years of age. Some of the missionaries have been engaged in the work of Christ for more than twenty years; and would it be seemly to appoint as our counsellor and guide a brother much younger than ourselves? It also appears to me that the brethren in the field have a right to expect that the minister elected for this important post shall be one of *proved devotedness to the mission*. Brethren, look out among yourselves for such an one, and may the Lord guide you to that decision which will be most for his glory and the interests of his kingdom among the heathen.

JOHN BUCKLEY.

THE FOREIGN MISSION.

DEAR SIR,—As the time is now rapidly approaching when the Connexion will feel it necessary to take some steps for filling up the chasm which has been produced by the sudden removal of our venerable brother Pike from the post which he so long and efficiently filled, I have anxiously looked for the Repository every month, hoping to find that one of your correspondents would have mentioned some of the different plans thought of, so that their advantages and disadvantages might have been canvassed before the meeting of the annual Association. The interests of the mission are exceedingly important and it is very desirable that the plan adopted should be popular, and receive the approbation of the friends generally, and to me it appears very desirable that the parties who attend the Association, who are delegated to take part in the business of the meeting, should know the mind of their own friends, so that they may fairly represent their opinions in the discussions which may take place. I therefore venture to mention some of the plans which may be thought of, and hope the June number of our periodical will contain the opinions of some of our leading friends upon the subject.

One plan which may be adopted is, to appoint the pastor of one of our churches to superintend the interests of the mission in the same manner as our late beloved brother Pike did.

Another plan would be to set a brother apart to the work, whose whole energies may be consecrated to the service of the mission in the same way as our brother Wallis is devoted to the Academy.

A third plan would be to appoint a Secretary who would correspond with the missionaries, prepare the Annual Report, &c., but who would not be expected to travel as the agent of the society; such duties being performed by ten or twelve brethren elected at the annual Association, and who should be sent forth by two and two to visit the various districts on behalf of the mission.

Trusting these lines may lead others to write their views upon the subject, I remain, dear Sir, yours affectionately,

J. W. MARSHALL,

Loughborough, April 1st, 1855.

THE ACADEMY LIBRARY.

College, Spa Place, Leicester.
April 4th, 1855.

(To the Editor of the G. B. Repository.)

SIR,—During the examination in June last, it was thought desirable by Mr. Wallis and the examiners, that some steps should be taken to increase the college library, and render it more adequate to the wants of the students. A list of books was made out, and I was requested to take it and endeavour to obtain the money for their purchase by a private appeal to friends of the Institution. I have since that time endeavoured to do what I could in the matter, but hitherto without success; owing doubtless, partially, to the unwonted pressure of the times. I have been repeatedly advised to send a list with a plain statement of the facts of the case to the Repository, and make thus a public appeal to the Connexion. I was not eager to do this, for I regard the library as a disgrace, and to publish our own disgrace is not at any time a desirable thing if it can be avoided. I have at length resolved, as there seems no other means of removing the difficulty, to send a statement to you, leaving it to your own discretion to in-

sert it in the Magazine or not, as it shall seem best to you.

There are in the Library about 1100 volumes, of which not more than 350 at most are of any use to us; the remaining 750, so far as we are concerned, might as well be at the bottom of the sea; being old books upon general subjects, in which it is not safe to trust for information. The list made out by the examiners last year is as follows:—1. Hallam's History of Europe during the Middle Ages.—2. Hallam's History of European Literature.—3. Hallam's Constitutional History of England.—4. Thirlwall's History of Greece; last library edition.—5. Grote's History of Greece.—6. Mill's Logic.—7. Whewell's History of the Inductive Sciences.—8. Whewell's Philosophy of the Inductive Sciences.—9. Whewell's Elements of Morality, including Polity.—10. Sedgwick's Discourse on the Studies of Cambridge.—11. Smith's Dictionary of Geography.—12. Arnold's History of Rome. This list is signed,

JOSEPH WALLIS, *President,*

S. C. SARJANT, B. A., *Classical Examiner,*

W. UNDERWOOD, *Theological* „

JOSEPH GOADBY, *Secretary.*

Allow me in addition to this list to say that the library is also deficient in many books, which as works of reference are absolutely necessary to the prosecution of our studies, as e.g., a good Latin Lexicon, a good Greek ditto, a good Hebrew ditto, a Greek Concordance to the New Testament, a Hebrew Concordance to the Old Testament, a Critical Greek Testament and Hebrew Bible, a good History of England, Gibbon's Fall and Decline of the Roman Empire. These are necessary as works of reference. I might mention many more, but forbear, hoping that this slight exposure of the state of the library will lead the friends of the Institution to take some steps to remedy the evil. I shall be happy to forward to yourself or any other friend any further information on the matter, which it is in my power to give.

Yours, &c.,

College, Leicester. A STUDENT.

SUGGESTIONS AS TO OBITUARIES.

MR. EDITOR,—Would it not be well

if the minister or some correspondent in every church forwarded you a notice, if even ever so brief, of the decease of every important member of the church, who is called away by death? For lack of this, several distinguished and well-known friends, and even ministers, have passed away, and we look in vain in any denominational publication for a record even of their names, or of the time of their death. I have several cases now in my mind, in which this omission has occurred. Will you put these lines in your next, that the minds of our brethren may be directed to this question? I am, &c.,

April 5th. A CONSTANT READER.

[We beg to call attention to the above suggestion. It is to be lamented that during the past thirty years, so many instances of the kind referred to have occurred. We do not mention

names, but several will suggest themselves to others, as well as to our correspondent.—ED.]

Query.

ON READING IMMORAL WORKS.

(To the Editor of the G. B. Repository.)

MR. EDITOR,—If you, or some other friend will be kind enough to answer the following question through the medium of the Repository it will oblige. Is it right for the young members of the G. B. Churches to read the works of Eugene Sue, and of other immoral writers? April 1855. IDEAS.

[We think not. All immoral works tend to corrupt the mind of the reader; they are written for this purpose, and are the most effective and insidious agents of the wicked one.—ED.]

OBITUARY.

Rev. W. Robertshaw.

A brother writing from the Yorkshire district says:—

"I feel very sorry that no one sent you notice of the lamented death of dear brother W. Robertshaw, pastor of the church at Burnley Lane. It is a most distressing event. After six weeks of extreme suffering, he fell asleep in Jesus, on the morning of Feb. 26th, 1855, aged 41 years, leaving a widow and seven children to mourn his loss. Since his death Mrs. Robertshaw has been confined, so that there are now eight fatherless children. Only the oldest is capable of earning a livelihood. How mysterious are the ways of Divine Providence! He was much respected in Burnley, and greatly beloved by many other neighbourhoods."

We understand that some effort is being made to provide assistance for the bereaved family. We most cordially wish it success.

THE REV. W. INNES, D.D., senior pastor of the Baptist church, meeting in Elder Street, in this city, died at Edinburgh on the 3rd of March, 1855,

aged 85 years, and in the 63 of his ministry. This esteemed and worthy servant of Christ commenced his ministerial course in the Established Church of Scotland, but he soon saw that the principles laid down in the New Testament did not accord with the standards of the "Kirk." Being determined faithfully to make known Christ and him crucified, ended in the secession of Dr. Innes from the Establishment. On Sabbath, the 11th inst., funeral sermons were preached by the Rev. Jonathan Watson, and the Rev. Dr. Brown to crowded and deeply affected congregations. J. WALKER.

MR. THOMAS HOE of Hose, in the Vale of Belvoir, was born May 4th, 1777. His parents, who were farmers, not being decidedly serious until after he left home, he lacked the advantages of early religious instruction. While comparatively young he went into farmer's service. Here the change was rather for the worse than the better, as he had ungodly masters and ungodly fellow-servants. When about 17 years of age, however, he engaged himself to a place at Broughton Sulney, where he was strongly impressed under the faithful preaching of Mr. Thurman,

who was instrumental in turning many to righteousness. When he became a christian he soon began to exercise his gifts in calling sinners to repentance. He preached first at Hose and the adjacent villages amid much persecution, but not without encouragement. Some time after he settled as a minister at Wimeswold and Leake where he remained twenty-five years, and during that period his success was very considerable—many are living who ascribe their conversion under God to his faithful ministrations, and many are gone to glory, concerning whom he will have to rejoice in the day of the Lord Jesus that he did not run in vain, nor labour in vain. At the death of his father he subsequently removed to Hose, where he ministered laboriously, and to some degree successfully, and where he died May 4th, 1840. As a christian he was sincere and upright, as a Baptist he was consistent and decided, as a minister he was plain and faithful. He now rests from his labours, "waiting for the adoption, to wit, the redemption of the body."

MRS. C. HOE, of Hose Lodge, in the Vale of Belvoir, was born at Normanston Hills, Nottinghamshire, August 26, 1787. Her parents were pious and exemplary members of the G. B. church East Leake. Her father made a practice in an evening of relating Bible stories to his children; this practice, by which, in a measure, she was made wise unto salvation, she afterwards successfully imitated in her own family. The im-

pressions she received in childhood were afterwards deepened by hearing Mr. Whiteman, an evangelical clergyman from Wimeswold, preach at Leake. These impressions received further confirmation from a funeral sermon preached by Mr. Mills of Sheepshead, the subject of which was, "It is appointed unto man once to die, and after death the judgment."

While yet young she became a member of the church at Leake and Wimeswold. To Mr. Hoe, the minister of this place, she was shortly afterwards united in marriage, and was truly a help-mate to him. Her children have reason to bless God for her pious example and instructions which were rendered, perhaps more than anything, the power of God unto their salvation. During the many years she was a widow she conducted her affairs with discretion. In the church at Hose her countenance and assistance is much missed. Of all our charitable institutions, especially the mission, she was a liberal supporter. Her summons to her heavenly home was very sudden. She prepared for meeting on the Sunday morning, and before night she had joined the general assembly and church of the first-born whose names are written in heaven. This event took place, March 22nd, 1854. She said I have been thinking this will perhaps be my dying day, and so it proved. As Millman says:—

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

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Halifax, on Easter Tuesday, April 10th, 1855. Mr. Wood of Salford opened the morning service by reading the Scriptures and prayer, and Mr. Tunnickliff of Leeds preached, from Isaiah xlix. 1.

The Conference was well attended and commenced at two o'clock. Mr. Ingham presided.

In reply to the case presented by the church at Burnley Lane, it was agreed:—

1. That we, as a Conference, express our deep sorrow at the removal of our esteemed and beloved brother Robert-

shaw, and our unfeigned sympathy especially with the bereaved family of our departed brother; and also cordially recommend the churches in this district, and in the Connexion, to assist the church at Burnley Lane in raising a fund for the relief of Mrs. Robertshaw and her eight fatherless children.

2. That no more money be granted from the Home Mission Funds at present.

3. That the Conference sympathizes with the church at Salford, in its pecuniary difficulties, but cannot at present see its way clear to render any assistance.

4. That this Conference recommends the newspaper called the "Freeman" to the notice and support of this district.

5. That the secretary be requested to send a brief notice of this meeting for insertion in the Freeman.

6. That Mr. Tunnicliff be requested to send the sermon preached by him this morning to the Editor of the G. B. Magazine for insertion.

7. The churches are respectfully requested to send their collections and subscriptions for the Home Mission to the Treasurer at or before the next Conference.

8. That this Conference send Petitions to Parliament for the Total Abolition of Church Rates and in favour of the disendowment of Maynooth College: to be signed by the chairman, the secretary and Mr. Hardy.

9. That this Conference feels it to be its duty to place on permanent record the death of the Rev. H. Hollinrake, and its thankfulness to Almighty God for sparing him so long, and making him so eminently useful to the church at Birchcliff, and also to the churches in the district.

10. That the secretary be appointed to write to those churches which neglect to send any report of their state to the Conference.

Statistics.—Leeds, Byron Street, they are about to have a baptism, and others are in a hopeful state. Bradford, Tetley Street, there is a little improvement. Infirmary Street, baptized eleven. Allerton, baptized two. Clayton, the congregations are good, many of the friends are active and useful, and there are a few hopeful inquirers. Queenshead, no material change. Halifax, baptized five, and the congregations are encouraging. Birchcliff, lost a few by removals and death. Among the latter is the revered pastor, the Rev. H. Hollinrake. Heptonstall-Slack, a number of inquirers. Lineholme, baptized three, and there are three candidates. Shore, baptized three. Stalybridge, baptized four, and others are serious and hopeful. Burnley Lane, peaceable; but have to record the death of their much esteemed pastor, the Rev. W. Robertshaw. Burnley, baptized eleven, and the Sabbath school is in a prosperous state. Salford, baptized three, and others are inquiring their way to Zion. Gamble-side, baptized one, and are peaceable. Denholme, baptized two, received three; one candidate and upwards of twenty inquirers. Todmorden, received five; and the congregations continue encouraging. Vale, baptized six; and there is a good degree of brotherly love.

The next Conference to be held at Queenshead on Whit-Tuesday. Mr. Ing-

ham to preach; in case of failure, Mr. Simons. The subject to be, "The best means of restoring and resuscitating declining churches."

J. SUTCLIFFE, *Sec.*

THE NORTH DERBYSHIRE CONFERENCE was held at Duffield on the 6th of April, 1855. Brother Hingley presided and opened the meeting by singing and prayer. We were favoured with a good attendance; but as some churches sent no report, the additions reported were small. After the states of the churches were given, a short time was pleasantly spent in devotional exercises. The business part of the meeting was as following:—

1. The friends at Togg Hill having returned thanks for the help afforded in the supplying of their pulpit, and having solicited further assistance, it was resolved—That the Conference make arrangements for supplying them till the next meeting, and that the same Committee, with the addition of brethren Ward and Argill, have the management of these supplies.

2. The friends at Milford, who have long been a branch of Duffield church, made application to be admitted as a distinct church, and the Duffield friends having previously consented to the separation, it was resolved,—That Milford be received into the Conference as a separate church.

3. Owing to the little interest which some seem to take in the welfare of the Conference it was resolved,—That brother Gray write an address to the churches in the district, urging them to sustain the interest of the Conference, by sending representatives and reports to its meetings as often as possible.

4. As the vexatious subject of Church Rates is now being greatly agitated, it was resolved,—That we advise the churches composing this Conference at once to petition Parliament for their total abolition.

5. That the next Conference be held at Kirkby, on the first Monday in August, i.e., on the 6th, and that brother Yates of Wirksworth be requested to preach in the evening.

At the close of this meeting a goodly number took tea in the chapel, after which brother Gray preached to a good congregation. W. GRAY, *Sec.*

THE MIDLAND CONFERENCE assembled at Sutton Bonington, on Tuesday, April, 10th, 1855. In the morning Mr. Underwood, of Derby, led the introductory devotional exercises, and Mr. Goadby, of Loughborough, preached the sermon on earnest solicitude for the progress of the Gospel, founded upon the words of the

apostle Paul, "Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." 1 Cor. ix. 12. In the afternoon Mr. J. C. Pike prayed, and Mr. Taylor of Kegworth was called to preside. From the reports presented it appeared that one hundred and nine had been baptized since the last Conference, and that one hundred and five remained as candidates. The minutes of the last meeting were read and the following business attended to.

1. *The Billesden Case.*—The deputation, appointed at a previous Conference to visit Billesden, reported, That they had had an interview with the friends there; that they found the church to consist of sixteen members; that the congregation averages about forty persons without the Sabbath school; that the school numbers about thirty children and four teachers; that the supplies have been students and any others that could be obtained, some of them belonging to other denominations; that the few friends who remain are very anxious to see the cause revive, and, feeling convinced that their only hope, under God, is in a stated and resident ministry, would engage to raise forty pounds for the first year towards the salary of a minister. The Deputation farther reported that they had undertaken, at the request of the Billesden Church to look out for a suitable minister, that they had also taken some steps to ascertain what assistance the Leicester churches would render towards the support of one, and that these matters are still engaging their attention.

Resolved 1. That the above report be received and recorded in the minutes of the Conference. (2.) That the Billesden friends be recommended to have supplies regularly from the Academy, for the present, and that they arrange with the Tutor and Finance Secretary as to remuneration. (3.) That the Leicester ministers be requested to visit Billesden occasionally and administer the Lord's Supper.

2. *Church Rates.*—Resolved (1.) That a petition be prepared and sent from this Conference to the House of Commons in support of Sir W. Clay's Bill for the abolition of Church Rates. (2.) That Mr. Winks be requested to prepare such petition, and that it be signed by the Chairman and Secretary; and (3.) That the Right Hon. E. Strutt, M.P., for Nottingham, be requested to present it.

As there was no more business the following question was proposed for consideration:—"What is the best mode of attending to the cases of applicants for church fellowship? A free and interesting conversation took place, but no definitive resolution was passed.

The next Conference, according to the appointed place, will be at Broughton. Mr. T. Stevenson, of Leicester, to preach in the morning. Mr. W. Hill, who is expecting shortly to engage in Missionary labours in India, preached in the evening.

I. PRESTON, Sec.

NORTH LINCOLNSHIRE CONFERENCE.—This Conference was held at Epworth, March 5th, 1855.

The public service was commenced by the secretary, and brother Crooks of Killingholme preached. The reports of the churches were principally verbal but very encouraging. The next Conference to be at Killingholme, Oct. 23, 1855. Brother Lee of Retford to preach in the morning.

C. TAYLOR, Sec.

THE CHESHIRE CONFERENCE met at Stockport, April 6th, 1855. Mr. Pedley presided and the Secretary engaged in prayer.

Since the last meeting the chapel at Congleton has been considerably improved, and a Sabbath School commenced; but from various causes the congregations have only slowly though steadily increased. The church at Macclesfield expressed their thankfulness to Almighty God for the continued enjoyment of their religious privileges; but find the stagnation of trade to be injurious to their financial circumstances. The Sabbath school teachers pursue their work with constancy and regularity. The friends at Stockport expressed their sense of obligation for the assistance rendered them by sister churches; but lamented that the depression of trade had prevented some members from attending the means of grace as heretofore. At Stoke appearances are favourable; brotherly love continues, the congregations are increasing, and efforts have been determined on to visit the population with religious tracts and words of exhortation. At Tarporley the congregations have slightly increased since last meeting. The church is peaceful, and four members have been added to their number. The Sabbath school remains prosperous. No material change has taken place in church and congregation at Wheelock Heath.

The churches, with only one unreported exception, have cordially responded to the advice of last Conference to recommence Home Mission efforts by making at least an annual collection in each place of worship for that object.

The churches were again affectionately requested to render Stockport ministerial assistance, and a small sum was voted from the Home Mission Fund, to meet the expenses which may be thus incurred. Mr. Gent introduced the morning ser-

vice by reading and prayer, and Mr. H. Smith preached from I Cor. ix. 12.—“Lest we should hinder the gospel of Christ.”

There was an interesting and profitable Home Missionary Meeting in the evening. All the proceedings of this Conference were characterized by harmony, kindness, and brotherly love.

R. STOCKS, *Sec.*

P. S. The next Conference will meet at Macclesfield, on the first Tuesday in October, 1855. Mr. Phillips of Stoke to preach in the forenoon.

ANNIVERSARIES.

RIPLY.—On Lord's-day, April 1st, our school sermons were preached by the Rev. J. F. Winks of Leicester; when we had overflowing congregations, excellent sermons, and collections upwards of £10. The school is in a prosperous state, and some of the teachers, who have formerly been scholars, we hope will soon join the church.

PETERBOROUGH.—On Lord's-day, April 8th, 1855, anniversary services were held in the General Baptist chapel, West Gate, Peterborough; when the Rev. Jabez Burns, D.D., preached three appropriate sermons to attentive and very encouraging congregations. Many friends from the other religious bodies in the city favoured us with their presence and help.

On Monday, April 9th, a public tea meeting was held, (the trays being provided gratuitously,) when a goodly number partook of the refreshing beverage; after which addresses were delivered by three ministers of the city, and the pastor of the church. The financial results of the services were highly satisfactory, and our hope is that much spiritual benefit was also received.

MELBOURNE.—Two able and impressive sermons were delivered at Melbourne, to large congregations, on Lord's-day, April 8th, 1855, by the Rev. J. Stevenson, M.A. of Castle Donington, when the sum of nearly £16 was collected, a sum, which in the present depressed state of the Melbourne trade, considerably exceeded general expectation.

CHESHAM, *Bucks.*—Three sermons were delivered by the Rev. T. Gill of Melbourne, on Lord's day, April 8th, 1855, when collections were made for the support of the Sabbath school. The singing of the children was excellent, and the congregations large.

LOUTH, *Northgate.*—The annual services on behalf of the Mission were held in this place, on Sunday, March 4th, and the following two days. Mr. and Mrs. Buck-

ley were present, and the meetings were peculiarly interesting.

CASTLE DONINGTON.—The annual sermons for the Foreign Mission were preached by the Rev. J. Buckley and W. Underwood, on Sunday, March 11th. After a sermon, founded on “Go ye into all the world and preach the gospel to every creature,” &c., Mr. Buckley baptized Miss Wayte who is expecting to be one of our little band to Orissa. On the following evening the Missionary meeting was held. Collections rather more than last year.

COALVILLE AND WHITWICK.—On Lord's day, Feb. 4th, 1855, sermons on behalf of the G. B. Missions were preached in these villages by the Revs. J. Buckley and J. Cholerton, and a Missionary meeting was held at Coalville, Feb. 8th, W. Stenson Jun., Esq., in the chair, when addresses were delivered by the Revs. J. Cotton, of Barton, T. Yates, Wirksworth, J. Buckley and J. Cholerton. The very unfavourable state of the weather prevented the congregation and collections being so large as is customary on such occasions.

COALVILLE.—On Lord's day, March 18, 1855, two interesting sermons were preached in the G. B. chapel, Coalville, by the Rev. S. Wigg, of Leicester, when collections were made towards the reduction of the chapel debt. On Monday the 19th, a large number of friends partook of tea, provision for which was made gratuitously; after which a meeting was held in the chapel. W. Stenson, Jun., Esq., presiding, and addresses were delivered by Messrs. Wigg, Harrop of Whitwick, and Cholerton Minister of the place. The whole of the services were well attended; very interesting and as to pecuniary results highly satisfactory. The proceeds amounting to nearly £17.

BAPTISMS.

ZION CHAPEL, *Broughton Road, Salford.*—On Lord's day 25th March, after an impressive and very pointed discourse on the subject of baptism by our pastor, Rev. R. Wood, the ordinance of believers' baptism was administered to three candidates who were admitted and recognized as members of the church of Christ at his table on the following Lord's day. We have good reason to believe that others are inquiring their way to Zion having their faces thitherward. R. G. BEESLEY.

HALIFAX.—On the 25th of March, four persons, who had offered themselves for baptism and membership, put on Christ by being immersed in his name, in the presence of a crowded congregation. Two of these were the fruits of labour put

forth by an esteemed town Missionary. The other two had for a lengthened time been living in the enjoyment of peace through believing.

R. I.

SHEFFIELD, Eyre Street Chapel.—On Lord's-day evening, March 25th, we had the privilege of administering the ordinance of believer's baptism to nine individuals. Two have been scholars in our Sabbath school from their childhood, and now have given themselves to the Lord, and three others also are very young. Our prayer is that they may adorn the doctrine of Christ our Saviour in all things, and be made a blessing to the church. The chapel was crowded on the occasion, and an excellent sermon was preached by the minister of the place, from Joshua i. 8.

T. F.

LOUTH, Northgate.—On Sunday, March 25th, nine persons were baptized, in the presence of a large congregation.

MELBOURNE.—On Lord's day evening March 25th, 1855, after a sermon by Mr. Gill, from—"What doth hinder me to be baptized?" five persons were immersed in the presence of a large congregation.

ORDINATIONS, &c.

BIRCHCLIFF.—The Rev. J. B. Lockwood was ordained to the pastorate over the church at Birchcliff, April 6th, 1855.

Brother Springthorpe of Slack delivered the introductory discourse, brother Sutcliff of Stalybridge asked the questions, and offered the ordination prayer, and brother Ingham of Halifax gave the charge to the minister.

In the afternoon the service was opened with reading and prayer by brother Horsfall of Shore, and brother Hardy of Queenshead preached to the church. Mr. Lockwood concluded with prayer. The services were well attended, and all appeared deeply interested in what they saw and heard.

MISCELLANEOUS.

MELBOURNE, Recognition Services.—On Wednesday, April 11th, 1855, after a members' tea meeting in the school-room, an interesting service was held in the chapel, when three brethren, previously elected with pleasing unanimity, were set apart to the office of deacon. After special prayer, the Rev. R. Kenney, of Burton-on-Trent, delivered a comprehensive and useful discourse to a remarkably attentive audience, on "the diaconal office, and the mutual duties of deacons and church members." There are now eight deacons in this church. The three above referred to were elected to fill the places of three others recently removed by death and other causes.

GAMSTON.—A social meeting was held at this place on Friday, April 6th, 1855, when about 150 persons sat down to the good things set before them. After tea, the friends repaired into the chapel, when addresses were delivered by brother Lee, (late of Whittlesea) E. Sutton, and G. Smedley of Retford. On Lord's-day, April 8th, Mr. Lee entered upon his pastoral labours with the church connected with the above places, and preached three very impressive discourses; in the morning from Luke xxiv. 46, 47; at Gamston in the afternoon; and again at Retford in the evening, from Dent. xxxii. 41. The attendance was good. On Monday, April 9th, a social meeting was held at Retford, at which about 160 persons attended. After tea the meeting was opened by singing that beautiful and appropriate hymn:—

"Prosper Lord this hill of Zion,
With thy servant at its head," &c.

Prayer was then offered by Mr. Stevens, Independent minister; brother Pentney of Peterborough then took the chair, and addressed the meeting; he was followed by Mr. Ackrill, Wesleyan Reform minister, Mr. Lee, and Mr. Stevens. Successively between each address the choir sang the following anthems and pieces:—"When the Lord shall build up Zion;" "Canaan;" "O come, let us worship;" and "Serhampore," with good effect. It was a season long to be remembered, and truly it was a time of refreshing from the presence of the Lord. We hope that the advent of brother Lee amongst us will be attended with the Divine blessing. Our prayer is that he may be long spared to proclaim to us the unsearchable riches of Christ, and that his labours may be eminently and extensively useful.

CLAYTON, near Bradford.—We are truly grateful for what the Lord has done since the commencement of Mr. Asten's ministerial labours amongst us. Thirty-five have been added to our communion. Notwithstanding the alarming distress which has been so prevalent, we have reasons to believe that the good work of grace is still advancing amongst us.

On Lord's day evening, Oct. 22nd, 1854, our beloved pastor preached a funeral sermon to improve the death of the Rev. J. G. Pike of Derby, from 2 Kings ii. 11:—"And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." The audience listened with intensity. At the close of the service a public, and deeply interesting, prayer-meeting was

held in the body of the chapel. On Lord's-day evening, Feb. 18th, 1855, our venerable pastor preached a funeral sermon to improve the death of the Rev. H. Hollinrake of Birchcliff, from John iii. 12:—"Demetrius hath good report of all men and of the truth itself." I. I.

NOTTINGHAM, *Stoney Street*.—The appeal of Mrs. Buckley in this month's Magazine has roused the energies of some of our friends, and they have determined to endeavour to raise something for the school children and native christian friends in India. The subject was first started at a Juvenile Missionary Tea Meeting on Good Friday; and a number of the young friends who were there felt desirous of contributing something for those on whose behalf the appeal was made, and the following articles were promised that evening:—200 needles, 1 pair of vice, 2 hammers, 2 gross of steel pens, "Book of Sports," 2 dozen unrulled copy hooks, a chisel, 60 thumbles, an assortment of files, 500 marbles, wood for a wheelbarrow, and 3s. towards fitting up a workbox for Miss Butler's school.

Before the close of the meeting it was

thought desirable to meet the Foreign Missionary Committee of the church, and concert with them for something of a more permanently useful character. When the two Committees met they thought some tools would be very useful for the purpose of instructing the native mechanics, if there be such, in any of our christian villages, and also of showing them the kind of tools that are used in this country for useful and ornamental works. With this idea, the collectors are endeavouring to raise £10 for the purchase of a set of joiner's tools, to be sent to India by Mr. and Mrs. Buckley and our other friends who go with them. In next month's magazine we shall probably be enabled to inform you and the friends in the Connexion the result. We make this thus public—that other churches may give their attention to other articles different from those we send.

B. W. Y.

ASTERBY AND DONINGTON.—The missionary services were held in these places on Sunday, March 4th, and on Wednesday, March 7th. They were attended by Mr. Thomas Burton, the pastor, and by Messrs. Buckley and Orton.

NOTES OF THE MONTH.

April. 20.—The "event" of the month, using the terms of Printing House Square, is the visit of the Emperor and the Empress of France to this country. On Monday, the 16th, about noon their Imperial majesties with their court landed at Dover, where they were received by Prince Albert and his attendants. After various ceremonies, and the reception of an address from the mayor and corporation of Dover, the Royal and Imperial parties took the train for London, through which they passed in open carriages to the Great Western Station, whence a special train carried them to Windsor, so that they were received by the Queen at the Castle at seven o'clock. Then came a grand dinner, &c., and the next day the City of London, by the Lord Mayor, Recorder, Sheriffs, &c., presented their invitation to the Imperial visitors to honour them with attendance at a banquet, to be given yesterday. A deputation from the Merchants, Bankers, &c., of London was also introduced. After which there was a grand review in the

park. The Emperor was invested with the order of the garter at Windsor, on the 18th, and journeyed on the morning of the 19th to London, and Buckingham Palace. Great preparations were made for the reception of the Imperial guests at the Guildhall, the Crystal Palace, &c. It is expected that the whole of the ceremonies, &c., of this visit will be terminated on Saturday, 21st, when the Emperor and court will return to France, and report their reception to their own people. How strange are the mutations through which Louis Napoleon has passed! Seven years ago, April 10, 1848, he was living in a back street in London, and turned out as a special constable to suppress the Chartist rioters. Now he comes as the Emperor of France! He has risen to this eminence by the will of France and his own "coup d'etat!" His visit to England is more than a matter of state ceremony. On Monday he thus addressed the deputies of the *Corps Legislatif*. "I think I shall be your interpreter by assuring the Government of Her Majesty the

Queen of Great Britain that you appreciate, as I do, all the advantages of the alliance with England. We all desire peace, but on honourable conditions, and only in such case." The probability of the war being continued, and the doubtful position of Austria, are questions which will be privately considered between the two Governments. The cordial union of France and England, as expressed in many of the addresses from corporations to Napoleon III. will be a mutual advantage, and tend to the promotion of the welfare of the world. This seems to be the general sentiment. We shall see.—Meantime the conferences at Vienna seem about to break up, the Russians not agreeing to the Reduction of their power in the Black Sea; and the Chancellor of the Exchequer is negotiating a loan of £16,000,000, in other words borrowing this sum to carry on the war!—As to the war there are ominous notes of news. The Baltic Fleet, larger than last year, has set out. The Russians at Sebastopol made a fearful 'sortie' on the 22nd ult., in which they lost some 3,000, and the Allies about 1,000. The telegraph informs us that the bombardment commenced on the 9th, that the first days the Russians lost 833 men, that one or two breaches have been made, and that the place is on fire, will soon be a heap of ruins, &c. Little reliance is placed on the exactness of these accounts, though the inference from the Russian notice is that they have been severely injured. Sebastopol will not fall without a severe conflict. The condition of the camp is improving, reinforcements are arriving, and out of seven Russian admirals at Sebastopol five have been killed or died since the war began; and their soldiers are on short rations. The Committee of Enquiry on the conduct of the war continues its searching labours, and is not likely, at present, to give its report. Looking at these things there is but little to congratulate ourselves upon.—The Educational estimate for the present year, is £381,921. It began with some £20,000 or £30,000, and now it has increased tenfold! There is something here to be looked into. "The Committee of the Council on Education," must be checked in their lavish expenditure or abolished.—The Bishop of Exeter

counsels the use of spiritual proceedings against majorities who refuse to lay church rates, and Earl Grey says church rates are "no grievance where imposed by a majority." The government are standing aloof from Sir W. Clay's bill! It seems as if every abuse flourishes, and no reform can be secured so long as a war continues. This, as well as aversion to war, will soon produce a cry for peace which will disturb Lord Palmerston.—Some large incendiary fires are reported in Cambridgeshire; riots are feared from the colliers on "strike" in Lancashire. The spring is backward, and the price of food is kept up to the war standard.—Looking abroad we see that the "Universal Exhibition," at Paris, will open on May 1st; and that a committee of Evangelical ministers have arranged for English and American religious services, at 17, Rue de la Madeleine, on the Sabbath, to accommodate the visitors from the above countries.—A new protestant church has been opened at Nantes. Religious liberty does not exist in Spain, even a protestant minister cannot have worship in his own house without danger. In Tuscany a person named Domenico Cecchetti has been sent to prison for twelve months for having a Bible and two Testaments in his possession, and for saying that "Jesus Christ is the sole head of the church." He bears his persecution worthily.—The* "Maine Law" has passed in Wisconsin, and has many friends even in Nova Scotia, where it is being discussed in the legislative assembly. It is not yet certain that the Kansar's territory will be slave or free. The probabilities are for the latter, as some 20,000 native Americans immigrate into the region in the spring of each year, and as yet few slaves have been introduced.—There is little news from the East. Lord Dalhousie was adjourning in the Neigherries, and receiving communications from Calcutta by telegraph! Ceylon will soon have a line of telegraphic wire across it.—The Sultan has refused his consent to the scheme of M. Lessifs for a canal through the Isthmus of Suez, on account of the cost and difficulty of the undertaking. There are numerous slave dealers in Egypt, spite of the prohibition of the Sultan.

* Since vetoed by Gov. Barstors.

P O E T R Y .

PHASES OF CHILDHOOD.

THERE'S a charm in the days of childhood that ne'er may pass away,
 Its sunny dreams and memories wild are ever fresh and gay,
 And shall cheer us, as we pass through life, with pure and starlike ray.

As we watched our boat, with tiny sails, float down some pebbly stream,
 And o'er our faces, flushed with youth, there played joy's transient gleam;
 For our hearts were free and happy as the babbling brooklet's theme.

Or with ambrosial morning clambered up some mountain's cloudy crest,
 To see the sun sublimely rise in his crimson garments drest—
 The warbling lark, like a heaven-bound soul, hail earth's returning guest.

Or we sought at high and sunny noon the wood's embowering shade,
 And dreamt of Dryad-palaces reared in each fantastic glade;
 And the wood rang with the merry clang, the shouting that we made.

Or oft when the dewy eve seemed clad in the robes of vermeil dye,
 And swept, like the ghost of Time's great self, down the western sky;
 And night regained her throne of stars and for joy wept silently.

We, wrapt in meditations deep, strayed down the brierly lane,
 And the quaint old tower sprent o'er the air its mellow-pealing strain,
 Whose echoes murmur'ing in memory's shell are awakened once again.

Again we seek our grandsire's knees whose locks were as silv'ry snow,
 That resteth ever like a crown on Mont Blanc's glorious brow—
 His cheeks though worn, and his eyes though dim, are lit with glory now.

He readeth of the manger-child, of the magi's starry guide;
 How he grew, and pointed men to heaven, was sold, and crucified:
 And lay me down and dream again He standeth by my side.

Oh who, as he looketh back to childhood's glad and hallowed days,
 Can withhold the tear that o'er his cheek so wildly, swiftly strays?
 Say, who can check sad memory's fount as eternally it plays?

O let us keep our hearts as pure as in life's bright morning hours,
 And mirror each the mind of God, as the stream its bord'ring flowers,
 And journeying on the world's highway—may the grace of God be ours!

Loughborough.

E. G.

MISSIONARY OBSERVER.

RECENT INFORMATION FROM INDIA.

It appears from our recent letters that Mrs. Sutton has left for America, in the ship *Brutus*, that sailed from Calcutta on Feb. 14th. Mr. Phillips, the senior Missionary of the Free Will Baptist Society, will be her companion on the voyage. Our brother went to India 18 years ago, with the late Mr. Noyes and brother Sutton, and has laboured from that time to the present in that debilitating climate without a change. Some of our readers will remember his affecting description of his feelings on parting from his wife and family, who went to the United States some time ago. A sudden failure of health has compelled him to leave a year earlier than he intended. The references in Mrs. Sutton's letter to her distressing bereavement will be read with painful interest; and we hope to insert next month her letter to Mrs. Buckley which cannot be perused without calling forth much sympathetic emotion. Our estimable sister has been honourably and usefully connected with the kingdom of Christ in the East for *thirty-six years*—a period of service allotted to few of His servants in India, and to still fewer of His handmaidens. The last twenty-eight

years of this period have been devoted to the good of Orissa. All who know her will cheerfully testify that in the spirit of christian humility she has "laboured much in the Lord;" and we doubt not that all the friends of the Mission will pray that she may be preserved from the perils of the deep; and that the remainder of her pilgrimage in her native land may be happily and usefully spent.

It will be observed that Mr. and Mrs. Bailey had reached Calcutta and were expecting to leave for England in the *Marlborough*, which was advertised to sail on the 17th of March. We cannot therefore expect to see them at the Association. May the God of the winds and waves protect them on their voyage—mercifully restore the health of our enfeebled sister, and over-rule for good their temporary retirement from the field. It will be seen from Mr. B's. letter that passages are unusually high this season. We had previously noticed the same statement in an Indian paper. This destructive war, while diminishing the ability of many friends to help the good cause, increases in other ways, the unavoidable expenses of the Mission.

LETTER FROM MRS. SUTTON.

THE following letter from Mrs. Sutton, to Rev. H. Hunter, is in reply to a letter of condolence written at the request of the Committee.

Alipore, Jan. 27, 1855.

MY RESPECTED AND DEAR BROTHER, —When listening to your voice at the farewell services connected with the departure of my late precious husband and myself from England; how far from my thoughts was the painful fact, that in a few short years your pen would be employed in writing

to me in behalf of the Committee, such a letter of condolence as I had the satisfaction to receive a few weeks ago. The beloved one seemed then so to have regained his health and spirits that I flattered myself many years of united labour and happiness were yet before us. But so it is, that Infinite wisdom saw fit to hide from us His purposes, and to "lead us in a way we knew not." Bitter indeed has been the affliction through which He has called me to pass; but I would not for a moment doubt that goodness

and love have conducted it. Though feeble sense may not for the present discern wherein it is for the best, either for myself, or in the cause of the Redeemer; yet I would fully believe that it is so. Surely my Heavenly Father does all things well, and where I cannot trace His hand, I would trust His faithfulness, and bow in humble submission to His holy will.

The collection of promises from His blessed Word which, you, my dear brother, have presented to my notice, are indeed precious. It is I believe my privilege to draw consolation from them, and if I am but faithful in availing myself of this privilege, I cannot doubt but God will mercifully verify the truth of them in my own experience.

I beg through you to return my grateful thanks to the Committee for their expression of deep sympathy with me under my sore bereavement, and also to assure them that not less grateful to my stricken feelings is their testimony to the worth of character of my dear departed husband, and their appreciation of the labours of "his missionary life through a long series of years;" and I would unite with them in magnifying the grace of our Lord and Saviour Jesus Christ, which enabled him thus to labour. From an observation of many years, I believe those labours were prompted by a deep sense of obligation to redeeming love, and doubtless while reviewing them now from his new and more elevated sphere of action, his language still is "Not unto me, O Lord, but unto Thy name be all the glory."

I have to apologize, dear brother, to you and the Committee for allowing your kind letter to remain so long unanswered. The sudden turn given to

my prospects and plans left me so little time for settling my affairs at Cuttack, that I was obliged to leave all correspondence not absolutely necessary till after my arrival at this place. My wish had been to remain in India until the commencement of 1856; and it was with great satisfaction I learned from Mr. Phillips, a brother of the F. W. Baptist Mission, with whom I hoped I might eventually go to America, that it was not his intention to leave until Jan. 1856. In accordance with this all my arrangements had been made; but a sudden loss of health induced Mr. P. and his brethren to the decision he should leave at once, and after some perplexity of mind I came to the conclusion I ought to accompany him. In this opinion I believe all the friends of our mission in Orissa were agreed, and I am now thus far on my way to my native land. I reached this place, about 4 miles from Calcutta, a few days ago, and am most kindly entertained by a worthy missionary brother and sister, Mr. and Mrs. G. Pearce. My thanks are due to the Committee also for their very kind offer to pay my passage, &c. I do indeed feel grateful to them for their expression of liberality in connection with this offer. I hope before the mail goes out to be able to write definitely in regard to my passage; and perhaps had better do so to Mr. Pegg, as I think there has been a request that money matters should be referred to him. In closing, I must beg to be remembered to dear Mrs. Hunter. I have often thought of the great kindness I received from you both, while under your friendly roof. That we may have to meet in a more glorious home, is the prayer of yours, in the best of bonds,
E. W. SUTTON.

LETTER FROM REV. W. BAILEY.

Calcutta, Feb. 21, 1855.

MY DEAR BROTHER BUCKLEY,— You will see from this letter that we are now in Calcutta. We parted with the Cuttack brethren on Tuesday night, and with the sisters there on the following Thursday night, Feb. 8.

We felt very, very sad at parting. I am sure we shall never forget our beloved brethren and sisters in the work of the Lord; it would indeed be cruel to do this, for I believe there are not kinder hearts in connection with any mission in India, or the

world. May the God of Jacob shield them all again; but if this be not given us, may we meet in a brighter world above.

We staid at Khunditta on Friday, and much enjoyed our visit amongst the dear people. Then I preached to them in the little mud chapel in the afternoon; and was much pleased with the attention paid to the sermon, and I am sure I felt devoutly thankful to be able once more to minister unto them the Word of Life. Nearly all the native christian women came to make their nomuskar to Mrs. Bailey, and as I saw them coming along in their nice clean dresses, could not but bless God for what he had done for them.

There are, you know, many interesting associations in connection with Khunditta; and on which my mind loves to linger, for while the Lord has blessed His servants in their work, there are many things to remind you of His sovereign grace; and it is rather remarkable that nearly all the stations in Orissa are indebted to Khunditta. Sebo I thought looked much older, but he is the same Sebo still. I have always felt a great regard for the old man; I know he has his imperfections, but he has his excellencies; he is an upright man. He took me into his garden, and I was not a little surprised to see an abundant crop of peas, carrots, and other English vegetables. We took our leave of those dear native friends about 8 p. m. on Friday, and reached Bhuddruck very early on Saturday morning. We were kindly entertained by Mrs. Martin. Mr. Brown* is looking about as usual. Our next stage was Balasore, which we reached early on Sunday morning. The first thing that caught my attention as I drew near to the Missionaries' houses, was the large chapel they have erected; and certainly it is the most ecclesiastical building in Orissa; a large tower has been built, and a bell has been purchased in America, which cost 600 c. r. (£60.) I preached for them in the afternoon and evening. Brother and sister Cooley kindly entertained us. I saw Mr. Covil, their new Missionary,

I was pleased with what I saw of him. He is to live at Jellasore with Mr. Smith. Mr. Bachelor is not coming out again. I think this is certain now; and it is thought by some that brother Phillips may not in consequence of his large family. He has left in company with sister Sutton, by the *Brutus*, for America. I received a very nice letter from him, written from the Sand Heads. He said that sister Sutton had been a little sea sick; and that she was not very well. But I must proceed with our journey. We staid at Jellasore Midnapore, and Tumlook. Between Jellasore and Midnapore I saw vast numbers of pilgrims, and one poor wretch was measuring his way to Jugganath: alas! for man, how degraded.

The journey by river was a very agreeable one; we reached Princeps Ghat about 2 p. m. on Friday, the 16th inst. Mr. Pearce brought his carriage to meet us, and we are now very comfortable indeed with them. We were not a little delighted to see Agnes*; she is, I am thankful to say, looking well, and appears very happy. She seems to have an aptitude for languages; I was surprised with the progress she had made in Bengalli. She has commenced her school, and Mr. Pearce thinks she may soon have 50 scholars. On Saturday last I went to look at the vessels in the river. The first I saw was a Yankee, *The Live Yankee*—a vessel of 1600 tons. The saloon was fitted up in a very superior manner, but the cabins are not larger than a good sized box. From thence I went to the *Alfred*; I was much pleased with the appearance of the vessel, but as she is to sail on the 1st of March I gave up all idea at once of going by her. Thence I went to the *Marlborough*, one of Smith's ships; and have since seen the captain. Passages are very high this year; indeed it appears that almost every thing has doubled in price conected with the shipping, in consequence of the war. The Peninsular and Oriental Company's steamers are being taken up for the conveyance of troops to Suez, and several of the Cape

* Mr. Brown was formerly connected with the Mission.

* Miss Packer, Mrs. Bailey's sister.

steamers have been taken up for the conveyance of troops to England.

The "Marlborough" leaves on the 17th of March. I often wonder whether we shall see you. All our native friends are looking forward with great interest to the time of your return. It would be impossible for me to tell you how many times the question has been asked "Katabala Buckley sahib aseba?" (When will Mr. Buckley come). I do not know how many nomuskars I have for you and sister Buckley. Jugoo Raul and his wife have sent letters by me.

I felt much at leaving the dear friends at Berhampore. They much need our sympathy and prayers.

I have not much in the way of news. A very shocking case occurred near Cuttack a day or two before we left. Two companies of the New Bengal Regiment were ordered out by the Commissioner (Mr. Samuels) to chastise a refractory Rajah in the neighbourhood of Boad. On their way a sepoy went into the village to take away the milk from the people. The

officer of the company (Lieut. Glasgow) told the sepoy that he would punish him for such conduct. The sepoy was very abusive, and told the officer that he would not be punished by him, &c. The officer put him in parole opposite his own tent, and the sepoy waited his opportunity, loaded his gun with ball, and shot the officer in the back. Having done this he fled into the jungle, and has not yet been caught. The body was brought into Cuttack a few hours before we left. Lieut. Glasgow has left a wife, mother, and several children, and several other relations who were dependant upon him. Such a case I think has never before occurred in Orissa.

My dear wife, though very delicate, is, I am thankful to say, a little better. Our children are well.

And now dear brother, farewell. May the Lord abundantly bless you and yours, and bring you safely in his own good time to this land.

Ever your affectionate brother,

W. BAILEY.

LETTER FROM MRS. STUBBINS.

(To the Editor of the G. B Repository.)

MY DEAR SIR,—I have much pleasure in forwarding for the Repository extracts from a letter I received from Mrs. Stubbins about three weeks since.

"MY DEAR SISTER,—Your very welcome letter came to hand about ten days ago; your description of your visit to Garland's Lane, Barton, Bosworth, Thornton, Barlestone, &c., was most interesting. How I should like to have gone round with you when visiting dear old friends, in Barton church; it delights my heart to hear of them pressing forward; give my love to each dear enquiring friend when you again visit that neighbourhood.

You refer, dear Sister, to the sad changes that have taken place in Orissa, and now you will hear of others. Sister Sutton quite hoped to have remained another year, but as Phillip's health has suddenly failed,

he has decided to go home this cold season, and sister Sutton thinks it would not be right to slip so good an opportunity. She would like to have stayed another year, but feels that her path is marked out for her by Divine wisdom. Sister Bailey is now staying with us; it was hoped that a change might enable her to stay another year, but she does not rally. She is still very weak and the doctors say go home; and though we can ill spare them, the brethren concur in the necessity of her going. As no active disease appears present, I hope she will become strong enough to return in two, or at most three, years.

Brother Wilkinson is left to struggle on alone at Berhampore. Of late we have been thankful to hear his health has been better.

Wave after wave sweeps over our poor Mission, may it be purged, sanctified, and strengthened and more than ever fitted for a work of aggress-

sion on Satan's kingdom. The remainder of our circle are in usual health.

Now for a word about the girls. The first Sunday in December Hannah and Kinjomy were baptized. The former is indeed a very good girl (she is the daughter of our late dear Bonamalle). On Tuesday we had three weddings, Kate to Sudam, of Khunditta, Jogu's brother; Sobee to Khundra, a Khond youth occupying a farm at Choga; and Jessie to Hurrybearer, a young man baptized some time ago. The six young people are all members of the church (may the Lord bless and prosper them and preserve them from all evil, and make them lights in dark places). It was to me a most anxious and exciting day. Kate had, after purchasing the few things she required for house keeping, fourteen rupees to take with her; Sobee ten rupees. Three other dear young girls are engaged to suitable young men; thus the elder girls are leaving the school very fast. I do not enjoy them all going at once, but the young men are urgent, and do not like to wait long. Through mercy we have had very little sickness in the school; my strength has returned; baby is thriving; dear Alfred is well, and growing fast; he remembers and loves his brother Thomas very much. I wish we could see the dear boy, but the prospect of that, if our health continues, is very distant; still I like our dear children to cherish the hope of one day seeing their loving parents even in time. I long much for Harriet's conversion. Have you seen her lately? I think I have not mentioned the little girls; they are generally well; Anne is strong and healthy, but not so clean and attentive to her book as I should like her to be; little Sussey is a sweet engaging child and grows fast; little Hannah has been very ill, but is now looking

stout; Kosela and Darlimbo have just lost their mother, she died very suddenly at Choga. Poor Dome, too, is a widow. Orchute, her husband, when dying begged she would return to the school. We have taken her in, she conducts herself very properly, and will I trust be useful in assisting to teach the little girls. Mr. and Mrs. Blewitt, whom you knew, have left Cuttack for Calcutta; Mr. Blewitt gave up his situation because at times he had to work on the Lord's-day.

All unite with me in sending much love to yourself and Mr. Buckley. Gunga Dhor keeps a little better; Seboo Rama, Chundri, the two students with Gunasham are well, and doing well in the best sense of the word. Your very affectionate sister,
ELIZABETH STUBBINS.

Mrs. Buckley begs to acknowledge, with thanks to the kind donors, the following articles, received on behalf of the schools and native christians.

A box of crochet needles, chiefly coarse, from Miss S. Middleton, Louth; patterns, &c., from Miss M.; thirty-one pinafores, and eight quilts, from Miss Beeton, Mrs. Ditchett, and Mrs. Simpson, Louth; frock, pinafore, apron, one pair of socks, from Mrs. Pearce, Louth; one dozen of humming tops, from Master W. Pearson, and Master F. Esburger, Louth; a bundle of bits of ribbon, from Mrs. Jervis, Coventry; ditto from friends at Longford; two pieces of print for jackets, from Miss Beeton; a doll for Ama, from little Miss M. Kirby; print, &c., for Sarah Elizabeth, from her kind patrons Mrs. and Miss Bate of Tarporley; two cases of toys from Mary Tugley, Louth; a box of fine crochet needles, from Miss Ann Dexter, Loughborough; a gross of thimbles, different sizes, from a lady in Birmingham.

LETTER FROM MR. STUBBINS.

Tent, Bona-mali-pore, Jan. 19th, 1855.

[The following extracts from an interesting and descriptive letter to Mr. Buckley, will be read with interest.—ED.]

MY VERY DEAR BROTHER BUCKLEY, —I have been trying to get a little sleep before dinner, after several hours hard fag in the festival, but the musquitoes have prevented me. The

other preachers are all firmly clasped in the arms of Morpheus in their little tent. My bullocks are standing with their eyes half shut, lazily chewing their cud; and the pony is calling the attention of his groom to the fact that grass is wanted. The only two fowls I have left are wandering and scratching about; the doves are cooing over my head; the old crows, as may be supposed, retain their old ka, ka, as they seem to be busily engaged in a quarrel just behind me, and the kites are hovering about, pouncing down every now and then with incredible precision upon a stray bone or piece of meat, or anything of that kind which they can conveniently carry up in their talons. A lot of black-faced monkeys have just come helter-skelter into the trees close by, after having plentifully gorged themselves with the spoil of some unfortunate neighbour's field. The old Boishnob's huts here are deserted, and in the last stage of delapidation; or, considering the nature of the material, perhaps decomposition would be a better word. Here comes an old woman with two large baskets of grass on her head, and now my attention is called to the fact that dinner is on the table—a dinner of cold rolled beef, teal cutlets, a few marble sized potatoes, a bit of cabbage, and some mango pickle in oil. Well, this is enough of the descriptive which may nevertheless serve to revive old sensations in you.

Dinner over I paid a visit to the old Boishnob, who has moved to more comfortable quarters, with a very nice garden round. There on a deer-skin sat the venerable looking man, comparatively little furrowed by the wear of more than a hundred years, but still bearing unmistakable marks of great age. Near his hand is a little ear filled with tiny demigods; by his side a huge block of smouldering wood, and close to is his liliputian hooka, from which he says he daily smokes four annas worth of gunja, (an intoxicating drug), a kitten is ensconced between his legs, as though the most perfect understanding subsisted between her and her master. And there too at a most respectful distance sit a number of disciples. It is said the old man has committed to memory

the whole of the twelve books of the Bhagabot. He is a native of this place, and by caste a bowry, but revered by all, and all his wants abundantly supplied. I reminded him of God's goodness and forbearance in having spared him so many years. Yes, he exclaimed, hurri is very good to me; and then he and his disciples began to vociferate the praises of the said hurri. I could not but exhibit a degree of scepticism on certain points, but was assured in reply that "Shri maha probhoo juganath*" was the perfection of beauty, while krusha and hadha were the veriest incarnations of virtue and chastity. They declared the brahmins to be great rascals, but gooroos and Boishnobs were as the gates to immortal grandeur and bliss. I tried hard to show them a more excellent way; reminded them that great as those might be, and still greater as they might esteem them, none of them would die for them as Jesus Christ had done; told them much about a Saviour's love, and the worthlessness of everything like human merit, and left them to their own reflections which I hope may do them good.

This is the first time I have been at this festival. Yesterday there might be 15,000, or more, present; to-day not so many, but still a large number. Our party is large, consisting of, from Cuttack, myself, Ghunushyam, Paul, Thoma, and Ganesh; and from Piplee Damudar, Grabhau, and Sudee Padhan. We formed almost as many stands, in each of which we had generally good and attentive congregations, so long as we were able to preach. After an address we tried to give books away among the crowd, but this was next to impossible, so we walked about whither we would among the people, giving one quietly to any person who could read. Many admitted the truth of our message, and I trust some felt it. But O how affecting it is to see all these thousands perishing with a lie in their right hand. Poor Ganesh is in great trouble; he has just heard that his mother, who is now old, is very ill treated by her son-in-law. He is exceedingly tender over her, and in-

* The great and illustrious lord Jugganaut.

tends going over to try once more to induce her to join him, but I doubt if he will succeed.

22nd. Time passes so rapidly along that I can scarcely believe three days have passed since I wrote the above. Every day brings with it fresh scenes and fresh labours; but the same glorious theme—the glorious gospel of the blessed God. During these three days I have visited markets at Bonamalipore, Nimparda, Nagpore, and Teen-teer, and to night am at Gope. In all the markets we had excellent congregations, but heard the same everlasting argument, “God is in every thing—God does every thing—man nothing,” &c. I must tell you a little of my perplexity at Nimparda yesterday, on a caste question. My servant first brought me some water from a well scarcely ever used; the result is it was full of insects and other horrible-looking little things; drinking that was out of the question, though I was told it would be good if strained. I told him I would take his word for that, and leave him to take the water. He next brought me some, which, when poured into a glass looked about as white as milk, and almost as thick. I wanted to know what upon earth he thought I was going to do with that? but was assured it was good and tasted very sweet. I was very thirsty, after a long hot ride, and it might, notwithstanding its appearance, have gone down, if that officious organ the nose, had not absolutely interdicted its coming into so respectable a locality. Then I was told there was a well of beautiful water just opposite, but it belonged to the Khe-las (Indian gypsies), and they would not allow any body else to draw out of it. Well, said I, go and give my salaam, and if they wont allow you to draw ask them to give you a little. The order was obeyed with all promptness, but here caste stepped in, even the caste of a gypsy, for the well would be defiled if my servant dipped his vessel in, and the Khela would be defiled if he supplied it. The next expedient was to send to a musselman's well in the neighbourhood; and while the servant was drawing the water a genius, calling himself the proprietor, came up and seized the

brass vessel and the rope, and threatened to thrash the servant if he did not instantly make himself scarce. What a foul thing this caste is! It exhibits itself everywhere, in all its native blackness. What a contrast to that religion which teaches “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.”

I was rather amused in the market here, to hear two men questioning if I was the “old man” who used to come years ago? One thought I hardly looked like him, the other thought I spoke just like him, &c. At length when after various pros and cons they were unable to decide the knotty point they came and enquired of me.

Feb. 3rd. The last day, and almost the last hour has arrived for the mail. We prosecuted our journey as far as to Kanarah, or the black pagoda. There we attended the Chandra Bhaga festival. The place looks wild and wonderful as ever; but the temple is falling down apace. Every few days some huge block of granite comes down, causing a vibration almost like an earthquake. No one now scarcely dares to venture in, except bats, which almost fill the place. Several of our people ascended the mound and had an enchanting view for many miles round. There they could see in the distance the temple of Pooree; but what interested some of them was the sight of some English ships near, in full sail. I contented myself with staying below and hearing their report, as I had enough of it some years ago. The old Boishnob who lives near, retains his old spot, and looks as well as he did when I saw him eight years ago. All night long the people were passing my tent in crowds, and before I closed my tent for the night many people, supposing it was a small temple, came to present their salutations to the god, but were thoroughly taken aback when they found a living being! Had I been a block of wood or stone I should have received worship, but being a living man, of course it was just a salaam and a laugh at the mistake. I should fear to conjecture how many thousands of these poor deluded people attended the festival. We did

not go to the place where they bathe, as we could have done] nothing there but weary ourselves, for very vanity; but when the people returned to the temple wet, and shivering with cold, then was the time to expose the folly of such worship, and to show the only true way of salvation. Many seemed to feel a good deal, and upon the whole I was very much pleased with my trip. I am thankful to say Erabhan seems a very different man, and is, I trust, deeply humbled on account of his conduct. With Damodar and Ghannshyan I was almost enraptured. Paul and Thoma spoke well. Bless the Lord for such helpers—may they be greatly increased. I have not been able to be out so much as usual this season, but have had the native brethren out a great deal; and

brother Brooks and I had some good opportunities in the markets round Hurrihurpore, and Miller went as far as Bhudrick. The old Khonda Rajah is dead, and his leprous son reigns in his stead. How he will be able to attend at the temple is a mystery; as a leper is forbidden to enter. Jagannath is having a new body prepared for him this year! The other day a meeting of the Europeans at the station was called to appoint a committee to raise a "Patriotic Fund" for the widows and fatherless of our beloved isle, in consequence of this horrible war. I was appointed a member of the Committee; and 1349 rs. were raised on the spot. Deeply, very deeply, do I sympathize with the sufferers. Our native christians are going to contribute something.

I. STUBBINS.

EXTRACT FROM MR. MILLER.

THE following extract from a letter of Mr. Miller will show our readers the thankfulness and encouragement felt in India on receiving the welcome intelligence that Mr. W. Hill and Mr. G. Taylor would probably be with them to share their labours and their trials before the end of the year.

"The intelligence of Messrs. Hill and Taylor having really offered themselves to the mission, and that they

would in all probability come out with you next season seemed at first almost too good to be true, and more like a dream than a reality. How unexpectedly and wonderfully has the Lord answered our prayers, and turned our deep depression and sorrow into hope and joy. I, and I believe all our friends, feel more grateful than language can express for this bright and animating change in our prospects."

SUBSCRIPTIONS TO THE BERHAMPORE FIRE.

In our acknowledgment on this account in March, we regret that by an error of the press the sum received from Boston is stated to be £8 0s. 6d. instead of £8 10s 6d. The following particulars of this sum, not then in our hands, we have now the pleasure of publishing.

	£	s.	d.
Mr. Noble	2	0	0
Mr. King	1	0	0
Rev. T. W. Matthews	0	10	0
Mrs. Sovell	0	10	0
Mr. Ward	0	10	0
Messrs. Smith and Son, London, by Mrs. Noble	1	1	0
Mrs. Stennett	0	2	6
Miss Atkinson	0	2	6
Mr. Pick	0	5	0

Mrs. Hodgson	0	5	0
Mr. G. Bayley	0	5	0
Mr. Johnson	0	5	0
Mr. Samuel Mumford	0	15	0
Received in small sums	0	17	6
	£8 10 6		

The following sums are also thankfully acknowledged:—

Previously acknowledged	330	8	0
Barton Collection..	7	6	1½
A Friend, per Rev.			
E. Bott.....	0	10	0
Cambridge, Mr. Watts	0	5	0
Market Rasen, Mrs. Wilson ..	0	5	0
Long Whatton Collection	1	10	1½

FLEET,—Mr. & Mrs. R.	
Ellis & Mrs.	
Benson	8 0 0
Rev. J. Jerram,	
Rector of Fleet,	
10s. to Mr. W.	
& 10s to chapel	1 0 0

Miss Stanger . .	0 5 0	
Mr. & Mrs. & Mr.		
W. Massey . .	0 6 0	
Sums under 5s.	1 3 0	-5 14 6
Nottingham Stoney Street	12 2 0	
		£338 1 0.

CHRISTIAN LITERATURE IN INDIA.

THE following interesting article is taken from *The Christian Spectator*, published by the Religious Tract Society. Our readers will be gratified to notice the honourable mention it contains of our Missionaries.—Ed.

The modern era of Christian effort in India begins with the foundation of the Serhampore Mission, in 1799; the same year in which the Religious Tract Society—destined to be a great helper in the work—was instituted. The labours of Swartz, Gericke, and other continental missionaries, had terminated; but at this crisis the churches of Christ in England awoke to a sense of their duty to the heathen. From that time there has been a gradual and slow, yet, as we shall see, a successful advance made on the strongly fortified lines of idolatry. It must be obvious that systems of opinion so ancient and complicated as that of Hindooism, could not speedily be overturned. It is not a light matter to remove impediments which have been accumulating and strengthening for ages, so as to admit at once of the spiritual principles of the gospel. The following statements and incidents however will show that the labour of the past has not been without great results, and may encourage our faith in the future triumphs of the truth, not only as it is made known by the living teacher, but as it is promulgated by the services of a Christian literature, diffused through the whole extent of India.

Though superstition rules in the hearts of the great mass of the Hindoos, there are many signs that its reign is greatly disturbed. Hindooism struggles as for life against a force that threatens its subversion. The preaching of the gospel and the press are mighty engines by which it is assailed.

The directly religious books, and the Christianized literature which go forth, are at war with the shastres, and the opinions which have long enslaved the people of the land. Hindooism is shown to be opposed to social improvement; that it is refuted by science; and is in opposition to the moral instincts of men; and to human happiness: but, more than all, by these Christian agencies "the true God and eternal life" are made known, to the emancipation of many who had been held in the bondage of superstition.

A learned native, some months since, published a work on the state and prospects of Hindooism, in support of the old superstitions of the land. This book sheds much light on the condition of the native mind. After bewailing the destruction of the religion of his forefathers, he says: "the ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building: but when its size, and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But as in the case of one who is labouring under a complication of diseases, and who, evidently, must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hindooism. Hindooism is sick unto death; I am fully persuaded that it must perish; still, while life remains, let us minister to it as best we can. I have written this book, hoping that it may prove a useful medicine. And if it be so fated,

then possibly the patient may even yet recover."

Such, according to the native author, are the state and prospects of Hindooism. Would that he and others had the wisdom to abandon the falling building, instead of vainly seeking to prop it up a little longer. It is a system of error, and it must fall.

Many facts show that among the intelligent young men of Bengal a spirit of enquiry manifests itself that promises the best results. Some join the missionary seminaries for the express purpose of gaining religious knowledge; and in some instances the students meet together for conference on the claims of Christianity. Thus, from time to time, we hear of such facts as these: A wealthy and learned Hindoo gentleman, without any conversation with missionaries, from independent study of books, has made a Christian profession. A Hindoo saint, residing at Monghir, has avowed his conviction of the truth of Christianity, and that he rests all his hopes for salvation on the atonement of Christ. He openly denounces Hindooism, and sharply rebukes those who come to him with offerings, commending the gospel to all as worthy of their acceptance. A gooroo, surrounded by his disciples, invited a missionary to address them, begged a copy of the New Testament for himself, and recommended the gospel to his followers.

Such incidents go to prove what has been asserted by some of the Hindoo presses, that over and above all visible results of evangelical labour, there is a more secret process going on, alienating large numbers from their ancient faith, and who will openly renounce it as soon as they can feel safe in doing so. Those who have come out and separated themselves from idolatry are few out of many millions; but, as was said of the first converts, they are "the wave-sheaf of the harvest of Hindostan."

The late senior Baptist missionary at Orissa, the Rev. Charles Lacey, who was a "tract distributor on a large scale," gave in one of his last letters what may be called a dying testimony to his high appreciation of this part of his work:—"A vast un-

known amount of knowledge has been diffused among the people, far and near, by tract distribution, and is fast undermining the bulwarks of Hindooism, and preparing the people, in numberless instances, to receive the gospel, and generally to listen to its claims with attention. The Hindoo mind is stirred to its very depths. The light afforded by tracts is piercing the darkness of idolatrous and Vedantic superstition, and with great effect invading the regions where Brahmins, gooroo, and devotees have held entire sway for many ages. Disbelief in the Vedantic and Pooanic doctrines is spreading and prevailing, liberating thousands from the bonds of fear and gross idolatrous customs, and filling those who have long fattened on the gains of idolatry with bitterness and rage. Every year brings to light new instances of religious knowledge, more or less extensive, acquired by the perusal of tracts."

The evidence of another missionary, the Rev. M. Winslow, may be also given on this point:—"There is every encouragement in the blessed cause of the Christian press to 'go forward.' The importance of the work was never greater than at the present moment. There is an uncommon spirit of enquiry among the natives of India, manifesting itself in a desire to get books of different kinds; in the establishment by themselves of an English school, containing some 400 boys, which they call a 'progressive seminary;' in having collected something of an English library in connection with the school; in forming a weekly Debating Society in English, which is pretty well attended, and generally draws together some Europeans as well as natives, and at which they allow missionaries as well as other gentlemen to preside and speak; and in upholding and conducting a newspaper in English, called the *Rising Sun*, which, though conducted by a heathen, takes a high stand in moral questions, and advocates the remarriage of widows, the abolishing of various indecent customs, and is friendly to missions."

The Bishop of Calcutta, after visiting the province Krishnagur, in Bengal, expresses his "firm belief that Hindooism will soon altogether hide

its head; the crescent of Mohammed already turns pale; worn out and effete superstition sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence; of the incredible progress of religious principle; of the more favourable disposition of Indian rulers towards Christianity; and of the decidedly improved moral and religious character of the servants of the Honourable Company."

A feather indicates the course of the wind; so little facts are sure pledges of great and widespread changes. "Young Hindoos," says a resident in India, "who have received an English education, are establishing English schools in their own villages, and thus render themselves useful to their country, and effectually advance the truth. Rich zemindars, or land owners, pay them a small salary, and the parents of the children contribute their share for their support."

Some of the most cheering instances of conversion are found among the Hindoo schoolmasters. The following case, as related by the Rev. J. Van Taylor, is a pleasing illustration of the fact:

A native teacher was gratified to find, in one of the villages he entered, that a young man, occupying the position of an assistant teacher in the government school, was well acquainted with a number of our tracts, and spoke with great earnestness regarding the truth of Christianity, and the importance of professing it, he declared his readiness at once to join us. The native teacher gave him some more books, and said that, in a few days, he would return to the village, and hoped he would find him in the same state of mind, and prepared to accompany him to Borsad. He returned, and found that the young man had carefully read the books left with him, and, moreover, had his things ready and packed up to start with him at once. A few weeks after, he was baptized at Borsad, and his conduct ever since has been most satisfactory. This case is particularly interesting from the following circumstance—he was brought to the knowledge of the truth by means of books alone.

He belongs to a high caste—the Vanu, considered the most respectable in Goojerat. His family were remarkable for their devotion to Hindooism; nay, have a kind of domestic temple in their house. His uncle, by whom he was brought up, is considered the best Vakil, or native lawyer, in Abmadabad, and was one of the Mohagans of Borsad engaged to conduct the case against us before the Session Judge. He was educated, too, at the government school at Abmadabad, an institution where, together with a little European science, unhappily too many have imbibed free-thinking and deistic sentiments. Thus has the Lord vindicated the power of his grace, and has drawn from the stronghold of Satan one who, I hope, may prove an ornament to the church.

With all this awakening of the Hindoo mind, and the beneficial diffusion of the truth through the press, there are some grounds for caution and anxiety. The priests of Rome are largely spread throughout India, and in every possible way oppose the efforts of protestant missionaries. Mr. Bailey writes from Berhampore:

"They (the priests) have, it is said, built a chapel at a place called Sooradah, on the borders of the Khund country, and have already made a hundred and sixty converts; and how were they made think you? They were brought to the priests, who asked them whether they believed there was one God? 'Every one believed this, and did not they believe it?' The poor Khunds replied, 'Yes!' The priest then baptized them, and gave them each a Mala necklace, which are worn by the heathen, with a crucifix attached. They were then told that they were Christians, and that they must come and worship at the Roman Catholic chapel. Ignorant as are these poor mountaineers, they said to the priests, 'But the other sahibs (referring to us) give us instruction, and the holy book; why do you not do the same?' But the wily priests replied, that Christ had given no command for books to be given away, and then they left them. A short time ago a Brahmin came to our house, and, entirely unsolicited, said, 'I cannot understand the religion of these priests; they appear to me to be half

idolaters.' He went on to say that he had an interview with the priests, and that he asked them why they gave no books away, and why they did not instruct the people? and he said that the priests became very angry, and he was glad to get away; and in conclusion he said, 'The religion of these priests is *entirely useless.*' Now you may regard this as the independent testimony of a heathen."

Intelligence of a similar cheering kind to the foregoing could be largely supplied. It may suffice, at the present time, to state, on undoubted testimony, that such is now the extent of the knowledge of the Christian religion among the natives of India, that there can hardly be found an educated Hindoo who knows not something about it. The desire appears in an unmistakable way. *Christian books are now purchased by the people;* and what is bought will probably be read more than once or twice. There is, moreover, a profound conviction on the part of the native community that the ground has been mined beneath their feet, and that their ancient system is untenable, and is doomed to fall. The gains of idolatrous priests have diminished, and the curse and the blessing of the brahmin are alike disregarded. The rising generation are indifferent to the prejudices of antiquity. The shastres are being neglected for Christian books; and coming events are casting their shadows before them, with a distinctness that sufficiently indicates that the days of Hindooism are numbered.

As a fitting sequel to the statement we have presented of the advance of Christianity in India, we subjoin a summary of agencies and results, as given by the Rev. J. Mullens, in his recent work on Missions in India: "During the present year (1854) the number of European and American missionaries labouring only amongst the native population in India and Ceylon, amounts to four hundred; together with forty-eight ordained native missionaries, and seven hundred native catechists. These agents are employed in the public preaching of the gospel in the vernacular tongues; in courteous public discussions upon the errors of the Hindoo and Moham-

edan religions; in the instruction of the young; in the pastoral care of native churches; in the composition of Christian works in the native languages; and in the translation of the Word of God. The native Christian churches are now three hundred and thirty-one in number, and containing eighteen thousand five hundred communicants. Connected with them, and with them enjoying the regular instruction and discipline of the gospel, is a body of individuals termed native Christians, entirely separated from Hindoo and Mussulman communities. The entire native Christian population now includes one hundred and twelve thousand persons, young and old. The vernacular day-schools maintained in Indian missions, thirteen hundred and fifty in number, contain forty-seven thousand five hundred boys. Ninety-three boarding-schools for boys contain two thousand four hundred scholars; and a hundred and two boarding-schools for girls contain two thousand eight hundred scholars. There are maintained one hundred and twenty-six English day-schools, giving a superior education to more than fourteen thousand scholars and students. Female education is carried on in three hundred and fifty day-schools, with about twelve thousand girls, both Christian and heathen; in addition to the boarding-schools mentioned, whose superior advantages are confined almost exclusively to Christian children. Efforts are still continued to improve the ten translations of the whole Bible, and the five other versions of the New Testament, which have already been completed; as well as to increase the valuable stock of vernacular Christian works, suitable both for heathens and Christians, now available in all the chief Indian languages. *Christian tracts, and the four Gospels, are widely scattered beyond the immediate boundaries of missionary stations; and twenty-five printing presses are engaged in supplying them.* Upon this agency, vast in itself, but small compared with the sphere in which it is maintained, and with the aims which it seeks to accomplish the liberality of twenty-two missionary societies spends nearly two hundred thousand pounds a year."

RETURNING from one of the places mentioned in my last paper, the unexpected and solemn intelligence of the decease of my estimable colleague, the Rev. Dr. Sutton, was communicated to me by our respected Treasurer. Have you heard anything of Dr. Sutton lately? he inquired in a tone that awakened anxiety. Not very lately, was the reply. Then, it was added, he is in heaven. The affecting tidings suggested solemn reflections, and excited increased desire to gird myself for more labour in the holy cause in which my brother and friend had fallen. The language which father Sexton used at the association missionary meeting in 1829, may with propriety be employed here. He was speaking of the removal of Cropper—a missionary of rare qualifications—and he said that words often used with questionable propriety of those who fell in the field of war, might be employed with propriety in such a case. "He died in the battle covered with glory." So our brother, after thirty years hard service, has fallen on the field of conflict, engaged in the most arduous service in which a pardoned sinner can serve and glorify his Lord; and he has fallen covered with glory; not such glory as encircles the brow of the heroes of the world, a glory stained with the tears of the widow and the orphan, and the blood of those who have fallen by their hands; but the glory that cometh from God, and on which holy angels look with pure and elevated satisfaction, the glory of preparing and polishing gems that shall shine in the crown of Immanuel through everlasting ages. Let it be the solicitude of all the friends of the mission, to receive from the distressing bereavement that solemn instruction which the Lord designs to convey. "Humble yourselves under the mighty hand of God," seems to me to be the voice from heaven in these awakening dispensations. I cannot think for a moment that the removal of our dear friends is to be regarded as a judgment of God on the mission. Far be such a thought from us; for the change to the departed was the most blessed that could be experienced, and if we loved them we shall rejoice, because they are gone to the Father. They rest from their labours and their works do follow them. But let us be stirred up to carry on the work, exercising Godly jealousy over ourselves, constantly scrutiniz-

ing our motives, and cherishing habitual dependence upon God. Let us be men whose labours God can bless, consistently with the principles that guide his administration. He will honour us if we honour Him. He will rebuke us if we forget or neglect Him. "When I am weak, then am I strong," said the chief of apostles, and the sentiment is as applicable to the managers of missionary societies as it is to individual christians. They are most strong when they most feel their weakness. Their real power to do the work of Christ consists not in the learning, talent, and reputation of their agents, but in those agents being men of God, men of prayer, and wholly devoted to the Lord's service; and in their being sustained by the prayerful co-operation of friends at home. In the present crisis of the mission, occasioned by bereavements at home and abroad, I feel more strongly than I can express the importance of the mission being carried on in a spirit of humble dependence upon God, and holy zeal for his glory. Let it be so, and before we retire from the field we may do as much for God as our fathers did, and perhaps even more.

It is affecting to me to think how many that I have met with on these journeys, have already gone the way of all the earth. Among the ministers, W. Crabtree, H. Hollinrake, and W. Robertshaw, have passed from earthly scenes; and in various places dear friends with whom I have enjoyed christian intercourse, or whose kindness and hospitality I have received, are now absent from the body; but sweet to the christian is the hope of joining the general assembly and church of the first-born ones enrolled in heaven. We shall soon be with them, free from sin and sorrow.

"There are our lov'd ones in their rest,
They've crossed Time's river,—now no more
They heed the bubble on its breast,
Nor feel the storms that sweep its shore;
But where pure love can live, can last,
They look for us their home to share;
When we in turn may have pass'd,
What joyful greetings wait us there
Beyond the river."

My last paper ended at RETFORD; and on Tuesday morning, Nov. 21, I left Retford for KILLINGHOLM. Uleeby Junction, on the Manchester, Sheffield, and Lincolnshire Line is the nearest station, and only about two miles distant. In the afternoon a sermon was preached on devotedness to the Lord, from Isaiah xlv. 5, former part, "One shall say, I am the Lord's;" and in the evening, assisted by Mr. Crooks, the

* In No. 17, p. 188, 2nd col., line 25 from bottom, for *and read but.* p. 189 note for *to read by.* p. 188, line 28, from top, for *this read his.* p. 192, line 21 from bottom for *descend read descended to enter.*

minister of the place, a missionary service was conducted. Mr. T. Bower, a respectable friend connected with another denomination, kindly occupied the chair. The day was extremely unfavourable, but the attendance in the evening was very gratifying, and the collection more than usual. Some of the churches at the extremities of the body are rarely visited except by the Missionary deputation. A friendly feeling is thus kept up; good is done to the cause at home as well as help obtained for the work abroad; the money collected may not always be considerable; but this is only one thing; information is communicated; and a prayerful interest excited in the advancement of the Kingdom of Christ. We see in this one of the indirect benefits of the missionary enterprise.

Killingholm, as Adam Taylor says, is in the North East corner of Lincolnshire, and on the South side of the Humber. The church here is an old one. At the time of the glorious revolution (for glorious indeed it was, delivering our country from the crushing tyranny of Popery and conferring religious liberty on the servants of Christ) it was a flourishing community, a centre from which holy light radiated to the villages round. But not to write a history, it became on account of the unhappy contentions that arose, a proverb and a byword among the ungodly. Sixty years ago disputes ran very high on the question, Did Christ die only for the elect, or for the whole world? and an open rupture was the consequence. Uneasiness was then felt respecting the property of the church, and the possession of the meeting house. One party justly claimed it, as the supporters of the doctrines for which it was originally intended; but their opponents had several trustees, I believe a majority, among them, and kept possession of part of the land. The historian of the General Baptists says, that by a kind of compromise, it was, at length agreed that the meeting house should be enjoyed in common; the seceders occupying it on the morning of the Lord's-days, and the General Baptists in the afternoon. The phraseology is rather guarded, but I believe it conveys an impression contrary to the facts of the case. Credible testimony recorded in the church book warrants the statement that there was no compromise. The conduct of the seceders was of a more summary character; the others submitted to what was felt to be unjust. The practice of occupying the chapel in common continues to the present time, but there is no doubt that the property was left to support a minister holding our views. Mr. Winks exercised the ministry here about thirty years ago, and the church book bears testimony to his zealous endeavours to get the

thing righted, but the covetousness of "old Adam" was too hard for the zeal of the young reformer. I noticed in the grave yard a monument to a person whose "great, great, great grandfather," was a deacon of the church in 1686.

Dec. 24th. I preached morning and evening at HINCKLEY, and in the afternoon addressed the young. Collections amounted to nearly £2. The church here had not had a missionary service for a considerable time; but as they have begun to interest themselves in the cause, it is trusted that an auxiliary association will be formed, collectors appointed, subscribers obtained, and steady support rendered to the mission. Such efforts always do good to the churches that make them. Returning home the following day, between Hinckley and Leicester, I was thrown with great violence out of a gig, by the stupid carelessness of the driver of a vehicle that we met, and might have sustained serious injury, but, through the preserving care of Him "who keepeth all our bones," so that "not one of them is broken," this was not the case; though I was so much bruised and shaken that I reached home with difficulty, and was confined to my habitation the remainder of the week. It is well, however, occasionally to have such seasons of comparative leisure and repose if they be wisely improved. Amidst the multiplied labours of the disciples it was necessary for them to "rest awhile" with Christ. How precious is communion with Him.

"In secret silence of the mind,
My heaven, and there my God I find."

The readers of Doddridge's Life will remember that he preached his first sermon at Hinckley, where Mr. Jennings, his tutor, then resided. His text was, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," and two persons ascribed their conversion to the sermon, by which the young preacher was much encouraged and affected. The pious Mr. Freeston was for twenty years pastor of our church at this place. His practical and useful writings are, I fear, comparatively little known to most of our young people. His memoirs cannot be read without the heart being made better. Many of the letters, especially those to his Wisbech correspondent, are truly excellent, and the extracts from his diary, (which might, however, have been wisely abbreviated) show how closely he walked with God. The preface is worthy of the elegant pen of Robert Hall. The contrast between Fletcher of Madeley, and Brainerd the Missionary is finely executed: and the description of the piety and devotedness of Henry Martyn is admirable.

Dec. 31st was spent with the friends at WHELOCK HEATH (the name is derived from the river Wheelock). Preached in the morning and afternoon. The old chapel (which was originally a Presbyterian place) is not remarkable for elegance or convenience. Old places rarely are so. The minister, instead of having the congregation before him, has only a small portion in that situation. The window and the gallery are at his right hand, and the gallery faces the door. But these old sanctuaries are very suggestive of reflection. It is said that Matthew Henry frequently ministered the Word of the Lord in this place. I felt it an honour to witness for God in a place where the great commentator had long, long ago proclaimed the everlasting gospel. More than twenty years since this was a branch of the church at Tarporley. Our valued friend, Mr. R. Pedley, who is the minister here, was the first disciple of Christ who was baptized in this immediate vicinity. His residence is called "Hall 'oth Heath," and is so named from an ancient family of the name of Heath, who long resided here. In this place I ended the eventful 1854, and welcomed the new year. How suitable the prayer, "So teach us to number our days that we may apply our hearts unto wisdom." At such times I generally think of Wesley's very beautiful and musical hymn,—

"Come let us anew our journey pursue,
Roll round with the years,
And never stand still till the Master appears."

Wheelock Heath is only about three miles from Crewe, a station where lines of great importance mingle. The town owes its existence and prosperity entirely to the railway. In 1841 there were but two farm houses on the site of this now flourishing and important market town, which numbers 6 or 7,000 inhabitants. Streets have been formed where cornfields once yielded their golden harvest, and the sequestered and unfrequented lanes of a rural district have been rapidly transformed into the markets and terraces of a thriving town. The London and North Western Company manufacture their rails, locomotives and carriages here; and a further branch is opening, or perhaps already opened for the purpose of rolling rails and bars.

The collections at Wheelock Heath were better than usual, amounting (less expenses) to £6 15s. 8d. The Cheshire churches (Tarporley, Audlem, Macclesfield and Wheelock) have done better this year than last. A similar statement, cannot unhappily, be made of some other districts.

The first Sabbath in 1855 was passed at DUFFIELD, MILFORD, and BELPER. Texts Heb. iii. 1, Matt. xviii. 3, and 1 Peter iv. 18. The attention at all the places was

pleasing. Missionary meetings were held at these places on the three following evenings, at which Mr. W. Sims, Messrs. Hill and Taylor, the missionary candidates, with Messrs. Ingle, Whewell and Holbrook, who are connected with other sections of the church of Christ, delivered addresses. A good degree of interest was awakened, and the collections amounted to £11 12s. 6½d. Less expenses 14s. £10 18s. 6½d, a gratifying sum when it is considered that nothing was obtained last year from these places as will be seen by referring to the above report. From one of the places a pleasing letter accompanied the money, in which it was stated that though it was their *first* contribution to the Mission, they hoped it would not be their *last*, nor their *largest*. A committee meeting was held at Loughborough on the Wednesday, so that I had to leave Duffield in the morning, and return for the evening meeting.

Now to change the scene a little, I will tell my readers of a singular ceremony which I partly witnessed when staying for a little time at a university town. The ceremony in question was held in commemoration of the founder and other benefactors of the college. It was no doubt the substitute (and a very objectionable one too) for the mass that would in popish times be said on such an occasion, and was, I believe, an annual observance. The thanksgiving was as follows. "O Lord! who art the resurrection and the life of them that believe, who always art to be praised as well in those that live as in those that are departed; we give thee thanks for King Henry the Eighth our Founder, Queen Mary, Edward the Third, Hervey of Stanton and others our benefactors, by whose beneficence we are here maintained for the further attaining of godliness and learning, beseeching thee to grant, that we, well using to thy glory these thy gifts, may rise again to eternal life with those that are departed in the faith of Christ, through Christ our Lord. Amen." One of the portions read was from the Apocrypha; Ecclesiasticus xlv. A few of the verses may be given as a specimen,—

"1. Let us now commend the famous men, and our fathers of whom we are begotten.

2. The Lord hath gotten great glory by them, and that through his great power from the beginning.

3. They have borne rule in their kingdoms and were renowned for their power, and were wise in counsel, and declared prophecies.

4. They governed the people by counsel, and by the knowledge of learning meet for the people in whose doctrine were wise sentences.

6. They were rich and mighty in power, and lived quietly at home.

7. All these were honourable men in their generations, and were well reported of in their times.

13. Their seed shall remain for ever, and their praise shall never be taken away.

14. Their bodies are buried in peace, but their name liveth for evermore."

Towards the close of the ceremony the minister says, "The memory of the righteous shall remain for evermore," to which the people respond, "And shall not be afraid of any evil report." The minister adds, "The souls of the righteous are in the hand of God," and it is responded, "Neither shall any grief hurt them." A religious observance is too grave a theme for pleasantries, or it would not be difficult to show that the application of such sentiments to names that are execrated by all free-born Englishmen is ridiculous in the extreme. Such an observance is a disgrace to our national Protestantism. A charitably minded person is very reluctant to suspect others of insincerity in addressing that Great Being before whom all things are naked and open, still it is difficult to see how reflective persons can use with sincerity language of such a character in relation to such persons. As I had not previously met with any account of such a ceremony, and supposing that this may be the case with many of my readers I have described it. The portions of Holy Scripture read were Psalms cxlv., cxlvi., cxlvii.

A few months since I was visiting and preaching in an ancient and respectable city in the East of England. Among my hearers, on one of the occasions was a promising amiable young gentleman very respectably connected. The discourse was on love to Christ, and it was remarked that where there was true love to the Saviour everything relating to Him, or reminding us of Him, or of the home for which his grace was preparing us would be very interesting and precious. To illustrate this reference was made to the exiled Jews weeping at the remembrance of Zion as they sat by the waters of Babylon, and hanging their harps on the willows that abounded by those waters. A scene described with inimitable simplicity, beauty and pathos in Psalm cxxxvii. I also mentioned in illustration that on one occasion when pursuing a long and wearisome journey in India I came quite unexpectedly, for the first time since leaving England, on a field of wheat, and the recollections it awakened of my own dear native land, where such a sight had often been witnessed, produced a thrill of feeling. On another occasion, and only a few days before leaving India, I saw in a garden in Calcutta a few daisies. It was

the first time since leaving home that I had seen the welcome little English flower, and it excited, as the reader will easily believe, in my exiled bosom very tender and pleasing thoughts of the dear old country—"the fairest sweetest spot on all the earth." On the following day I received from my young friend the following pious and pleasing lines, with which I doubt not my readers will be interested and benefited, and which I will designate

THE MISSIONARY AND HOME SCENES.

"A lonely Missionary walked,
On India's hot and sunburnt strand
Who for his Lord and Master's cause,
Had left his native land.

A sudden bending of the path,
Disclosed before his feet,
The long unseen—the cheering sight—
A field of *English wheat*.

O what ungovernable thoughts,
Across his exiled bosom come;
The memory of his earlier days,
The longing for his *home!*

So should a holy joy possess,
The homeward journeying Christians' breast
When signs and landmarks greet his view,
Which tell him of his *rest*.

A *daisy* in a foreign clime,
From hope and memory claimed a tear;
And shall not all that speaks of One,
Who, exiled from his Father's throne,
For us has wandered here?

Yes, let each scene, each changing year,
Each trial past, each mercy given,
Remind, in sweetly solemn tones,
Of endless peace in *heaven*. FRANK."

In closing this communication I would bespeak the serious attention of the reader to the weighty remarks from an "eminently pious and useful American missionary," inserted at the close of our last Report. "In a few days and our work will be done, and when it is once done it will be done to all eternity. A life once spent is irrevocable; it will remain to be contemplated through eternity. If it be marked with sins the marks will be indelible. If it has been a useless life it can never be improved. Such it will stand for ever and ever." The writer of these impressive sentiments was not a missionary at the time they were penned, though he subsequently became one. The reader may be surprised to learn that they are extracted from a *love letter* to the first Mrs. Judson—a noble heroic woman. Judson sat on the 31st of Dec. 1810, with his pen in his hand for fifteen minutes, thinking what he should write, and these thoughts occurred to him. It is not from such epistles that ladies are sometimes able to prove "a breach of promise," nor from such as John Foster wrote to his "dear friend." But passing this, the following sentences from the same letter are not less worthy of attention. "The

same may be said of each day. When it is once past it is gone for ever. All the marks we put upon it it will exhibit forever. It will never become less true that such a day was spent in such a manner. Each day will not only be a witness of our conduct, but will affect our everlasting destiny. No day will lose its share of influence in determining where shall be our seat in heaven. Let us then resolve to send the day into eternity in such a garb as we shall wish it to wear for ever. And at night let us reflect that one day more is irrevocably gone, indelibly marked." If we all spent each passing day under the influence of these just and important sentiments how holy and

useful should we be. Oh, Christians "What manner of persons ought ye to be in all holy conversation and godliness."

J. BUCKLEY.

P.S. Since most of the above was written, I have noticed, with deep concern, the death of another warm friend of the Orissa mission, William Jones, Esq., who for many years rendered invaluable services as the Secretary of the Religious Tract Society. His correspondence with the missionaries was marked by much kind and pious feeling. Many friends were much interested with his letter to myself inserted in the Feb. Repository, and it will now be invested with still deeper interest.

MEMOIR OF A NATIVE TEACHER.—SOUTH AFRICA.

JOHN MOGUERA was born far in the interior, at Chuenyane, "little monkey," so called from a small species of the *opealrumania* families, which abound in the mountainous region of which Chuenyane forms the principal peak, and which the late Rev. John Campbell in his travels called Kurechane (should be *Kur lichueneng*, "among the monkeys"). There John's parents lived prosperously as subjects of the Bahurutsi Chief Mokhatla, until first the bloody assagais of the Mantatees, and then especially those of the Moselekatsi, that tiger of the desert, desolated those fertile regions; when many of its inhabitants were killed, many more enslaved, and a remnant scattered in all directions and among all tribes.

John and his parents were among the latter; when, in 1831, following their Chief Mokhatla, they settled in great destitution at Mosega, a place considerably to the south of Chuenyane. The following year the French Protestant Missionaries took up Mosega as a Mission station, and it is probable that then and there John heard for the first time the sweet accents of the redeeming love of God our Saviour, from the lips of P. Lemue and S. Rolland. Nothing, however, is known of the effects of the gospel produced upon his soul.

Few months only were the above witnesses of Christ allowed to stay among the Bahurutsi at Mosego; for they had to flee from the murderous designs of the Zulas, who spread terror and devastation wherever they put their feet, which are always swift to shed innocent blood. Thus the young plantation of peace was, with sorrow abandoned. John, too, fled with his parents to the Bamacabu, or higher branch of the numerous Baralong tribes, whose smoky huts, at a great distance

towards the south west from Mosega, afforded them shelter for a short time.

The writer of this, on a Missionary excursion, passed, in June, 1851, by Mosega. He found that place in possession of a Dutch farmer, who had erected a few substantial houses, cultivated extensive fields, and a fruitful garden. On enquiring after the remains of the old mission premises, he was shown a few ruins of brick-work, and a grave, containing the mortal frame of the wife of Mr. Wilson, who had laboured there subsequently, and had no better lot than the French brethren. It was deeply affecting. But to return.

The shelter which Bamacabu afforded our fugitives was of no long duration. The Griquas, who lived on the banks of Orange and Vaal Rivers, had formerly the custom to visit periodically the Baralong, Bahurutsi, Bamanguatu, &c., countries for hunting purposes or marauding expeditions. It was on one of the latter that John Moguera was carried away captive by a subject of Adam Kock; years of servitude were laid on his shoulders, till at last Gent Kock, the brother of the Griqua Chief, set John at liberty.

Glad, like a bird escaped out of the snares of the fowler, John crossed the Orange River, and took service by a Dutchman in the Cape Colony. Having fulfilled his engagement, and gained a few heads of cattle, cloth, &c., John soon thought of returning to his *pays natal*, thinking he might perhaps find some of his relatives among the dispersed of his tribe, where he intended to spend the remainder of his days in the enjoyment of liberty and happiness. His way led him through Colesberg, where he learnt that his parents had been killed by the Griquas, which circumstance caused him to stay a few months in that

colonial village. There his attention was soon attracted by the Sabbath-bell, and the church-going people; his curiosity drew him into several of the Divine services, with which he seemed to be pleased, without finding, however, that his soul was much profited thereby. At this time he also found a wife for himself. In 1840 or 1841, John settled down at Thaba 'Nichu. Now and then his face was seen among the attendants at the chapel. On finding that many of his fellow-Bechuana were able "to make the book speak," the desire awoke in him to learn to read himself. In a short time he mastered the Sechuana books then within his reach, and took now the Dutch Bible in his hands, in order to read the whole of God's Word. By this time the sword of the Spirit had wounded his conscience, and he was much affected by his own sinfulness and the coming wrath of God. He mourned and prayed, and his whole conversation showed that he was in good earnest to make peace with his offended Maker. He struggled hard, and had to wait some time, full of bitterness, before he was enabled to apprehend, by a lively faith, the free mercies of God, offered to his fallen soul in the Gospel of Jesus Christ. The blessed moment at last came when peace and joy in the Holy Ghost were sent into his heart. He was then baptized, together with his wife, who had also caught the flame, and passed through a similar process of godly sorrow, and experienced the saving power of God. She received the name of Catherine.

John went on his way rejoicing. For several years he made a steady progress in the knowledge and grace of our Lord Jesus Christ. He was now called to the office of a Class-Leader, which place he filled to the satisfaction of his Ministers up to the day of his death. He understood a good deal of the Dutch language, which acquisition fitted him to be an effectual translator, and in which capacity he was for many years the right hand of the writer's predecessors here. During the last two years of his life, he was on the Plan of our paid native agents, whose office it is to read the Word of God to the Heathen, and to give short exhortations to the unmindful to attend to their eternal interests. But in this department John did not give full satisfaction. Still as a Christian he was sincere, as a Class-Leader he was faithful and very useful; and this is not a small praise for a native convert among our deep and often double-dealing Bechuana. He was a man of some decision; he had much good sense, and a readiness of argument in his animadversions on the Heathens, whose lying excuses he often effectually silenced, and he even stopped the Sabbath-breaking

wheels of many so-called *Christe Menschen*, who travelled through the Station during the Divine service, to the great annoyance of both Preacher and hearers. He was a handy person, and could give a pull at any work; he built a substantial brick house for his family; he understood a little carpenter work, drove waggons, and made himself generally very useful on the Station.

His last illness was affecting. Having watched many sick-beds, he caught the infection of the yellow fever. This worked some time in his system; but as he was always actively employed, a sort of natural energy kept the infection from spreading rapidly within his body. He took a little medicine, and thought a change of air, and a journey on foot, would do him good. I dissuaded him very strongly from going on foot; but he thought he knew his constitution better, and on he went to Bloem Fontein. On the road he was overtaken by a shower of hail and heavy rain; he exerted himself to reach the abode of some of his friends a few hours this side Bloem Fontein. He was thoroughly wet, and the fever had risen high. There he lay a few days, and as if he had had a strong presentiment of his near dissolution, he gave his friends no rest, except they conveyed him back into the bosom of his family. They put him on a horse; but, being so weak, he fell down on the other side of the saddle. At last they contrived some plan to fix him with cords. When he came to Thaba 'Nichu he was much exhausted, and from the heat of the sun his fever had increased. He took some physic, and next day he seemed a little better, and was able to speak. He said, "I do not know, but I feel very strange; as to my soul, God and his peace are with me, and my trust is in the Rock of my salvation." I prayed with him. For some days he seemed more and more to recover; one evening, however, his wife told me that his speech had suddenly failed; that his two children, and a friend of his, who lodged at his house, had all got the infection and were laid prostrate. I sent some medicine; but John could not swallow any. Early on the following morning I hastened to his abode; his look was distressing; he wished much to say something, but we could not understand him, he pointed upwards, and folded his hands as if he prayed. I prayed with him, and spoke about Him who came to destroy sin and death; and that through faith in His blood he would be safe. I doubt whether he understood what I said then; his eye had a peculiar expression of deep suffering in the brain. An hour after I saw him again, and he was about the same. But not long after I was home a woman opened the door and said; *O tsaamale!* "he is gone." This

message was so unexpected and so affecting for us, that a sort of involuntary trembling came over us. On coming to the spot I could not but conclude that some blood-vessel must have broken in the brain. His poor sick children lay near him, raising their bewildered faces, and staring with inexpressible distress upon the corpse of their parent. Their widowed mother sat mute at his feet, as if petrified by the unexpected shock. All was solemn, and some thick drops trickled in silence from some worn faces.

His funeral was numerously attended. I preached from Matt. xxiv 44: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Many were deeply moved on that occasion. In conclusion we sang the following hymn, composed for the occasion;—

*Nya, si le leng, balekane,
Morimo o sa le teng;
Ki Rara oa likhutsane
Le mothasi eo sa shueng;
Lo ikanye Motlameri,
Lo ka mo shuluhela,
Moni oa batlogari
O tla lo shumarelae!*

*Me rotle re kachuelela
Go tsegetsa tuemelo;
Re nanohe go hitleta,
Kua motsinyoa botsebo;
Gona ga re sa khaogane
Kopanong e sa heleng;
Meoer e tle a ruane
Re shule ma Moreneng.*

*Go letlogonolo ena,
Mothu eo tsamailang;
O latiloe ki Morena
Onc nae keea tempekeng;
Ga a su teola a lela,
Ga o sa na botluku,
Yanu o tla itumela
Botalong yoa puluko.*

*Le mele o, o tla tsela,
Leha oa tlolologa;
Ka trompeta o tea lela
Me basheu ba tla choga;
Bangu ba tla ea botselong,
Ba apere tlotelego;
Bangu ba tla ea mololong,
Ba yeoe ki therego.*

TRANSLATION.

No, beloved, do not weep,
For our God does yet exist;
He is the Father of the orphans,
And our never dying Helper;
You may trust in that Provider,
May rely upon His care;
He is the Guardian of the widows,
All your wants will he supply.
But we all, let us advance,
In the keeping of our faith;
That we may be counted worthy
To enter into the city of life:—
There is no more separation,
Reunion for evermore.
But, that our souls may find each other,
We must here die in the Lord.
O the happiness of him
Who safely has escaped!
He is taken away by the Lord
To be ever with Him in his temple;
Now he weeps no more for ever,
Nor has he any pains;
His joy is now exulting
In the fulness of salvation.
This body here shall also live,
However dishonoured by death;
For the trumpet sound shall call,
And the dead will rise.
Some shall go to everlasting life,
Clothed with glory celestial:
Some will go into the fire.
Devour'd with horrors infernal."

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THE FINALITY OF THE CHRISTIAN DISPENSATION.

IN opposition to the transcendentalists, as they wish to be considered, of modern times, we think it a duty we owe both to the truth and to them, to the church and the world, to contend earnestly for the finality of the christian dispensation. Like dangerous friends, or insidious foes, modern rationalists of a certain high order, have professed a general belief in the christian religion, and an appreciation of its evidences, but they regard it only as *one of a series of good things* which have been given to man in the course of providence, which is introductory to something higher and better, and which, while admitted to be substantially true, will lead on to an elevation of light and knowledge, of morality and even religious emotion, which will ultimately far transcend the crude and incoherent notions, and the weak and vacillating virtues of the present christianity. Thus, while they adopt christian phraseology, and display a seeming regard to christian duties, they are insensibly undermining its foundations, and shaking the confidence of its adherents who listen to them, in its eternal verities and saving power. These are the "ene-

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mies of the cross of Christ," more to be dreaded than those who are open and avowed, as "by good words and fair speeches they deceive the simple," infuse their deadly poison into the ardent and unsuspecting, and lead the inquiring into the regions of doubt and darkness and despair. Pretending to see things in a clearer light than others, and to occupy a higher and more advantageous standpoint from which to look on religion and its issues, they condescendingly yet arrogantly invite others, less favoured and far-seeing, to surrender themselves to their guidance, while they are "seeking truth wherever it is to be found, irrespective of all systems, superior to all prejudices, and free from all the trammels of any and every party." All this would be very offensive if stripped of the garb of flattery and plausibility, and seeming ingenuousness in which it is clothed, and its true spirit and insolent pretensions laid bare. They, in reality, declare their superiority to all others, whom they coolly ask to shut their eyes and follow them they know not whither, trusting implicitly to the infallibility of their leaders! Which to admire

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most we know not, whether the flippant effrontery of the would-be teachers, on the one hand, or the blind confidence of those who follow them, hoping thus to become wiser than even the Bible itself, on the other.

But we would put all our readers, and especially the intelligent and inquiring among the young, on their guard against all persons of this order. When any one teaches that the Bible and christianity are "good things in their place;" that they do very well at present, or "have done good in times past," but that we are to look for higher teaching, more profound views, and a more elevated morality than has yet been inculcated on mankind; that it must be acknowledged that there are many good things not inculcated in the Scriptures, but that it is not to be expected they can be suited to the condition of persons in this enlightened period; and that the spirit of the age calls for that which is truer, deeper, more comprehensive and sublime, than was taught by the Hebrews of old, how excellent soever, confessedly, their teaching was:—when, we say, such is the character or tendency of any one's utterances, avoid him. He is an enemy in disguise. He is Satan pretending to be an angel of light, who speaks only to deceive, who beguiles only to destroy.

So far from christianity favouring the views of such pretenders, or condescending to occupy the position in the series of good things which they would presumptuously but with pretended fairness and candour assign to it, it denounces their pride, it contemns their pretensions, it anathematizes their impiety as "adding to" the words of God, and preaching "another gospel," than that propounded by our Lord and his inspired apostles, and teaches us, in a variety of ways, that it is God's most glorious economy, the last under which mankind will live, that it will

continue until the "end of the world," and effect all the purposes of love and mercy that His infinite goodness has formed for the present and eternal well-being of man. If this can be proved to be the teaching of christianity, it will be demonstrated that those who teach the contrary are either wofully ignorant of its doctrines, or are wickedly and wilfully bent on their perversion; they are themselves deceived and purblind, or are adding to their sin of infidelity the mean and dastardly crime of hypocrisy for the sake of deceiving and blinding others.

Before we proceed to offer a few proofs of the finality of the christian economy, we would apprise our readers that we do not say that a greater amount of the true light which revelation gives may not yet be obtained from the sacred Scriptures, or that God will not impart unto his people a larger measure of his Spirit and grace than they at present experience. The present infirmities of his church, and the mixture of error and worldliness which has come over almost every section into which it is divided: the course of events and the result of increased learning and of a prayerful study of the Holy Scriptures; as well as the glorious promises and prophecies contained in them, teach that such an advancement is desirable and is to be expected; but this will be in perfect keeping with the integrity and dignity of the christian system, and instead of diminishing will increase and consolidate our attachment to, and confidence in, the dispensation itself, as that which is from God, and which contains "all things which pertain to life and godliness."

If we compare the teachings of the New Testament with those of the old, or in other words of the *christian* with *previous* dispensations, we at once mark this specific difference; viz.,

that they all refer to something better yet to come; whereas christianity over speaks of itself as final, and as continuing "unto the end of the world." Adam, Noah, Abraham, Moses, and the prophets, all looked to the coming of a great deliverer, all directed the hopes of their followers to "the seed in whom all the families of the earth should be blessed," "one who should come," who was to be "the desire of nations," "the elect" of God, "the shiloh," "the messiah," who should make an end of sin, and bring in everlasting righteousness," and "set up a kingdom which shall never be destroyed," but "stand forever." Whereas our Lord and his apostles taught that the economy of which he was the head should never be superseded, and that "the gates of hell should not prevail against it." They recognized the important truth, that in him and his work, the promises, the types, the predictions of previous economies had their fulfilment; and that the christian religion as it made provision for the salvation of the world, and was to be "published to all nations for the obedience of faith," was to be the grand agency by which all the world was to be gathered into "the one fold under one Shepherd," and was not to be superseded unto the end of time. All that attempted to alter it, or to set it aside, or under any pretence whatever to oppose or suppress its teachings, and its claims are spoken of as "antichrists," not "of God," and "enemies of all righteousness, perverting the right ways of the Lord." Nothing can be clearer than that our Lord, in promising to be with his disciples "to the end of the world," and the apostles in their preaching and writings, taught that the christian dispensation was final.

The finality of the christian economy seems, moreover of necessity to arise out of the very dignity and Godhead of the Lord Jesus Christ

who is its head. We can see how "prophets and righteous men," as Abraham, Moses, and the prophets, might succeed each other, and in some measure overtop each his predecessor, because they were men: but who can be found of equal dignity with the Son of God, and who can succeed him so as to supersede *His* teachings, set aside his institutions, and pass beyond *His* power? Hear the testimony:—"God, who at sundry times and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by his power, when he had by himself purged our sins, sat down on the right hand of the majesty on High; being made so much better than the angels, as he hath by inheritance obtained a more exalted name than they." Who can be found worthy to supersede the Son of God? Whose teachings can have higher authority and dignity than his? Who can dislodge him from his heavenly throne? Certainly no angel, who is his servant, much more no man who is his creature. The very thought is impious. It follows, then, that Christ's authority is permanent, that his teaching will abide, that his institutions cannot be abolished, and that the offices he holds as the head of the church, "the great high priest who ever liveth to make intercession for us:" in other words, that the christian religion in its simplicity and integrity is intended to continue until the consummation of all things, and that any representation to the contrary is offensive to God, and every attempt to supersede it, on whatever cause, is injurious to man.

Moreover the perfection of the work of Christ the Redeemer and

Saviour of men, and the fulness of grace which it displays, the light which it casts on the character of God, and the clearness of the revelations which he imparts as to the invisible and the eternal world, leave nothing to be desired in the way of addition. Christianity is essentially a spiritual and complete dispensation. The sacrifices under the law are superseded by his "own sacrifice;" and the priesthood of the Levitical institute, by his own most perfect priesthood, who is "gone into heaven itself with his own blood, now to appear in the presence of God for us." Our worship is spiritual. We approach unto God through him. "His blood cleanseth from all sin," and secures for every penitent believer a way of access adapted to his exigencies, in which he may "come with boldness to the throne of grace, to obtain mercy, and find grace to help in the time of need." Here we behold "a just God and a Saviour;" a holy being whose love is infinite, and who is "just, and the justifier of him that believeth in Jesus." All the considerations which can be deduced from a holy, a just and an infinitely benevolent God, to attract us unto himself, and invite our love and our confidence, we have presented to us. All that the bright revelations of a future judgment, a holy heaven, an eternal hell; all that the excellence of the precepts which inculcate every virtue, and of the promises of help and grace, the Spirit and heaven, which inspire every glorious hope, are here brought to bear on our consciences and our hearts. More is not needed for our guidance, our encouragement, our caution, or our salvation. Light more brilliant as to futurity than what is given, we could not bear, and instructions more explicit and simple we do not need. The excellence and fulness of revelation are a proof of the final character of

the dispensation under which it is given.

In comparison with this, previous economies were as the dawning, the twilight, the morning, while this is the "perfect day." It is only the perverseness or the wilful blindness of men that teaches otherwise. How vain and empty are all the speculations and teachings of men, if brought into competition with the gospel! Do they obscure it by the excess of their light? Does the morality of the gospel become pale when placed alongside that inculcated by infidel or sceptical philosophers? Are their vagaries and dogmas to be compared with the revelations of Jesus Christ? No, no! Never does christianity show her light to be more brilliant and divine than when contrasted with the *ignis fatuus*, the lifeless and delusive glimmer of proud and self-sufficient men. The truth is, that no teaching, and no influence tend more to promote and foster the highest benevolence, the noblest rules of action, the purest morality, and the most exalted spiritual elevation of which mankind are capable than the religion of the Son of God. Let a man believe his doctrines, imbibe his spirit, imitate his example, obey his precepts, and cherish the hopes he inspires, and he will be adorned with every virtue, regaled with every consolation, and enraptured with every joy which can render him honourable, useful and beneficent, and his very existence and consciousness a continual feast. And shall all this be given up or held with a tremulous hand at the bidding of a being of yesterday? Of any class of beings whose theories like themselves, are as uncertain and variable as the wind? And shall we follow them into "cloud-land" in their teaching of something, they know not what, that is to supersede and antiquate the religion of him who reigns for ever? God forbid!

Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

The Lord Jesus Christ himself, "who will reign till he hath put all enemies under his feet," will also bring in the consummation

of all things. He shall "be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not his gospel; when he shall come to be glorified in his saints, and to be admired in all them that believe." "Then cometh the end when he shall have delivered the kingdom to God, even the Father—that God may be all in all."

THE MINISTERIAL OFFICE NO SINECURE.

THE opinion, founded upon the acknowledged and lamented unfaithfulness of the hireling moral-essayist of last century, that the ministerial office is very much a sinecure, is without foundation when applied to the ministry of our day. Though not included by popular opinion among the labouring classes, they are the most laborious class in the United Kingdom. The artizan, who toils and sweats from morn to night, is not engaged in labour half so exhausting as is the faithful minister of Christ. Some of our younger readers may think, as we ourselves once did, that clergymen have very little to do—that they simply appear before their people on the Lord's-day, and, apparently without much trouble, deliver a sermon or two, and then luxuriate in dignified ease for the rest of the week. But there could hardly be a grosser mistake. These devoted men, together with other labours, wear out themselves in the preparation and delivery of those discourses, which are too frequently listened to with customary indifference.

The truthful words of John Todd, in his *Sunday School Teacher*, with regard to clergymen, produced a very deep impression on our own mind when we first read them, and we now willingly transcribe them, hoping they will have the same ef-

fect on others, and make the ministers of Jesus get that sympathy which is their due. "The hours of toil," he says, "and severe tasking through which the minister passes, are unseen—while all the hard labours of the mechanic, of the farmer, and of the merchant, are seen and known. You see one in his shop, the other in his field, the third in his store or on 'Change, and know just how much fatigue each endures. When you see the clergyman, he is walking, or riding, or relaxing in some way or other. He appears to be at leisure, and he really is so. He designs to be so when you see him. But if you would see him work, just peep into his study, when he knows that on the Sabbath he is to preach two or three times, and as many times during the week; that he must now sit down and discover what his people need, and then take his pen, and 'think it all out,' till thought will not come, the head grows dizzy, and the nerves become excited, the body disordered, and everything in the system is vibrating with anguish. In the meantime calls are made and to be made. Interruptions unexpected, unnecessary, and unmerciful occur; a thousand duties come in, a thousand anxieties arise, while he knows there is not a single individual in his parish who can understand his situ-

ation, or in the least sympathize with him. There is no agony so great as that of trying to think, and to beat out the oil of the sanctuary, when neither the mind nor body will obey the will. And yet, in the estimation of multitudes, there is no life so easy as that of a clergyman! A man who now and then addresses the jury for two hours with point and effect, is thought to be an intellectual giant; while he who has twice the amount of preparation and speaking to do every week, is thought to be a man of leisure; I have known a man in the ministry who had at least forty calls a week from people out of his parish; who preached and attended meetings at least three times on the Sabbath, and three times during the week; who had an extensive correspondence on business pertaining to the church of God; who had a parish wide in extent, and laborious in the calls to be met, and one of the best people in the world, and yet all wondering why he did not visit them more; I am not given to complaining; but what I want is, that our young men who in any measure think of seeking the ministry, whatever else they may dream of or hope for, should understand that this is the very last place for leisure or ease." "This witness is true," as many of us, from jaded experience, can testify. But hear another. Hear the intensely zealous and laborious Richard Baxter's statement of his ministerial duties, in answer to some enemies who taunted him with idleness. "The worst I wish you is, that you had my ease, instead of your labour. I have reason to take myself for the least of all saints, and yet I fear not to tell the accuser that I take the labour of most tradesmen in the town to be a pleasure to the body in comparison with mine, though I would not exchange it with the greatest prince. Their labour

preserveth health, mine consumeth it; they work in ease, and I in continual pain; they have hours and days of recreation, and I have scarce time to eat and drink. Nobody molesteth them for their labour, but the more I do, the more hatred and trouble I draw upon me." Ah, yes, the world cannot endure such labourers—the professing church of Christ needs a fresh baptism of the Holy Spirit, before even she can bid God speed to men of such intense zeal. The true ministers of Jesus are the most self-denied labourers in the world, and they are men who have the least leisure, and who really live two lives by crowding the labours of two days into one, and yet they are thought to have abundance of time on their hands, and that they have recourse to reading, and sofa-lounging in order to get rid of it; while the fact is, that many a common day-labourer has more time for reading than they. We have been struck with the frequency of a painful evidence of ministerial devotedness in our day. Why so many sore throats? Why so many pale countenances and exhausted frames? Why so many frail, weak, delicate bodies, so fragile, that a breath of cold air, a few drops of inquirer, are enough to produce total rain, or the relapse of an anxious prostration? Why so many laid aside for a season from their ministerial work, as is the Paul-like Duff at the present time? Ah! beloved, these things painfully proclaim the self-consuming zeal of the devoted ambassadors of the Lord Emmanuel; and surely in every possible way we will show our high appreciation of such laborious, self-denying, and Christ-like service. While they are thus most gladly spending and being spent for our spiritual benefit, *let us speak of them kindly, support them adequately, and enter promptly and cordially into all their schemes for*

promoting the kingdom of our Lord and Saviour Jesus Christ, both at home and abroad. Regular attendance on their public ministrations—sympathizing with their views and plans of usefulness, walking circumspectly, being imitators of God—being at peace among yourselves—training the young for God—bringing in the outcast to hear the word of salvation, and exerting a salutary spiritual influence upon the neighbourhood where you dwell, and in the sphere of life in which you move—will all prove encouraging to

the heralds of “the glorious gospel of Christ,” while, at the same time, they will prove refreshing and sanctifying to your own souls, produce a deep impression upon the world, and greatly promote the interests of that kingdom which is “righteousness, and peace, and joy in the Holy Ghost.”

“Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.”

TASTING THAT THE LORD IS GOOD.

THE Lord is good. If any one doubts it let him come and taste, and see for himself. We are invited to do so. “O taste and see that the Lord is good,” Ps. xxxiv. 2. That is the right way to find out that he is good. We may think he is good, we may have some idea that he is so—but to know it, and to know how very good the Lord is, we must taste his goodness. He alone is good—he is goodness itself; and because he is this, he wants us to taste to enjoy him.

O how good does it taste, if only we know that a human being intends our good; when in sickness, in distress, in poverty, and in oppression, we experience the goodness, the kindness and love of any of our fellow-beings. But this is only to have a foretaste of the goodness of the Lord, for, though we often receive it, at the hands of his angels in human form, it is only the goodness which he has put into their hearts towards us. “This poor man cried, and the Lord heard

him, and saved him out of all his troubles. The angel of the Lord encompasseth round about them that fear him.” Good men and women, and good children, will one day be like the angels in heaven; and they begin to be such already in this world. If it were not for them, if they were not here to be the bearers of peace and happiness, the ministers of mercy and love, to wretchedness and woe, to the weary and the bowed down, how wretched would this world be. A thousand blessings upon them, who, from the goodness of their hearts, endeavour to do good to others. It is through them that we taste and see how good the Lord is; for it is his goodness which manifests itself in them, and that flows through them to us; and another thousand blessings on such, who whilst they are doing us good, have the tact and good sense to make us see and feel, that it really comes not from them, but through them from God.—*German Ref. Mess.*

PRAYER.

THERE is in the 37th Psalm a beautiful expression, in which the condition of acceptable prayer is stated in a most comprehensive manner, as well as the promise of answer of all such prayer given. We allude to the expression, "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Prayer that shall receive an answer is here implied to be "the desire" of those who delight themselves in the Lord. Prayer by this definition is not the sincere and earnest crying out to God for help, unless those so petitioning are those who delight themselves in the God to whom they pray. The sincere and earnest prayer of the worshippers of Baal, even though the lives of the petitioners are at stake, has never been promised an answer from Jehovah. The prayer of one who intellectually is acquainted with the true God has no promise of answer while the petitioner is delighting himself in mammon, or the service of any other false God. Let Baal and Mammon, if they can, answer the petitions of their own worshippers, whether those worshippers are either ignorant of the true God, or, knowing him, take pleasure in other gods. "We know that God heareth not sinners, but if any be a worshipper of God, and doeth His will, him He heareth."

How many prayers tried by this rule are found wanting. Many prayers, so called, are mere words, without desires for the thing asked for in words. The lips say one thing, the heart another. The two souled man, as James calls such, so far from having a promise of an answer, is expressly told he cannot prevail.

Some pray from mere fear of hell. They are unwilling exiles from the City of Destruction. They love the city, its pleasures and amusements, as much as ever, but their fear of

the coming destruction barely suffices to induce them to flee from their delights. They are poor, trembling, crouching slaves, serving from fear of the lash, not from any love of the master. Some of this class have the courage to show their souls in such words as these:—"If it were not for the fear of hell, I would take my fill of sin." What would be the fate of such, if God should give them the *desire* of their hearts! It would be their destruction, which though it overtake them, is not an answer to their prayer in the sense that God promises to answer the desires of those who delight themselves in him. "*Delight thyself in the Lord, and he shall give thee the desires of thy heart;*" not desires while delighting in another, nor according to our words if we delight in him unless our *words* express our desires.

This is a very fruitful theme, both as to prayer, which is only seeming prayer, and true prayer, and the privilege as well as the responsibility of it. It is fearful in the extreme to think what an engine prayer is, when we remember that for its direction we are responsible. It is only my design now, however, to make a point or two by way of directing attention to availing prayer.

If we pray for conversions, the growth of the churches in graces, our own spiritual welfare, or anything else, we must let our minds so dwell upon it as that it becomes an object of intense desire, whatever apparent ills the granting of it may involve. Suppose the prayer be a true one that God may be our portion. To grant this it may be necessary to remove your property, family, or whatever else you may be in danger of taking for your idol. Unless salvation, or whatever else we pray for, has become to us an object of such intense desire, our prayer may be

an abomination. "O Lord God of hosts, how long wilt thou be angry against the prayer of thy people! Turn us again, O God of hosts, and cause thy face to shine and we shall be saved."

This subject is one of great practical importance, as showing that in prayer meetings, and wherever else we pray, we ought to have the objects for which we pray well defined in our own minds. Two or three, yea, the whole church can thus agree as touching one thing, and so agreeing can pray without wavering, since

prayer can be answered, and since the force of prayer, so to say, is increased by two or more agreeing upon one request, the great guilt of being present where prayer is offered, and not ourselves mentally joining in the request, is manifest. Yet many church members, it is to be feared, do not accustom themselves to mental prayer when they are where prayer is offered. Though many be together, yet it may be seen that but one prays. All praying ones ought to join in every true prayer they hear offered. D. G.

BELSHAZZAR'S FEAST.

"'Twas night in Babylon; yet many a beam
Of lamps far glittering from her domes on high
Shone, proudly mingling in Euphrates' stream
With the clear stars of that Chaldean sky,
Whose azure knows no clouds—each whisper'd sigh
Of the soft night breeze, through the terrace-howers,
Bore deepening tones of joy and melody,
O'er an illumed wilderness of flowers,
And the glad city's voice went up from all her
towers."

It was night, but in that glorious and mighty city, which "sat as a queen, and knew no sorrow," there was neither darkness nor silence.

The top of the stupendous wall, of four hundred and fifty furlongs in extent, and three hundred and fifty feet in height, seemed like a thronged thoroughfare, where chariots jostled each other, and bold horsemen tried the speed of their favourite steeds. A hundred gates of solid brass opened in this mighty wall, each one defended by two strong towers, which now glowed with the light of torches, and thronged with armed men, who wore sword and buckler, as if they were the ornaments of a holiday dress, and feasted and drank wine, like warriors who return with the spoils of a foe. Those wondrous hanging gardens, which the great king Nebuchadnezzar made for Amytis, the Median princess whom he had espoused, that she might not pine in the city, for the mountainous and sylvan scenery of her native

land, seemed less like a reality, than like an enchanted vision, the work of the magician's wand. From the level of the river they arose to the height of the wall, terrace above terrace, supported by massive arches, and crowned with the most luxuriant vegetation. There were crystal fountains, sparkling in the light of silver lamps, which hung from the branches of the trees, and marble baths, covered with gay pavilions, and surrounded with statues of silver and gold. Clouds of incense mingled with the rich odour of flowers, till the air seemed heavy with perfumes. Youths and maidens danced amid the groves of palm, to the sound of dulcimer and harp.

The great temple of Belus, covering a space of three miles in compass, with its stupendous tower, six hundred feet high, surmounted by an image of gold of forty feet, was all a glow with lights, and filled with the sounds of moving multitudes, and the songs of Bacchanalian worshippers. The foundation of this immense tower is supposed to have been laid one hundred and twenty years after the flood, when men in their pride and folly said, "Let us build us a city, and a tower whose top shall reach unto heaven."

The great palace on the west of the

Euphrates, through all its vast apartments, covering the space of four square miles, showed signs of festivity, for there "Belshazzar made a feast to a thousand of his lords, and drank wine before the thousand." It was the season of a great annual festival, and the people,—the peasant in his cottage, the warrior on the walls, and the prince in the palace,—all had given themselves up to feasting, drunkenness and debauchery. And yet, with all this security and mirth, the city was besieged. For two years had Cyrus, the mightiest monarch of his age, compassed her about with his hosts; but in the pride of her heart she had laughed him to scorn, and said, "I shall be a lady forever, I shall not sit as a widow; neither shall I know the loss of children." Why should she not exult in her strength and bid defiance to her enemies. She had laid the broad foundations of her bulwarks deep, and raised them almost to the clouds. Her towers were full of armed men, trained to war, and accustomed to victory. Her arsenals were supplied with weapons, and her immense granaries would afford food for the people twenty years. What was it to her that an enemy encamped without her walls? She feared neither the famine nor the sword. The night moved on. Lamp after lamp faded and went out in the bowers and streets. Songs and shouts died away on the air. The top of the wall was deserted and still, save now and then the snatch of a drunkard's song as the revellers sank to sleep. All was becoming silent and dark except the royal palace. There the Bacchanalian revelry still went on; but pleasure was beginning to change to satiety and weariness. Belshazzar from his throne of ivory and gold, surveyed the sumptuous hall in which he feasted with his lords. Nothing which wealth could purchase was wanting to its magnificence. The entrance was guarded by enormous lions with human heads, cut from the solid rock; the ceiling glittered with

ornaments of gold, and the walls of stone were adorned with sculpture in bass-relief, representing those events in the history of the nation, which the king and the people were proud to contemplate. There was the great Semyramis on horseback, throwing her javelin at a leopard, while Ninus, her husband, pierced a lion. There were sieges, and battles, and triumphal returns, in which the kings of Babylon were represented leading their captives into the city. They drank wine from cups of gold, and clouds of precious and costly perfumes floated from censers of gold. All was luxury and splendour, yet was the heart of the king unsatisfied. Then he remembered those holy vessels of curious workmanship, which his grandfather Nebuchadnezzar brought from Jerusalem, and deposited in the temple of Belus. He knew they were sacred to the worship of that God, of whose wonderful works his mother, Nitocris, had often told him; but he commanded them to be brought, that "he and his princes, his wives and his concubines might drink wine therein." The daring impiety of the sacrilegious deed seems to have possessed a charm for the drunken revellers, and to have given a new impulse to their mirth, for they drank wine, and in lascivious and wanton songs, "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," but the God in whose hand their breath was, they remembered not. But there was one who beheld this profanation with fear and sorrow. She remembered the fate of Nebuchadnezzar, and trembling at the impending wrath, she withdrew from the banquet house. Then came there forth fingers of a man's hand, and over against the candlestick, traced strange and fearful characters on the illumined wall; "and the king saw the part of the hand that wrote." The song died on the pale and trembling lip, "the wine in triumph poured untasted foamed," and there was a silence, broken only

by the audible beating of awe-stricken hearts. Those bold and haughty revellers felt the over-shadowing presence of the Almighty avenger, and knew that in those mysterious characters their doom was written.

Then the king commanded the wise men of his realm to be brought in, the Chaldeans, the astrologers and the soothsayers, men who gathered their mysterious lore among the midnight stars, and boldly pretended to have communion with the gods; but they stood baffled and awed before the writing on the wall. Then the queen's mother—she who alone shrank from participation in the sacrilegious feast—returned to the banquet house, and spoke of Daniel, in whom was "light and understanding, and wisdom, like the wisdom of the gods." "Let him be called" she said, "and he shall show the interpretation."

The prophet was summoned with haste to the royal presence, and while the king and his nobles listened with breathless awe, he revealed the fearful import of those mystic words, MENE, MENE, TEKEL, UPHARSIN, and they knew that their terrible doom was sealed. There were frenzied eyes and stifled groans from bloodless lips, and strong men sinking helpless in the agony of despair. But there was no time for lamentation. Even then the calamity was upon them, and the sounds of war, proceeding from the bank of the river, and every moment drawing nearer the palace, confirmed the words of the prophet, that the kingdom was given to the Medes and Persians. Cyrus, whose right hand the Most High had holden, had turned the Euphrates from its course, and marched his army through its channel into the city. The streets terminating at the river were secured by gates of brass, but those the people

had neglected to close; and while they were buried in that death-like sleep, which succeeds drunkenness and debauchery, he had marched unopposed into the heart of the city. Thus was fulfilled the word of the Lord, spoken by Isaiah; "I will loose the lions of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron,"

The hostile host filled the palace, marking their progress with desolation and slaughter. The weak and timid fell unresisting. The brave drew their swords, and died fighting with the energy of despair. Before the morning dawned the work was done, and she who said, "I am and there is none beside me,"—"I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High," laid her uncrowned head in the dust; and her captives, as they felt the breaking of their chains, exclaimed, "How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the rod of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continued stroke, he that ruled the nations in vengeance, is persecuted and none hindereth." From that terrible night, never to be forgotten in the history of nations, Babylon, the glory of kingdoms, and the beauty of the Chaldees' excellency, began to decline; and she is at this day a fearful example of the wrath of God; for he has swept her with the besom of destruction. Her ruins are a possession for the bittern, and wild beasts cry in her pleasant places.

CENTENARY OF THE MARIAN MARTYRS.

THREE hundred years have passed since the commencement of Rome's last bloody struggle for despotic power in England. On the 4th of February, 1555, (O. S.) the Proto-Martyr, JOHN ROGERS, suffered at the stake, in Smithfield.—The light of that fire has never died away, and, we trust, never will. The burnings of Christ's ministers and people, by hundreds, in almost every part of England, during the years 1555, '6, '7, '8, kindled such a flame, as, by the overruling providence of God, has made popery an impossibility forever among the British people. But for the persecutions of Mary's reign, Britain would long since have fallen again, in all probability, into the arms of Rome. Such an event is now extremely improbable, if not impossible.

The 14th of February, therefore, of the present year, (allowing the ten days for the New Style,) is a most memorable anniversary. It should not be suffered to pass without some remembrance of Rogers and his brethren in tribulation—Saunders, Hooper, Taylor, Bradford, Latimer, Ridley, Cranmer, and others, "of whom the world was not worthy." Those were the days when Rome asserted the sovereignty, by divine right, over the souls and bodies of men, over sovereigns and their subjects, in Church and State. Now that she goes softly, and demurely disclaims, in our legislative halls, and by her well-trained priesthood, her former pride and power, it is well to recall, on fitting occasions, her ancient claims, and her arrogant exhibitions of blood-thirsty despotism in our fatherland.

John Rogers, we have said, was the first who was burnt at the stake in the days of Mary. It was not without reason that he was marked out as the first victim of the infuriated priesthood of Rome. One of the deadliest blows that had been aimed

against "the seat of the beast," in the reign of Mary's father, was by the hand of Rogers. Long had they thirsted for an opportunity to avenge themselves upon him, and were in no wise reluctant to seize upon it when offered. Rogers had been intimately connected with Tyndale in the work of translating the Bible into the English language. Tyndale, at the time of his imprisonment, had completed the New Testament, and the Old Testament as far as the Chronicles. Rogers finished the work, and published it under the assumed name of "Thomas Matthew," in 1537. It was the first English Bible that obtained the Royal sanction, and with which the parish churches were first supplied.—This was the book that did more than all other means to open the eyes of England, and prepare the people for the blessed days of Edward VI. No wonder that Rogers became a marked man. Rome could not suffer such a heretic on the face of the earth.

Edward died July 6th, 1553. Mary entered London Aug. 3rd, and immediately called Gardiner from the Tower to be her principal adviser. On the 16th, Rogers was charged to keep within his own house, and to see none but his own family. On Christmas Day he sent his wife and eight other females to Richmond, to beg of Gardiner some mitigation of the restraint; but about a month afterwards he was sent to Newgate. Here at his own cost, he was kept during the remainder of his days, while the Queen and her Court were making ready for the extirpation of heresy.

The question has been asked—Why did Mary delay this work of extirpation full eighteen months from her accession? The state of the nation, and the relations of the kingdom to Rome and Continental Powers, supply the answer. The people were, in

large numbers, attached to the Reformation, and during the six years of Edward's happy reign, had learned to prize the new religion with its open Bible. The very men who took up arms for Mary, and carved a passage for her to the throne, were "gospelers," and had secured from her a pledge that she would make no changes in religion. The old regime of Henry had passed away, and with it the persecuting ecclesiastical system, with its bloody penalties. A good understanding had been cultivated with the Protestant kingdoms on the Continent, and the whole foreign policy of the Government conducted on an anti-Roman basis.

Mary and her counsellors were bent upon an entire subversion of this state of things. But they dared not proceed to extremes at once. A reconciliation with Rome must be effected, and the people prepared for it. To make all sure against her own subjects, and the possible opposition of the Reform party abroad, an alliance must be formed with the Empire. The son of Charles V. becomes the husband of Mary, and shares with her the sovereignty of England, at the expiration of a year. In November, Cardinal Pole, the Papal Legate, arrived with the Pope's pardon, and on the 30th restored the kingdom to the favour of the Pontiff. In December, the Convocation of the Clergy met, to consummate the union with Rome. The royal supremacy over the Church was abolished, January 3rd, 1555, the acts for burning heretics were revived, and Parliament, having placed the kingdom under the protection of the See of Rome, as on the 16th of January dissolved.*

Thus all was made ready. "To cement this mighty reconciliation," the blood of sacrifice was deemed in-

dispensable. Rogers was brought before Gardiner at his palace on the 22nd, and before the inquisitorial court of bishops on the 23th, in the church of St. Mary Overy. He was condemned on the 29th, and burnt on the 4th of February. Rome now had her own way. Fresh victims for the fire were demanded from day to day. For three years and nine months, the smoke of these monstrous sacrifices ascended almost continually. Of those who were burned to death at the stake, the names of two hundred and eighty-eight have been preserved. Many more came to their end, either in the hands of their persecutors, or in flight or concealment, by cold, starvation, exposure and violence.

The horrors of that terrible period of proscription, exile and death, cannot be told. The dread of Papal domination was thereby burnt into the British mind. Rome became a cup of loathing even to her own adherents. The land was wrung with the burden of Spanish and Italian priests, and the tender mercies of Popery. The day of Mary's death, November 17th, 1558, brought relief. The rapture with which the intelligence spread through the streets, exceeded all bounds. The bells were rung; tables, with foaming ale and other good cheer, were spread in the open way, and bonfires lighted up the city at night. A mighty load was lifted from the nation's burdened heart; and happy faces, and hearty congratulations, and domestic festivities, told how glad they were to hail the advent of Elizabeth, and the return of the Reformation.—It is even said that the *Te Deum* was chanted in the churches, on the following Sunday.

Three centuries have passed, and Britain has never repented of the exultation of that day.—Look at her *now*, and *then*; what she is, and what she *was*. Look at our own fair land, the home of the Bible, the asylum of the oppressed, the hope of suffering

* But the aristocracy were secured in their possession of abbey lands, despoiled in the reign of Henry VIII. For these they sold the protestants to the stake, and themselves to popery and Queen Mary.—ED.

humanity throughout the world. Contrast all that is hopeful and happy in the position of Britain and these United States, with the darkness, the despotism and the debasement of the two Peninsulas, and other portions of Papal Europe. Then remember the blood by which all this exemption from the curse of Popery was purchased. That blood was not shed in vain. Great as was the sacrifice, greater has been the gain. So long as the memory of Rogers and his fellow-martyrs is cherished, in England and America, Rome will seek in vain to assert her supremacy. That picture

of John Rogers burning at the stake, with his wife and eleven children looking on, in the New England Primer, supplies an unanswerable argument against the pleas and blandishments of a Hughes, a Bedini, or a Chandler. All honour, then, to the godly martyrs that bought our liberties with their blood! Let this return of the Centenary of their sacrifice, serve to embalm their memory and their principles in the hearts of all true Christians. Nor let us forget the proud boast of the Papacy—"Rome never changes."—*New York Evangelist.*

CHRISTIAN WRITERS OF THE SECOND CENTURY.

AMONG the christian writers of this century was Papias. We have no account of the place of his birth, nor of the manner of his early life. He was bishop of Hierapolis in Phrygia, and a disciple of John. He wrote five books, called "The Explanations of our Lord's Discourses;" of which we have only a few fragments in other authors. Papias was the first who affirmed that Christ shall reign a thousand years on earth after the resurrection. Eusebius says "this error was occasioned by his mistaking the design of the Scriptures, and not knowing when they spoke mystically or figuratively, and when they are to be understood literally." But however ill grounded is this opinion, it was much esteemed for two or three centuries, and is held by not a few at the present time. The maintainers of this opinion are called Millenarians. We find no account of the death of this writer which may pass for a proof of his not being a martyr.

Justin, surnamed the martyr, was a native of Flavia Neapolis. He was in his first years a Platonic philosopher, and having long observed the constancy of the christians, and their supernatural courage in suffering, was

converted to their religion about his thirtieth year, A.D. 133, in the sixteenth year of Adrian. After he had subscribed to the christian religion he became a warm and vigorous defender of the faith, especially against the heathen philosophers, a work for which he was very fit, by reason of his deep skill in philosophy and his knowledge of the Scriptures. In the persecution which arose under the emperor Antoninus Pius, he wrote an excellent apology for the christians, which he presented to the emperor, and which induced the Emperor to write to the Athenians, Thessalonians, and to all Greece in favour of the christians. During the fourth general persecution Justin wrote a second apology for the christians, but this apology had not the same effect as the former, nor did it at all stop the violence of the persecution; for the reigning emperor, Antoninus Philosophus, was not of so mild a temper as was his predecessor. In the year 154 arriving at Ephesus, Justin grew acquainted with one Tryphon, a Jew, a man of great note, with him he entered the lists in a dispute of two days, an account of which we have in his dialogue with that subtle philo-

sopher. This dialogue is still extant, also two "Exhortations to the Gentiles," and a treatise on the "Unity of God," but whether these are his or not is doubted. All the other writings that bear his name are spurious, or, at least, dubious. Justin and six of his companions were brought before Rusticus, Prefect of the city, who was a great philosopher, and tutor to the emperor Antoninus. The prefect endeavoured by persuasion, first, and when that was ineffectual with menaces, to bring them from their religion, but all in vain. They resolved to suffer rather than leave the worship of their Lord to sacrifice to idols. Accordingly sentence was pronounced, that they should be first scourged and then beheaded; a sentence which was soon after executed, in the year 165, in the seventh year of Antoninus Philosophus.

Tatian, surnamed the Assyrian, from the place of his birth, was a superior scholar, orator, and writer. In the year 169 he wrote a treatise "Against the Gentiles," a treatise full of learning and elegance, and it is for the sake of this work that he is reckoned among christian writers. During the life of Justin, Tatian was in communion with the orthodox church, but after the martyrdom of Justin he seceded, and became author of a sect which, from their principles, received the name of Encratites, or Continents. This sect condemned marriage, and denounced the use of several wines and meats, appearing to be very holy and austere. It is probable he did not die in defence of religion, for his death is mentioned by none of the ecclesiastical writers.

Athenagoras, a learned Athenian philosopher, in the year 177 presented an apology to the emperor, Antoninus Philosophus for the christians, who were then daily decreasing, on account of the fury of the fourth general persecution. In this apology he refutes the principal calumnies raised against the followers of Christ,

and this apology, together with a discourse on the credibility of the resurrection, are all we have extant of his writings. These works, however, afford striking proofs of his learning, and genius, and entitle him to a place among the estimable writers of this age.

Theophilus, bishop of Antioch, was the author of several works. He wrote a commentary on the Proverbs, another on the four Evangelists, besides several short and pathetic discourses which he published from time to time for the use of his flock. He also wrote against Marcion and Hermogenes, and refuting the errors of these heretics he quotes several passages of Revelation. Not long before his death, in the same year, he wrote an excellent treatise against Arstolychus, a learned pagan, but very much bigoted to the religion of his own country. Theophilus was the first who made use of the word Trinity to express the distinction of what divines call, persons in the Godhead. The christian church, however, is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace without promoting truth and knowledge. It has produced heresies of the very worst kind. (?) Where Theophilus was born is not very certain, some say in Antioch; but this is certain, that he was born of Gentile parents and by them educated in that religion. Before his conversion to the christian religion he was an excellent philosopher, and was much esteemed among the learned on account of the variety and extent of his acquirements. After his conversion he was a vigorous defender of the truth. He was advanced to the see of Antioch in the year 168. Some fancy him to have been the same Theophilus to whom Luke dedicated his writings; but this conjecture is raised only on the name, and has no other founda-

tion. He died a peaceable death in the year 181, after he had been bishop of Antioch about thirteen years.

Another illustrious writer of this century was Clemens of Alexandria, so called to distinguish him from the other of that name, who lived in the first century. It is not certain where he was born, but Athens is supposed to be his native city, and Alexandria the place of his most constant residence. He made great progress in the useful sciences, and in order to increase his knowledge he travelled over a considerable part of the world. He was particularly diligent in acquiring a thorough understanding in the christian doctrines, and his last instructor, whom he expressly owns to have been his master, was Pantaenus the governor of the catechetical school in Alexandria. In the year 188, having finished his travels, Clemens succeeded Pantaenus as the head of the Alexandrian school, a charge which he performed with great industry, fidelity, and success, Origen and other eminent men being trained under him. In the year 194 Clemens was ordained Presbyter of the church of Alexandria. In the year 202 the fifth general persecution raging at Alexandria, many christians left that city to preserve their lives. Amongst the rest Clemens withdrew, and went to Cappadocia, and from thence to Jerusalem, thence to Antioch, and in the year 220 he returned to his charge at Alexandria, but how long he lived after his return, and what death he died we have no account. He was a man whom the ancients esteemed very highly, and upon whom they pronounced the highest eulogies. Jerome called him the "most learned of all the ancients," and Alexander, bishop of Jerusalem, styled him, "the holy and blessed Clement." He wrote several books, all that we have are his "Exhortations to the Gentiles," the "Pedagogue," or christian instructor, and his "Stromata," works, which abundantly show the extent of

his learning and the force of his genius.

The last christian writer to whom we shall refer in this century is Irenaeus, who, according to the most probable accounts was born at Smyrna, about the year 120. His spiritual instructors were Papias and Polycarp, both of whom had been disciples of the apostle John. Irenaeus was sent by Polycarp, as a missionary into Gaul. He settled in Lyons, then, as now, a city of great importance, and contributed to sow the seeds of that enduring christianity for which the south of France was so remarkably distinguished from the middle of the second century till the era of the Protestant Reformation. Pothinus being pastor, Irenaeus acted in the capacity of presbyter, but owing either to his own energy or the pastor's old age, he appears to have made exertions as if the interests of the church and of the surrounding population depended chiefly on his single instrumentality. Though a native of a luxurious country, well acquainted with Greek literature, and necessarily fond of refined language and polished manners, he cheerfully learned the barbarous dialect of Gaul, and renounced the comforts and elegancies of his native habits, adopting the rude domestic notions and conforming to the rustic customs of an illiterate population. His grand motive was love to Christ, combined with zeal for the good of souls. He became "all things to all men," and appears to have been "instant in season and out of season," that he might, through divine influence be useful in glorifying Jesus, and bringing sinners to God. While Irenaeus was presbyter a flood of persecution rolled over southern Gaul, and swept away many of its most distinguished christians. Irenaeus compiled a martyrology of such as suffered, describing how aged people, virgins and youths, were sustained by the power of the Holy Spirit, how at the stake they confessed Christ

and gloried in his love, how they scorned every snare and triumphed over every effort of their persecutors, and how, amidst all their trials, they were meek, humble, heavenly-minded and full of devotedness to God. This document, known in history as the "Epistle of the churches of Vienne and Lyons to their brethren in Asia and Phrygia," tended much to enliven courage during subsequent persecutions, and continues to be read to the present day, as one of the most interesting records of christian antiquity. A worse enemy at Lyons than persecution was the Gnostic heresy. Men enthusiastically attached to the heathen philosophy, but professing to be ministers of Christ, attempted to combine heathen polytheism with the language and sanctions of christianity. They set up the Only Begotten, the Word, Christ, Wisdom, Life, Grace, and other names of the Saviour, or impersonations of divine gifts and attributes as so many separate deities, labouring to confound the notions of the christians with the religious theory of the pagans. Their system was eminently dangerous; it exhibited, on the one hand, not a few attractions to such professed converts as retained a fondness for the showy rites of the Roman temples, and it formed, on the other, a tempting refuge to persons who had been driven by shame or argument from the practice of heathenism, and were unprepared to adopt the holy, spiritual, self-denying doctrines of the gospel. Irenaeus opposed it with all his might. Not content with confronting such emissaries of it as appeared at Lyons, he made a special journey to the capital of the empire and there disputed with Valentinus, who gave name to the largest and most noxious sect of its disciples. After his return to Lyons, he composed a work against it, analyzing, with great penetration, the various absurd fancies which it embraced, and demonstrating how violently it was opposed to Scripture, to

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the current belief of the apostolic churches, and to the common dictates of human reason. Irenaeus, after the death of Pothinus, became pastor of the church at Lyons. In this capacity he endured trials, and was enabled to practice exertions and to display prudence and courage which were exceeded by those of few ministers in early times. Persecution without, heresy within, heathen oppression on the one hand, and attempts at christian domination on the other, all demanded his attention, and brought his utmost patience and skill to the proof. His efforts against Gnosticism were highly seasonable, and probably issued in beneficial results both to his immediate people and to the general interests of truth. In the same vigorous manner in which he conducted them he also repelled from the aggregate body of the churches in the east an attempted aggression upon their christian liberty. Victor, bishop of Rome, assuming in embryo, and for the first time, the unscriptural power which has now long been wielded by his successors, endeavoured to dictate, on a question of discipline to the eastern christians, arrogantly requiring them to adopt a practice which prevailed in the west, and declaring them to lie under excommunication until they should comply with his demand. Irenaeus, though not himself an eastern pastor, calmly but firmly confronted him, and was enabled to administer to him such an effective opposition, as made the newly constructed fabric of his pride crumble into dust. His triumph over heathen persecution—though a triumph of a different nature—was not less complete, and was followed by consequences more valuable and enduring. Tortures and death, in prolonged efforts to crush the truth, were utterly vanquished. Irenaeus and many of his people passed through a long fiery trial unmoved from the faith, and having baffled the oppressor, they

were at last tied up to the stake as martyrs; and thence they shot forth a light over future generations, which radiated through Novatianism in the third and fourth centuries, and through Waldensianism in the middle ages, and which thus contributed to en-

lighten the south of France with the knowledge of Christianity, long after other countries in Europe were enshrouded in the obscurity of error. Irenaeus suffered martyrdom under the emperor Severus, in the year 202.
Measham. G. S.

REVIEW.

ESSAYS IN ECCLESIASTICAL BIOGRAPHY. *By the RIGHT HON. SIR JAMES STEPHEN, K.C.B. Vol. II.* London: Longman & Co.

WE now resume our sketch of these masterly essays. Our readers will remember that the first volume was devoted to portraits of Italian churchmen, of Spanish enthusiasts, of Frenchmen famous either for their piety, their fanaticism, or their learning, and of that great spiritual hero whom Germany is proud to claim as her son, but whom all the protestant world delights to honour. This second volume differs in one important respect from its predecessor. All the great and good men whose shadows pass before us are men of the same race, the same land, and the same speech as ourselves. They are men of another mould than the Hildebrands, the Francises, and the Loyolas. Not without their weaknesses, some of them indeed even glaring in their portraits, we shall search in vain in them for the snaky craft of the Italian, the childish follies of the Frenchman, or the mind that conceived and the will that accomplished the greatest of spiritual despotisms. Our English worthies have but little of stirring incident in their histories. No brilliant haze of romance gathers around their course. They stand before us in broad, clear sunlight; and reveal the power of that truth which alone can regenerate and save the world.

It would be impossible for us to crowd into our spare canvass even miniatures of half the men delineated in this second volume. We must content ourselves with rough outlines of a few. Here, as in the first volume, some essays were devoted to one man; but more generally many are presented

together, as in a family portrait gallery.

Of the few honoured with an independent paper, is Richard Baxter. Born in 1615, at Rowton, Shropshire, he removed with his father, a substantial yeoman, in 1825, to Eaton Constantine. Here for six years he attended the village school; and the only incidents which can now be ascertained of this part of his life are, "that his love of apples was inordinate, and that, on the subject of robbing orchards, he held, in practice at least, the doctrines handed down among schoolboys by an unbroken tradition." The three next years of his life were passed at the endowed school at Wroxeter, where he acquired a smattering of Greek, and such an acquaintance of Latin as enabled him in after life to use it with reckless facility. He attained his early manhood amidst events ominous of approaching revolutions. Early imbued with a love of the inspired volume, he seems as early to have directed his thoughts to the consideration of religious themes. While Baxter was beginning to doubt concerning many things in the establishment, the Scots in the north and the Parliament in the south, summoned Charles and Laud to more serious cares than those of enforcing conformity, and thus left him free to speculate and to reason. Baxter now endured a long and painful conflict; and though he came away victorious, he carried to the grave some scars that marked the severity of the struggle. The times were every day become more momentous; and Baxter, recluse though he was, was not proof to their influence. Cromwell was abroad with his victorious forces; and that was no time to be cooped up with the schoolmen. Baxter yielded to the superior fascination of the "tented field," and

visited Edge-hill and Naseby while the parliamentary armies still occupied the ground on which they had fought. He now set himself to work to convince the troops of their anabaptist errors, became chaplain to Whalley's regiment, and after many affairs of posts, engaged in a pitched battle at Amersham, Bucks. "When the public talking-day came," says Baxter, "I took the reading pew, and Pitchford's cornet and troopers took the gallery. There did the leader of the christian men begin, and afterwards Pitchford's soldiers set in; and I alone disputed against them from morning till night." The honours of the day were disputed.

Cromwell ill disguised his aversion to these disputations. He regarded them, as any practical man would, but did not gain thereby Baxter's favour. In after days Baxter's voice was raised against "the treason, rebellion, perfidiousness, and hypocrisy" of Cromwell. But all this we now know how to estimate. The Sabbath of Baxter's life was his residence at Kidderminster. "If there be one object," says our author, "in this fallen world to which the eye, jaded with its pageantries and its gloom, continually turns with renovated hope, it is to an alliance such as that which bound together Richard Baxter and the people among whom he dwelt. He, a poor man, rich in mental resources, consecrating alike his poverty and his wealth to their service; ever present to guide, to soothe, to encourage, and, when necessary, to rebuke; shrinking from no aspect of misery, however repulsive, nor from the most loathsome forms of guilt which he might hope to reclaim:—the instructor at once, and the physician, the almoner and the friend of his congregation."

Baxter's apostolical labours were disturbed by changes in the government. He thus learnt how precarious was the tenure of that religious liberty which he at once enjoyed and condemned. In the forty-seventh year of his age, bowed down with bodily infirmities, he was driven forth from his home and his weeping congregation. He resided for some time at Aeton, where he enjoyed the intercourse and the friendship of Sir Matthew Hale. From thence, however, he

was rudely called away because he refused the Oxford oath. Devout man as he was, he would occasionally have more persons present at his domestic worship than the statute allowed. He was committed to Clerkenwell gaol for this violation of the law, and on his discharge took up his residence at Totteridge. His pen was never idle, however great might be his sufferings; and while at this hamlet, he sent forth a paraphrase on the New Testament, where the keen scrutiny of his enemies detected libels, to be refuted only by the logic of the court and the King's bench. It was in answer to these that Baxter was brought before Jeffries. How both demeaned themselves Sir James Stephen has eloquently described. The jury returned a verdict of guilty, and but for the resistance of other judges, Jeffries would have added whipping through the city, to the sentence of imprisonment. It was to continue until the prisoner should have paid five hundred marks.

"Baxter was at this time in his seventyeth year. A childless widower, groaning under agonies of bodily pain, and reduced by former persecutions to sell all that he possessed, he entered the King's Bench prison in utter poverty, and remained there for nearly two years, hopeless of any other abode on earth. But the hope of a mansion of eternal peace and love raised him beyond the reach of human tyranny. He possessed his soul in patience. Wise and good men resorted to his prison, and brought back from him greetings to his distant friends, and maxims of piety and prudence. Happy in the review of a well-spent life, and still bappier in the prospect of its early close, his spirit enjoyed a calm for which his enemies might have joyfully resigned their mitres and their thrones."

The court, having altered its policy, at length granted him bodily freedom. But age, sickness, and persecution had done their work. In profound lowliness, with a settled reliance on the divine mercy, repeating at frequent intervals the prayer of the Redeemer on whom his hopes reposed, and breathing out benedictions on those who encircled his dying bed, he passed away from a life of almost unequalled toil and suffering, to the life of the blessed in heaven. He died in the year 1691.

Granger has said of Baxter, "Men

of his size cannot be drawn in miniature," and there is much truth in the assertion. We may admire his deep earnestness, wonder much as we think of his metaphysical acumen, and love him for his profound piety; but who has ever read the one hundred and sixty-eight volumes, in which the mind of Richard Baxter is to be traced? Many of these volumes are but rarely opened, and others, to borrow a phrase of Mr. Hallam, have ceased to belong to men, and have become the property of moths. But so long as the English language shall last, and so long as devout men shall dwell on the earth, the works of the stern old puritan will neither want readers nor fail to afford to the pious celestial consolation.

The second essay in this volume is on "the evangelical succession." Whitfield, Newton, Scott, Milner and Venn, are the charmed names invoked. Of the man that "drove fifteen mad by his first sermon," there is a long, a discriminating, and an impartial account. His power, his enthusiasm, his gigantic labours, and his anomalous position in reference to the episcopal church are each dwelt upon; a defence being made for him against Warburton, and a severe charge brought against him for the levity with which he treated the loftiest themes. "He belonged to that rare variety of the human species of which it may be said that the liberties of mankind depend on their inability to combine in erecting an universal monarchy." The other men are denominated the four evangelists of the succession; Newton, being the example of the efficiency of the principles of this school; Scott, their interpreter of Scripture; Milner, their ecclesiastical historian; and Venn, their systematic teacher of the whole christian institutes. From this succession Sir James Stephen considers the present Puseyite party at Oxford a reaction. After severely criticising Newman and Froude, our author gives utterance to the following sentiments on

THE TEACHINGS OF THE BIBLE.

"From ecclesiastical lore we learn how to be subtle in distinctions, exact in the analysis of particular doctrines, and clear-sighted in the synthesis of them all. But

from the Bible, and from the Bible alone, we may derive, though with no scientific accuracy, and by no logical process, the one great, prolific, and all-embracing idea, even the idea of Him in whom we live, and move, and have our being. There also, and there only, we learn all that is to be known of, or rather all that is to be felt and experienced, of our relations to Him. How they have been impaired by sin, and how they have been restored by an adorable though inscrutable, atonement. There also we discover what are the spiritual agencies employed for the restoration of our nature to its primeval image. There, too, is lifted the veil which interposes between our present and our future state, so far as to disclose to us that this mortal is to put on immortality. There, in no recondite learning, no abstruse speculation, nor any abstract creed, but in the very person of Christ himself, is exhibited to us the way, the truth, and the life. There we may contemplate and listen to him, who is the 'word' or communicative energy of God. There is set before us the very image of Deity, so far as it can be projected on the dark and contracted mirror of our feeble humanity. There we become cognizant of a spiritual relationship—a consanguinity of the soul of man with Him who assumed man's nature—an alliance which, though human words can ill express it, the gospels reveal to us as not the less real, and as far more intimate and enduring, than those which bind us to each other in domestic life."

William Wilberforce is the subject of the third essay. The life of the man whose name is indissolubly linked with the anti-slavery cause is full of instruction. The one grand characteristic of his life is well summed up in the words, "God was in all his thoughts." Belighting in society, endowed with conversational powers of no ordinary kind, and boasting in a large circle of acquaintance of every variety of character, he never forgot his allegiance to the Most High. He bore his prosperity without vanity, and his reverses without repining; for his purest enjoyment was drawn from a source beyond the reach of change. It is painful to think how widely the sons of this illustrious man have departed from that practical christianity in which their father delighted.

The "Clapham sect" next comes under examination. Henry Thornton, Thomas Gisborne, Granville Sharp, Zachary Macaulay, Mr. Stephen,

Henry Martyn, John Lord Teignmouth, Isaac Milner, and Charles Simeon,—these are the men who constituted its glory and its strength. Of each, in order, a short biography is given. The clear-sightedness of Thornton; the practical piety of Gisborne; the learning of Sharp; the expansive benevolence of Macaulay and Stephen; the scholarship and piety of Martyn, the one heroic name that adorns the annals of the church of England from the days of Elizabeth to our own; the zeal of Teignmouth in connection with the Bible Society, of which he was the earliest secretary and the first president; the Ajax-Andromache character of Milner; and the apostolic fervour of Simeon; have each their notice and their eulogy.

The last essay consists chiefly of an ingenious, amusing, and suggestive pseudo-biography of the historian of enthusiasm, Isaac Taylor. The volume closes with an epilogue in which the author seeks to defend himself against the charge of casting only a furtive glance at those sacred topics which must lie at the foundation of all ecclesiastical biography. This is done by avowing, without reserve, the opinions which had been rather suggested or assumed, than explicitly stated in his essays.

There are one or two things here that we cannot pass silently over. The first seems a contradiction. The second appears like handling the Word of God deceitfully. In his notice of Baxter, having occasion to refer to the church of England, he thus writes:—"Nursed by the Tudors, adopted by the Stuarts, and wedded in her youth to a powerful aristocracy, the Anglican church retains the indelible stamp of these early alliances." But in his epilogue, Sir James says, when speaking of the Divine Logos, "Believing the church of England to be one of the depositaries of the primeval traditions of the church, I gratefully accept her guidance in the darkness by which I am surrounded." We leave these two passages to tell their own story. How what was nursed by the Tudors should be a depositary of primeval traditions, we are at a loss to determine. The other matter is in reference to the subject of eternal punishment. This is a

subject of too momentous importance to be hastily touched upon, or to be discussed in a notice like the present; but it is worth while considering that the same terms are used to express the duration of the believer's joy as are employed to set forth the punishment and sorrow of the finally impenitent. Our author dwells upon the character of God as a father till he forgets his character as a Judge.

Three things about Nonconformists mentioned in this volume appear to need qualification or to demand suppression. In speaking of Mr. Orme's labours as Baxter's editor, he says:—"They who dissent from the communion of the established church, and who are therefore excluded from her universities, and her literary circles, are not to expect for their writings the same toleration which is so firmly secured for their persons and their ministry." If Sir James means that because a book is written by a dissenter, it will not live; this passage is a piece of as arrant bigotry as we have ever read. If he means that dissenter's books will stand or fall by their own merits; he might have saved himself the trouble of penning so obvious a truism. Again, he charges nonconformist writers with prolixity, (page 314), and aiming at a superfine style of writing, the last, indeed, being what he calls "the besetting sin of nonconformist literature." This is really too bad. Dissenters have shown as much power of condensation in their writings as churchmen; and infinitely more, if we limit the matter to the ordinary labours of their respective divines. But as, in the charge of superfine writing, Foster and Hall are included by name in the indictment, we have only to add that it is too late in the day to seek to reverse the judgment which minds of the greatest acuteness and highest culture have pronounced. We are not ashamed to belong to the number of those who are weak enough to admire the strength of Foster and the elegance of Hall; and till the radical university shall have produced, with all its "means and appliances to boot," a man equal to either, no oracular voice from the banks of the Cam has any claim to be considered as final.

These defects notwithstanding, Sir

James Stephen has laboured successfully and well in ecclesiastical biography. We shall be happy to meet him again in the same attractive, but too much neglected department of literature.

MEMOIR OF OLD HUMPHREY; with gleanings from his portfolio, in prose and verse. 16mo, cloth, p.p. 320. Religious Tract Society.

MOST readers are now aware that the gentlemen who wrote so largely for the Religious Tract Society under the title of Old Humphrey, was Mr. George Mogridge. This little volume supplies us with the leading events of his life. He was born at Ashted, one of the suburbs of the town of Birmingham, on 17th of Feb. 1787. His parents were estimable in their character and decidedly religious. They early fostered the attempts of their son at literary composition. At the age of fourteen he was apprenticed to a joiner; continued his literary labours during the brief intervals of leisure; and at length became a contributor to several periodicals. Not succeeding in business, for which he confessed that he had no aptitude, he was by necessity made an author. Like many before him, he found it difficult for a young author to secure an introduction to the public. "One manuscript offered by him to a bookseller was detained nearly three months before it was—not accepted, but declined. With another he was equally unsuccessful; for, after he had walked a distance of fifty miles, (ten miles five times over,) to inquire of its success, he found that the paper had not been opened. In a third instance, a bookseller returned to him, in an unsealed packet, by his apprentice lad, his manuscript and letter, with the verbal message, 'Declined.' In a fourth, a publisher, to whom he had offered a small manuscript for ten pounds, placed it flat on his counter, and measuring it with his hand, said, with a consequential air, that he had bought manuscripts double that height for five." Nothing daunted, he still continued his labours, first wrote tracts for Mr. Houlston, and was finally regularly employed by the Religious Tract Society. The *soubriquet* by which he became so generally

known, was first adopted in the "Weekly Visitor." This, though the most usual, was not the only character he successfully assumed. He appeared as "Grandfather Gregory," "Amos Armfield," "Uncle Adam," "Old Anthony," "Godfrey Gilbert," the "Traveller," and the "Encourager." When more suited to his purpose, he changed the masculine gender into the feminine, and appeared as "Grandmama Gilbert," and "Aunt Upton." The whole number of tracts and books added by Mr. Mogridge to the Religious Tract Society's catalogue amounts to one hundred and forty-six.

Of one tract entitled "The Sabbath-breaker Reclaimed; or, Thomas Brown," a curious incident is recorded:—"Once, when passing through a crowded London street, Mr. M. saw a man elevated on a chair, about to address a throng gathered around him. Curiosity led him, during a pause in the proceedings, to make his way almost up to the chair on which the orator stood, and when, to his surprise and confusion, the man suddenly broke out in a loud voice, looking at the startled author,—

"Where have you been wandering about,
Thomas Brown,
In your jacket so out of repair,"

Mr. M. would have gladly escaped to recover his self-possession and gravity, but he found himself encompassed by the people, who seemed to him looking directly in his face. "I felt," he said "almost as much ashamed as if I had been detected in inadvertently passing a bad shilling."

Mr. M. was fond of travel; and visited nearly every spot of interest in England and Wales. He once ventured into France, and by making friends with a casual traveller, fell into no small difficulties. We must refer the reader to Mr. M's. own account of his journey, given in this volume.

His domestic and social life contained many traits on which the devout mind loves to dwell. He died at Hastings, on the 4th of last November. His end was peace.

It would be impossible to estimate the number of his readers, or the influence he exerted for good on young and old. We are glad that the Society for whom he so long and so suc-

cessfully laboured, has issued this tribute to his memory.

THE LAST SCENE IN THE JEWISH DRAMA; or, the Future of Judah and Israel. The text of a conversazione. 16mo. cloth, pp. 48. London: Simpkin, Marshall, & Co.

THIS is a readable little tract on the restoration of the Jews. It does not make any pretensions to learning, but is a credit to the mind and heart of the writer. We do not agree with very much that the writer says; but, having read his tract with pleasure ourselves, we have no hesitation in recommending it to others.

BRITISH WORKMAN, and Friend of the Sons of toil. No. 2, March, 1855. Partridge and Oakley.

THIS is a penny illustrated newspaper, devoted to the cause of temperance. It deserves success. We hope the lady by whom it is conducted will meet with every encouragement in her work.

A REPLY TO THE REV. DR. CUMMING'S LECTURES ON "THE END OF THE WORLD;" with a slight glance at his "Apocalyptic Sketches." By H. BLAND, comedian, Theatre Royal, Glasgow, Edinburgh and Dublin. London: Ward and Co. (Sixth thousand.)

IF any one wishes for twopence to witness a Doctor in Divinity, overturned

by a Scotch comedian, in a theological tilt, they may now enjoy such a pleasure. Mr. Bland brings to his task qualifications which would not be expected to belong to one of his doubtful profession, and with a wisdom and gravity which commend themselves to the sound-hearted, exposes the weakness and danger of the doctor's vaticinations.

THE NECESSITY OF DIVINE REVELATIONS PROVED FROM THE STATE OF THE WORLD IN MODERN TIMES. Leicester: Winks and Son.

THIS useful and conclusive pamphlet, which may be had for one penny, is from the pen of one of our ministers, Mr. Hardy of Queenshead, Yorkshire. That the light of nature is not sufficient to lead mankind to knowledge, virtue and happiness, is forcibly shown from the present state of those countries where the Bible is unknown. The excellence of revealed religion is demonstrated from its various fruits; and even from the reproaches of infidels, whose gravest accusation, viz: "that christians do not live up to the requirements of their religion," implies a faint concession of the excellency and beneficence of its divine precepts. We commend this tract for gratuitous distribution, especially among the sceptical operatives for whom especially it was written.

CORRESPONDENCE.

REV. W. ROBERTSHAW.

(To the Editor of the G. B. Repository.)

DEAR SIR,—I deeply sympathize with the bereaved widow of the late Rev. W. Robertshaw, of Burnley, and her eight fatherless children in their present distressing circumstances, and sincerely hope that a vigorous effort will be put forth to enable them to obtain a comfortable maintenance.

I know not whether an application on this subject will be made to our forthcoming association, if not, it seems desirable that the address of some person should be mentioned in the Repository to whom donations may be sent.*

The removal of our brother in the vigour of life shows how necessary it is that our ministers should, either by life assurance, or in some other way, make provision for those who are dependent upon them; and if they be unable to pay the premium would not the churches do well to aid them in so important a work.

I am, dear Sir,

Yours very truly,

THOMAS BARRASS.

Peterborough, May 14th, 1855.

* Mr. Robert Haworth, Fould's Mill, Burnley, Lancashire, will thankfully receive any favours for this affecting case.—Ed.

(To the Editor of the G. B. Repository.)

SIR,—The recent melancholy death of the Rev. W. Robertshaw, leaving a widow and eight children to demand the sympathizing aid of the churches, must surely excite in every christian mind at least a wish that there was some Institution from which such cases might meet with help in time of need.

Without taking up your space with any further apology or explanation, allow me to submit a few thoughts to the consideration of the churches, and of the ensuing Association.

1. Let a society be established, supported by voluntary contributions, under the sanction of the G. B. Association.

2. On or before the 1st of April in every year let each church report to the Conference any and every case of widows and children of any deceased minister of the Connexion, who may be in necessitous circumstances, giving also the name of some friend of such parties, who can furnish full particulars thereof.

3. The Secretary of the Conference to forward all such cases to the Secretary of the Society, on or before the 14th of April, when the Committee shall meet and investigate all these cases, and get all necessary information thereon, and prepare a condensed, yet sufficiently explanatory statement of such case as it may be deemed desirable and necessary to relieve; and let a copy of such statement be forwarded to the minister or acting deacon of every church in the Connexion, *recommending and entreating* that some effort by a *public tea*, or other meeting or plan be made *during the month of May*, to raise funds for distribution at the ensuing Association.

4. Let each church making such collection appoint one representative (for every £3 so contributed) to the next Association to vote upon all business relating to the society.

5. Let all such representatives meet at some convenient time and place during the Association (say from 7 to 10 o'clock on Wednesday morning) to appoint Treasurer, Secretary and Committee (all resident as near together as may be) and to decide

on the appropriation of the funds amongst the several cases.

6. Let each case presented for aid from the society be sanctioned by the church of which the widow is or was a member, and by the church of which the deceased husband was a member at the time of his death.

7. Let answers be obtained in each case to the following queries:—

What is the name of the widow?
 " " present place of residence?
 " " ago of applicant?
 " are names and ages of his children?
 " was name and place of last residence of her husband?

What income may she have had during the past year?

- 1 From her own exertions?
- 2 From the assistance of her children?
- 3 From the kindness of friends or relatives?
- 4 From any public society?

(or any other questions it may be thought desirable to put.)

8. Let the delegates assembled decide upon the merits of the several cases presented to their notice placing that which they think most pressing and deserving, as No. 1, and the next in like order, as No. 2, reserving that which appears least in need as last on the list.

9. If there be more than £5 on the average for every case, let 5 per cent of the gross amount be set apart as a *reserve fund*. If more than £10 for every case, 10 per cent in like manner. If more than £15—£15 per cent.

10. Let the remaining sum be then distributed among the several cases as they may seem to need, preference being given to those cases where the husband of the claimant or the church of which he had been minister had contributed to the society.

11. Let the contributions of all ministers go to the reserve fund, which should be invested in the safest and most profitable way.

12. If any minister die having so contributed, let his widow forthwith receive all money which has been contributed by her husband; and if it appear necessary, let the Committee have power to increase such amount as far as the reserve fund will permit, to the extent of £10, unless such death take place within two months prior to the Association.

13. In case any minister die, who from the smallness of his income has

been unable to contribute to the Society, or whose church had neglected to do so, no relief can be afforded until the next Association, except in any case of *particular distress*, which may be submitted to the Com-

mittee who shall have a discretionary power not exceeding £5.

Submitting the above to the candid and prayerful consideration of the Committee, I am, yours respectfully,
AN EX-DEACON.

Nottingham, May 12th, 1855.

THE REV. J. J. WAITE'S PSALMODY.

(To the Editor of the G. B. Repository.)

DEAR SIR,—Those of your readers who are acquainted with the Rev. J. J. Waite's system of Psalmody, must have admired the tune called "Evington." The metre, however, is very rare; and the following verses

were written and adapted to it. It may gratify some of our friends, who have not the opportunity as yet, to be able to accompany this melody with somewhat suitable sentiments and language. Yours respectfully,
D. T. I.

HYMN TO JESUS;

SUPPOSED TO BE SUNG BY EARLY CHRISTIANS, AND NOT UNSUITABLE FOR CHRISTIANS OF ALL SUBSEQUENT AGES.

Saviour, we adore thee;
While we bow before thee
We thine absence mourn, Lord,
Unto us return, Lord.

Unto Peter sleeping
Unto Mary weeping
To the brethren walking
Of their master talking,

Unto the eleven,
Thou didst show at even
Let us hear thee say now,
Say to grief "Away," now,

Breathe on us, and say
Smile on us to day,
So shall we be joyful,
All our sorrows banished;

Listen to our praise:
Show thy smiling face.
Since we knew thy love:
Bid our grief remove.

Thou didst come to save;
Early at thy grave,
Sadly to Emmaus,
Thou didst show thy face.

As they sat at meat,
Thy dear hands and feet.
"Wherefore weepst thou?"
"Peace be unto you."

"Receive the Holy Ghost:"
Thou Holy One and Just:
Having seen the Lord;
Trusting in thy word.

THE WORD "SELAH."

"AN Enquirer" asks the meaning of this word. The best reply we can give, not having Gesenius at hand, is from Parkhurst, who says it is from a word signifying to raise or elevate, and denotes an elevation of the heart and voice in singing. He adds, "the word *Selah* occurs above seventy times in the Psalms, and thrice in the prophet Habbakuk, always at the end of a sentence, but never in construction. It was most probably a note of music, or a direction to the singers in the temple service, to raise their voices or instruments, where it is inserted." To the

same purport is the opinion of Buxtorf; the editor of the *Comprehensive and Analytical Bibles*; and many others. It is also clear that the Setuajint version favours this idea by rendering the word *διαψαλμα* which signifies a variation in singing and melody. It must be admitted, however, that Aquila, Symmachus, the Chaldaic, and some rabbis, interpret it as meaning "forever." But as the word is ever detached and not in construction, it seems to have little meaning as so explained. Whereas as a musical sign, or "crescendo", as "*fortissimo*" in modern times, or some other term, it might have its use and beauty.—ED.

THE CASE OF FORNCETT ST. PETERS, NORFOLK.

(To the Editor of the *G. B. Repository*.)

DEAR SIR,—A short time since Mr. Mathews received a letter from our respected brother George Maddeys, informing us of his removal to Forncett St. Peters, near Norwich, and of the deplorable state of the cause there. He also stated that to put the meeting house into repair, so as to render it fit for public worship—indeed to keep it standing, required about £20; that moreover the cause was deplorably low, which is not at all wonderful, and that he was willing to labour there, on their having engaged to endeavour to raise him the enormous stipend of twenty pounds a year.

The case has been laid before our church, and a small contribution raised and sent—one third to brother Maddeys, the remainder towards the repairs, &c. The following extract from his letter of acknowledgment will show the state of things at Forncett. He says, "You and your friends will be pleased to learn that things begin to improve. You can form no idea of the past ruinous state of things.*

The chapel is large for a village, it is built of "clay lumps;" and it was with great difficulty that the few poor members could keep it from falling.

* * * *

The few poor members seem right minded; I am glad you have aided them towards finding their feet. Yours is the only help yet received. I have written only to three churches yet. About £20 would put the chapel into good repair. They have promised to do what they can to raise me £20 a year. At a church meeting last week three deacons were chosen, and a candidate for baptism proposed. The congregation has increased from almost nothing to about 150. We hope to obtain books to commence a Sabbath school soon, and hope for a brighter day on Zion here.

Yours affectionately,
GEORGE MADDEYS."

Now dear sir I think I need not add

* We omit the reference here made to the eccentricities of the late minister. They are sufficiently given in his obituary, inserted in February last. See page 82. ED.

one word to this touching picture, only I may say that this worthy man was last summer laid aside by bodily affliction six months. I do hope many christian hearts will contribute to this very interesting case, that visitors to the association will take contributions of Sabbath school books, tracts, and any thing else which may be useful, which I doubt not Mr. Winks will kindly have conveyed; and any contribution—even a few Postage Stamps, sent by Post, addressed to "*Mr. Maddeys, General Baptist minister, Forncett St. Peters, Norwich,*" will be very acceptable.

Remember the words of the Lord Jesus how he said, "It is more blessed to give than to receive." "A cup of cold water given to a disciple, in the name of a disciple shall not lose its reward."

Yours truly,

J. NOBLE.

Boston, May 7th, 1855

OUR EFFECTIVE STRENGTH.

We insert this note, but very much doubt the practical utility of the suggestions it contains. Few members are as "effective as they might be.—ED.

DEAR SIR,—We hold an annual association, again near at hand, and the letters from the churches then read are afterwards embodied in the "minutes" of the proceedings—constituting to my thinking not the least interesting part of that yearly document. With this arrangement I am too pleased to find fault, except (if it be an exception) that I think more precise statements might sometimes be afforded, giving a more individual and characteristic aspect to the respective reports. This, however, is a minor point. What I am chiefly wishful to remark is the deficiency in the statistical preface to the "minutes" so far as a correct representation of the effective strength of the denomination is concerned. I know that that table at various times troubled not a little, and as one suggestion I would advise the term "transferred" to be substituted for "dismissed" which carries with it an ambiguous sound, though the meaning is innocent enough. Apart from this it must be conceded, that the numerical gross of members does not give a

satisfactory view of the comparative condition of our churches. I know several writers where the total returned is not an accurate index of the number of members in direct and, as I should call it, vital union with the church. They are for various reasons—distance, difference, &c., “Uneffectives,” and when included, as at present in the aggregate of members without any separate classification, a false face put on the vital state of things. Now in these military times every schoolboy knows that a mighty distinction must be drawn between the effectives and uneffectives of armies in the field: the Crimea has taught us that. What should hinder us then putting a similar distinction into practice in that division of the church militant to which we belong? To the objection that there would be a difficulty in making the discrimination, I reply by a courteous negative. an effective is one who is present from time to time more or less regularly at the services of the church—as un-effective is one whose location is unknown, or who has temporarily withdrawn from association with his christian brethren, there is therefore no difficulty in distinguishing between the classes. Is it objected that we should expose our weakness? The answer is instant—the full number of members would still be retained; the distinction made would speak well for our love of truth and candour; and any exposure of weakness would have a healthy influence in stimulating to increased vigilance and vigour in all departments of the church.

I am, dear Sir, yours faithfully,
A SENTINEL.

THE LATE MINISTERS' FUND.

To the lay contributors to the late ministers' fund, which was dissolved about 10 years since.

DEAR BRETHREN,—As treasurer I am anxious that the amount received by me in donations, subscriptions, and interest to the above fund should be disposed of to some important object, the society having been dissolved, and it being improbable that a similar institution will be formed. I beg to say that a meeting of contributors will be

held at the next association, (on Wednesday, if possible,) for the purpose of disposing of the amount in the bank, about £100, to some object which may then be determined upon.

I would suggest that the money be invested, and that the annual amount of interest be expended in books, that the books be purchased by the examiners of the students, in conjunction with the tutor, and that they be presented to that student whose good conduct and attainments most recommend him. Yours cordially,

W. STEVENSON.

Greenhill House, Derby, May 17th, 1855.

Query.

A BROTHER minister, not personally known to me, but bearing a name much and deservedly honoured in our Connexion—Stevenson—has published assertions in the last Repository which require “*me judice*,” either explanation or confirmation, or qualification, or retraction. Which is it? Alluding to the sudden demise of the late Emperor of Russia, he says; “Some would say that it is a direct visitation of God’s wrath; that seeing how great his sins had been, and that his intentions upon Europe were evil, the Supreme Being exercised his sovereign power, and as a punishment of his iniquity, hurried him to his tomb. To such a view, however, we cannot conscientiously subscribe; we consider that it is entirely opposed to the teachings of the Bible—whether you turn to the Old or New Testament you will find no sanction given to such a notion.” (see page 205.) Now I am not going to offer any opinion concerning the late Emperor’s death; whether it was judicial and punitive or otherwise, I do not pretend to know; but if “*no sanction is given in the Scriptures, to such a notion*,” as our brother mentions, how are we to understand those narratives concerning the destruction of Pharaoh, Sennacherib, Belshazzar, Herod, *cum multis aliis?* (see Exodus xiv. 2 Chronicles xxxii. Daniel v. Acts xii.) I hope our brother will not deem this inquiry inopportune or impertinent. “If any man speak, let him speak as the oracles of God.” T. Y. W.

[We did not understand Mr. T. R. S. to say that the Scripture incidents in question are not illustrations of the direct visitation of God's wrath, but that as the Scriptures do not teach that *all* suffering and calamity is a *special* visitation of God; so he finds no reason to conclude that the death of Nicholas is. Did the writer argue that because *some* personal suffering and disaster is not directly and specially punitive, therefore *none* is, his argument would be clearly illogical as well as unscriptural. The views of

the query and sermon are both scriptural, the only difficulty is as to the application of either of them to the death of Nicholas. As on this point we have no Scripture evidence, it is entirely a matter of opinion. Nor do we suppose, though the objection has been privately made, that the writer intended to say in the last question of the sermon, that Jesus Christ died simply like Latimer "a martyr to duty;" but that such a death, as well as Latimer's, was to be preferred to the death of the Czar.—Ed.]

OBITUARY.

MR. JOHN BURTON.—On Sunday, March 18th, 1855, died Mr. John Burton, in the seventy-third year of his age. He was born at the village of North Throseby. His early years were spent under the care of an eminently pious mother. It is not now known when he dedicated himself to the service of the Saviour. He first made a profession of his faith with the Wesleyans, in his native village. In his twenty-eighth year he removed to Louth, and was shortly afterwards united to the General Baptist church in this town. This union was eminently prized, and continued unbroken about forty-five years. His christian course was one of unvarying consistency. He was faithful to his employers. He was constant in his attendance on the means of grace. He manifested a strong attachment to his own place of worship, and was seldom absent from its services. It was indeed his fixed purpose never to go to another sanctuary when the doors of his own were open. For about thirty-six years he assisted in managing the secular affairs. Long before his death he was recognised as a deacon, and only a few days prior to his departure received the thanks of the church for his "long and faithful services." His latter years were cheered by the fact that several of his family were walking with him in the way to heaven. And a great joy it was to regard one of his sons as a devoted and useful minister of the

gospel.* Some time prior to his decease his health was gradually declining, and he looked onward to his final change. As the closing scenes drew near his mind was peaceful. There was the absence of ecstasy, but he awaited calmly the approach of the last enemy. On Sunday, March 18th, at seven in the morning, he breathed his last. A little while before his removal he said to one member of his family, "What shall a dying sinner do?" And here utterance failed. After a little he rallied, and said "Pray for me, that I may enter the kingdom." Near the last he was asked by a beloved son, "Do you feel quite comfortable?" He replied "quite comfortable;" and shortly afterwards entered on the eternal Sabbath. A funeral sermon was preached by Mr. Orton, his pastor. And the following testimony publicly given deserves to be recorded. "The truths of the gospel had inspired him with joy in the vigour of youth, had cheered him amid the sorrows of a long pilgrimage, and they did not fail him when the time of his departure was at hand. His mind was peaceful. His spirit enjoyed a holy tranquillity. There was during my interviews with him, unwavering trust, but no rapture. When I quoted to him the words "I know in whom I have believed," &c., a gentle smile played on his haggard cheek,

* Mr. Thomas Burton, pastor of the G. B. church at Asterby and Donington.

and a light beamed in his dim eye, while he said, "O yes, I know whom I have believed; that's just what I feel," and he could truly add, "and am persuaded that he is able to keep what I have committed to him against that day."

It may be truly said of him he did not profess what he did not practice. He was faithful and punctual in the discharge of whatever he undertook; and his talents though not brilliant, were faithfully employed. His mourning survivors are consoled with the assurance that he has now entered on a state of blessedness; and the prayer of the writer is, that all of them may be followers of him who through faith and patience is inheriting the promises.

C. F.

MRS. ELIZABETH HIND, the daughter of William and Elizabeth Anderson, was born at Epworth in the year 1778. Both her parents were for many years members of the G. B. church, and were esteemed by all who knew them for their punctuality, strict integrity, and exemplary piety. From her childhood Mrs. Hind was warmly attached to the Baptist denomination, and felt a pleasure in seeing ministers sit at her father's table. In her declining days she would talk of the pleasure she had felt in waiting upon Dan Taylor and others who often visited at her father's house.

Of her early life, however, little is known, she was baptized at Butterwick in 1812, and received into the church at Epworth, and remained a member and a warm-hearted supporter of that church to the day of her death. At this time she lived at Crowle, and so could only occasionally worship at Epworth. At first she felt this much, but during the last thirty years of her life she worshipped with a few baptized saints she had gathered at Crowle, those she regarded as her own people, and she loved them much. We have known few persons so punctual in attending all the means of grace as Mrs. Hind, she would allow nothing but affliction to keep her from the house of God. She was often severely tempted but not destroyed, her hope was in Jesus Christ, and she found him to support her in all her troubles.

She was very sound in the faith, she understood well the only ground for justification before God. Of her it might be truly said "she worshipped God in the spirit, she rejoiced in Christ Jesus, and she had no confidence in the flesh." When she heard of the death of good Mr. Pike she said I am just thinking that that good and great man is saved just in the way that a poor sinner like me hopes to be saved, "by the blood of Christ." When she first became so ill as to be kept from the chapel, she said to the writer, "I have done nothing in all my life on which I can put my trust as the procuring cause of my entrance into heaven; but Jesus Christ said when he hung upon the cross, it is finished, and I believe it, and there I find rest to my soul.

Her son, Anderson, feeling a desire to hear from her own lips how she felt to stand before God, she said, "I do not wish to make light of death. I know that to die is a solemn thing, but I am not afraid to die, because Jesus Christ is my Saviour, he is all, and in all unto me." Her bodily sufferings were great, but she had constant peace with God. Not long before she died she said to her son who stood by her bedside, "Oh do pray for me that I may be admitted into heaven through the beloved Son of God."

She fell asleep in Christ on the 18th of March, 1855, and she now rests from her labours and her works do follow her. On the 21st, many hundreds of people might be seen at the hour of twelve o'clock standing round the Baptist burying ground waiting to pay their respect to departed worth. Brother Chamberlain conducted the service, and on the Sabbath following Mr. Rodgers the minister of the place improved her death by a sermon on Rev. xiv. 13.

Mrs. H. lived to the great age of 82 years; she has left a husband of about the same age, and a large family to mourn her departure. May they learn to tread in her steps, and trust in the same blessed Saviour, and so follow her who through faith and patience inherits the promises.

MRS. ANN BARLOW died at Sheffield,

March 29th, 1855, aged 40 years. She was the daughter of pious parents, of the name of Unwin, resident in one of the suburbs of the town. Her relatives generally were professors of religion in connection with the Methodists, which society she herself joined about the age of sixteen. She entered early on the married state, and suffered much for a number of years from the intemperate habits of her husband. At length by the providence and grace of God, and by means of the friends of Temperance, he was reclaimed, brought to Christ, along with his now departed wife, was baptized by the Rev. T. Horsfield, and united with the church in Eldon Street, on the 3rd of June, 1849. This was a happy event for her and the family at large; and in the course of the following year the happiness of the parents was enhanced by witnessing the self-consecration of their eldest son—an interesting promising young man—to the Lord and his people, according to his will. Still they had much trial and sickness. Especially, and often was the husband afflicted; and, sad to say, in the course of a short year or two the youth of so much promise became careless, and eventually a lover of sinful pleasure more than of God. Oh, the perils of youth, and the paramount necessity for watchfulness and prayer! In these circumstances what a demand for faith and patience! And in these graces our sister appears to have been eminent. Towards the end of her life they were peculiarly called into operation. Her husband had a cankered wound in his hand, which prevented him from following his labour; indeed

his hand, and even his life, appeared to be in danger. She had much care and anxiety with a delicate child, and was expecting another confinement. This was the furnace in which she was purified. No wonder that after her sudden decease her widowed husband should remember manifestations of ripening for heaven. Her faith, it appears, never failed her, though the struggle was often sharp; perhaps too sharp for her frail constitution. She was enabled to cheer and encourage her husband in their now distressing prospect; for their circumstances were but humble. On Saturday, March 24th, there appeared some rather serious indication as to her state. Still she was able to go about her usual work in the house. On Tuesday following she was seized with convulsions, which deprived her of consciousness, and on Thursday afternoon was a corpse, leaving seven children; the two eldest of whom are married. It is rather remarkable that she was the last survivor of twelve children. This fact, with the unexpectedness of her removal, calls loudly upon her children and the readers of this to acquaint themselves now with God, and be at peace, "for in such an hour as ye think not the Son of Man cometh." May the wanderer be induced to return, the undecided to decide for God, and the afflicted widow be comforted and healed. The departed was an humble, unostentatious christian. The cares of her family precluded her doing much in an active way for the cause, but it had an abiding place in her heart and in her prayers; and the survivors call her blessed. D. T. I.

INTELLIGENCE.

ANNIVERSARIES.

MALTBY-LE-MARSH, *Lincolnshire*.—On Lord's-day, the 6th inst., and on the two following evenings, we held our Missionary meeting. We had sermons at Walkergate, Louth; at Maltby and Alford. At each, of the two former places we had also a public Missionary meeting. They were addressed by our Deputation, the Rev. C. S. Sarjant, B. A., from London by the Rev. Geo. Taylor, from the Leicester College;

and by various resident ministers. Joseph Johnson, Esq., occupied the chair at Louth. The Lord's-day sermons were characterized by both eloquence and usefulness. The collections and subscriptions doubled those of any former year.

LEICESTER, *Dover Street Anniversary*.—On Lord's-day, April 8th, two excellent sermons were preached by the Rev. J. Goadby of Loughborough, when collections were made to reduce the debt upon the

chapel. On Monday, April 9, a tea meeting was held in the large school room for the same object, the trays being gratuitously furnished, when useful and interesting addresses were delivered by the Revds. J. Wallis, T. Stevenson, T. Lomas, T. Mays of Wigston, J. B. Pike of Bourne, and J. C. Pike, the pastor of the church. The attendance at these services was encouraging, and the proceeds £26. 10s. 4d., being an advance upon the previous year. E. G.

BEESTON.—Services on behalf of the Sabbath schools connected with the G. B. church Beeston, where held on Lord's day April 8th, when two sermons were preached in the morning and evening; and in the afternoon an address was delivered by the Rev. I. Lawton of Wimeswold. The collections amounted to £8 6s, which, considering the pressure of the times, we thought very satisfactory.

BEESTON.—On Lord's day, April 29th, two sermons were preached in behalf of the G. B. Academy, by Mr. S. Hopps, one of the students. The attendance was tolerably good. T. N. B.

BONSALL.—The annual Sabbath school sermons were preached, April 6th, by Mr. Yates, Wirksworth. Notwithstanding the wetness of the day, the chapel was crowded. The collections are not usually large.

SHEEPSHEAD.—Two sermons were preached in the General Baptist chapel on Lord's-day, April 22nd, by Mr. S. S. Allsop of Castle Donington, after which collections were made in behalf of the Sabbath school connected with the place. Collections and donations amounted to the liberal sum of £11. We, the teachers, desire to thank God and take courage.

BARROW.—The Rev. I. Preston of Ashby, preached the annual school sermons at the G. B. chapel, on Lord's-day, May 13. Collections £8.

TODMORDON, *Vale Chapel*.—On Lord's-day, April 29th, two excellent sermons were preached in the above place of worship, by the Rev. R. Chenery of Manchester, and collections made in behalf of the Sunday school amounting to £27 2s. 4d. E. M.

BURNLEY, *Ænon Chapel*.—On Sunday, April 22nd, the anniversary sermons were preached in the above chapel, in the morning and evening by the Rev. A. Simons, of Lincoln, and in the afternoon by the Rev. W. M. O'Llanlon, of Burnley. The collections, including the proceeds of the tea meeting on Good Friday, amounted to upwards of £20. J. B. B.

SHEFFIELD, *Eyre Street*.—On Lord's-day, May 13, three discourses were delivered on behalf of the above schools, by the Rev. H. Ashberry, in the morning, from 2 Cor. ix. 7, in the evening from Ecclesiastes iv. 13; and in the afternoon by Rev. J. B. Paton, M.A. minister of the Wicker congregational church, (an elegant building nearly completed,) from "thy kingdom come." The collections, though not quite equal to last year, owing to the depressed state of trade, were considered good; the weather also was very unfavourable, the chapel in the morning and afternoon was three-parts filled, and in the evening quite crowded. We have the pleasure to think our labours are not in vain in the Lord. Several of the senior scholars having during the past year joined the church, and others are now amongst our most hopeful enquirers. G. W.

HUGGLESCOTE.—On Lord's day, April 29th, the annual sermons for the support of the Sunday and day schools were preached by the Rev. J. Stevenson, M.A. Collections £26 10s 7d.

LOUGHBOROUGH, *Barter Gate*.—The annual sermons for the Sabbath school were delivered on Lord's-day, May 20th, by Rev. Isaac New, of Birmingham. Congregations were large, the sermons excellent, and the collections liberal, amounting to £38.

HEPTONSTALL SLACK, *Yorkshire*.—The annual sermons for the Sabbath school were preached in this place, on Lord's-day, May 20th, by Mr. Thomas Goadby, of Glasgow University.

BAPTISMS.

WENDOVER.—On Lord's day, April 29, three persons were baptized in the presence of an exceedingly large congregation. We trust that their path will be like that of the just which is as the shining light that shineth more and more unto the perfect day. J. S.

LOUTH, *Northgate*.—On Sunday, April 29th, twelve persons were baptized after a sermon by Mr. Orton on Matt. xxviii. 18, 20. The pastor was assisted by Mr. Burton, pastor of the church at Asterby and Donington.

NOTTINGHAM, *Stoney Street*.—On Lord's day, May 6, Mr. Hill, lately of the G. B. College, but assisting us previous to his departure to London as a Missionary, baptized seven persons. Mr. Wallis preached in the morning and administered the Lord's supper in the afternoon. B. W. Y.

LOUGHBOROUGH, *Baxter Gate*.—On Lord's day, April 8th, seven persons were baptized in this place and added to the church.

LOUGHBOROUGH, *Wood Gate*.—On Sunday, May 3rd, five female friends were added to the church, after being buried with Christ in baptism. An appropriate sermon on hindrances to a gospel profession was delivered by the pastor from Gen. xxiv. 56.

RAMSGATE, *Salem Chapel*.—On Lord's day April, 29th, after a solemn discourse from the minister of the above chapel founded on 2 Cor. viii. 5, he had the pleasure of baptizing his two daughters the one in the 17th and the other in the 20th year of her age; and on the following Lord's day they were both received into the General Baptist Church and sat down with us at the Lord's table.

JOSEPH PARKER, *Pastor*.

WIRKSWORTH.—On Lord's day morning, April 22nd, the ordinance of believers' baptism was administered to four persons by brother G. Malin. One of the candidates was his eldest daughter. It devolved upon me to preach to a very crowded congregation.

I am happy to inform the readers of the Repository, that the cause at Wirksworth and Shuttle now wears a very interesting aspect. We have fourteen more candidates and several hopeful inquirers. I am well aware that "it is not all gold which glitters" nevertheless, I do believe that the blessed God is considerably reviving his work among us; and my humble hope is that I shall be permitted, in this beautiful neighbourhood to gather fruit unto eternal life."

It affords me pleasure to add that many members of the church are commendably zealous and prayerful; they "strive together with me in their prayers to God for me."

THOS. YATES.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, March 25th, after preaching a sermon from Matt. iii. 15, Mr. Batey had the pleasure of baptizing five young men, on a profession of their faith.

KIRKBY, *Woodhouse*.—On Lord's-day, May 6, after an excellent sermon by Mr. Ferneyhough, of Nottingham, three persons were baptized. One had formerly been of the Church of England.

MISCELLANEOUS.

PACKINGTON.—The Bazaar announced in a former number of the Repository to be held at Packington, for the removal of the debt on the chapel, or rather school

room, will be opened, all being well, on Tuesday, June 12th, 1865. Contributions, however small, will be thankfully received as expressive of kindly feeling, and are hereby requested to be forwarded not later than the previous week, to Mr. J. Smith, Packington, or Mrs. Kirkman, Catters' Lodge, Heather.

I. PRESTON.

ANNUAL ASSOCIATION.—Those friends attending the association who will require beds providing for them, are requested to make application to Mr. Stevenson, South Parade, Nottingham, as early as convenient. Dinners will be provided during the association at the Clinton Arms Hotel, Shakespeare Street. Any friends who may prefer staying at an Inn, will find at the above Hotel first-rate accommodation. It is also within a few yards of the Mansfield-road Chapel.

THE BAPTIST UNION held its forty-third session at the Mission House, on Friday, April 20. The Hon. and Rev. B. Noel in the chair. The report read by Rev. J. H. Hinton stated that twenty-three churches had been added during the year, and the gain on 1,045 churches had been 1,776. The resolutions adopted referred to the emigration of many members; disapproved the form in which Royal proclamations for observing fast days, &c., were issued; expressed approval of Sir W. Clay's bill for the abolition of church rates; condemned the government support of the papistical college of Maynooth, and its interference in educational matters.

THE CONGREGATIONAL UNION held its twenty-fifth annual meeting at New Broad Street chapel, London, on Tuesday, May 15th. Dr. Halley presided. The report read by the secretary referred to the Oxford University bill of last session, and the Cambridge bill of this: to the progress of congregationalism in the United States; our Queen's late proclamation, the Christian Witness, &c., &c. It was agreed to petition for Sir W. Clay's bill for the abolition of church rates.

THE LIBERATION OF RELIGION SOCIETY held its annual meeting at Finsbury Chapel, on Wednesday, May 2nd. The report elaborately referred to the various operations of the society, and presented, on the whole, a cheering view of what the society had effected. It concluded by an extract from Lord Stanley's speech at Lynn, in which the Noble Lord said that "self-support would be the principle in the religion of the next generation." The income of the society for the last year was £3,126.

NOTES OF THE MONTH.

WHILE we were writing our last Notes of the Month, and recording the splendid reception the Emperor and Empress of the French were receiving from the citizens of London as well as from the *grande*s of the court, we were secretly hoping that no madman might, on our shores, attempt his life; we little thought that no sooner would he arrive at his own gay capital, than the hand of an assassin would be raised against him; yet so it was. While riding in Champs Elysees on Saturday, April 28, an Italian named Pianori fired at him, but did not hit; the villain was seized, and has been tried, condemned and executed. It was hoped by some that Louis would show mercy to him; but he has not. Pianori made no revelations; and it is not known if he had any accomplices. The Paris exhibition was opened on Tuesday, the 15th, by the Emperor and Empress. He said, "In inviting all nations hither, I have desired to open a temple of concord." The war seems unlikely soon to close. The conference at Vienna was adjourned *sine die* on the 26th of April, Russia being unwilling to reduce her power in the Black Sea, so that there must be more fighting before matters can be agreed. Resolutions, however, will be discussed in both houses of parliament on the principle that what Russia has offered to do may be a just ground for peace. She is willing to recognize Turkey as one of the European family of nations, and subject to the law of Nations. It is thought by some that the Russian Plenipotentiaries had the advantage over the others of adroitness and cle-

verness, and that she has neutralized Austria. The bombardment of Sebastopol goes on slowly. An electric telegraph for the government is open to the Crimea. Reinforcements are being sent there from France and England; and to assist in meeting our expenses we have increased and oppressive taxation.—Sir W. Clay's bill for the abolition of Church Rates was carried through a second reading in the House of Commons on Wednesday, the 16th, by a majority of 28 in a house of 400.—Lord Palmerston and the Government opposed it, and intimated that it would not pass the Lords.—The Committee of Enquiry on the conduct of the war, has about concluded its enquiries. It has discovered much, but failed to make any members of the Government criminate each other.—The Pope of Rome had a narrow escape from death, by the falling in of a floor in the Monastery of St. Agnes, while at dinner with the Cardinals. The Pope has saved the convents at Turin by offering a round sum to the exchequer to save them; the ministry has resigned.—It is reported from India, that we are on the eve of war with Persia through Russian influence. In China the Imperialists are again in the ascendant. They have retaken Shanghai.—The Maine Law is adopted by the State of New York; and also the State Senate has agreed to a law which will give *Negroes a right to vote!* If New York (called for its size and influence "the Empire State"), naturalizes as well as enfranchizes men of colour, woe betide the hopes of slave-holders!

POETRY.

THE CHRISTIAN'S DESIRE TO DEPART.—"Let me go."—*Gen.*

Let me go, my spirit fainteth,
Sighs to leave this world of woe;
And for joys Elysian panteth,
Father, Saviour, let me go.

Let me go, where songs seraphic,
Ceaseless, to Thy praises flow;
Where the joy is pure, extatic,
Thither, Father, let me go.

Let me go, though earth hath treasures
That my soul can scarce forego;
Yet thy love, their own out-measures,
And I whisper, let me go.

Let me go to bliss and Heaven,
All is pain and grief below;
There no spirit-link is riven
As on earth, oh, let me go.

Let me go, loved forms so fair,
In my dreams I see and know;
They are dwelling with Thee there,
Happy they, oh, let me go.

Let me go, if Thy good pleasure,
Father, wills it should be so;
I am weary of this leisure,
And my spirit faints to go.

Wisbeach.

R. A. B.

P O E T R Y.

TO MY GATHERED LILY.

My beloved is gone down into his garden to gather lilies.—Solomon's Song i. 2.

My lovely little lily, thou wert gathered very soon,
In the fresh and dewy morning, not in the glare of noon ;
The Saviour sent his angels to bear thee hence, my own,
And they'll plant thee in that garden where decay is never known.

How peacefully, how sweetly, ebb'd thy little life away,
Oh ! blest for ever be the God who heard thy mother pray !
She did not wish to keep thee in this world of sin and strife,
But she prayed that thou without a pang might'st yield thy little life.

She watched thee, how she watched thee, through that anxious night
and day,

And only turned her eyes from thee, to look to heaven and pray ;
" Deal gently with my darling !" was still her fervent cry—
And " trust me with thy little one," seemed still the Lord's reply.

My lily ! oh my lily ! I saw thee hour by hour,
Still drooping nearer to the earth, my pale and precious flower ;
And as I marked the glazing eye and felt the cheek grow cold—
The mingled thoughts that filled my heart, they never can be told.

'Twas in thy mother's arms, my own, thou didst resign thy breath,
And she will bless her God for that, till she too sinks in death ;
Oh ! tenderly indeed, my babe, the Saviour dealt with us,
When he in pitying love disarmed the king of terrors thus.

One long-drawn sigh thy mother heard from thy unconscious breast,
And then she saw thy eyelids close, and knew thou wert at rest ;
She pressed her lips upon thy cheek—how icy cold it felt !
And turning from thy chamber then, she went apart and wept.

And often, often, ere it came, that last sad, solemn day,
Beside thy cradle coffin she would sit and gaze, and pray ;
And never, never from her heart, can thy sweet image fade,
So pure, so white, so still, so cold, as if of marble made.

And when at length the day was come—the solemn parting day,
That saw thee from thy earthly home, my loved one, borne away ;
Still, still my God was with me, and I was not seen to weep,
When they laid thee in the quiet tomb, where thy father's kindred sleep.

And days have passed away since then, and many a joy and care,
Have filled by turns thy mother's heart in which thou hadst no share ;
But still within that heart she keeps one sacred spot for thee,
And thine, my lily, thine alone, that spot shall ever be.

And often when I kneel in prayer, I thank my Saviour yet,
For all His tender love to thee, which I can ne'er forget ;
And when I pray for those I love, still left on earth with me,
I ask my God to deal with them, as gently as with thee.

Duffield.

M. A. HINGLEY.

MISSIONARY OBSERVER.

COMMITTEE MEETING OF THE G. B. MISSIONARY SOCIETY.

A LARGE and important Committee meeting was held at Broad Street, Nottingham, May 1st, 1855. Much business occupied the attention of the Committee, who, with the interval of a few minutes for refreshment, sat from half-past ten a.m. till a quarter-past six in the evening.

The following among other business engaged the serious attention of the brethren.

1. Arrangements were made respecting the ordination of our two accepted Missionaries, and the farewell services connected with Mr. Buckley's return.*

The ordination of Mr. Hill was appointed to take place at Mary's Gate chapel, Derby; and the following ministers were requested to take the part assigned them. The morning service to be opened with reading and prayer by Rev. T. Stevenson. The introductory discourse to be delivered by Rev. E. Bott. The questions to be proposed by Rev. W. R. Stevenson, M.A. The ordination prayer to be offered by Rev. J. Goadby; and the charge to Mr. Hill to be delivered by his tutor, the Rev. J. Wallis.

In the evening a discourse to be delivered on "Female Missionary Agency," by Rev. J. Buckley.

The ordination of Mr. G. Taylor was decided to take place at Friar Lane, Leicester, when the following brethren are expected to be engaged. The Rev. R. Kenney to open the morning service with reading and prayer. Rev. W. Underwood to deliver the introductory discourse. The questions to be proposed by Rev. S. Wigg. The ordination prayer, with imposition of hands, to be offered by Rev. G. Cheate, and the charge to the Missionary to be delivered by Rev.

J. Stevenson, M.A. In the evening a sermon on Missions to be preached by Rev. G. A. Syme, M.A.

The farewell services connected with Mr. Buckley's departure to take place at Baxter Gate, Loughborough. Rev. J. Lawton to commence the morning service with reading and prayer. Rev. R. Ingham to deliver the introductory address. Rev. Josh. Taylor to ask the question of the returning Missionary as to his views and feelings in leaving again for India. Special prayer to be presented by Rev. J. C. Pike, and the valedictory address to be delivered by Rev. J. Goadby. No appointment was made as to the evening service.

Any further arrangements respecting these services left with the sub-committee.

2. Annual meeting at the Association. The following ministers were requested to deliver addresses at the approaching annual meeting of the society. Rev. C. Springthorpe of Heptonstall Slack, Rev. J. Lewitt of Coventry, Rev. G. W. Pegg, and Rev. S. C. Sarjant, B.A., both of London, Rev. H. Ashberry of Sheffield, Rev. J. Sutcliffe of Staley Bridge, and Rev. J. Buckley.

3. An application to be employed as teacher in one of our Mission Schools was received from Miss Harrison, a member of the church assembling at Mary's Gate, Derby. After hearing the favourable opinion of those acquainted with our young friend, she was cordially and unanimously accepted. It is expected that the expenses of her outfit and passage will be defrayed by the Society for promoting Female Education in the East, commonly called the Ladies' Society, while our own Society will be responsible for her salary.

4. The question of the position, work, and remuneration of the future Secretary was considered, and the following recommendations agreed to.

(1.) We recommend that the duties of the Secretary to be appointed, shall be to draw up the annual reports and

* Final arrangements as to Rev. J. Buckley's return, &c.—Cabins are taken in the *Sutlege*, which sails Aug. 8. The ordination services of Mr. Hill, at Derby, will be on Tuesday, July 10; Mr. Taylor's at Leicester, on Wednesday, July 25; and the farewell services of Mr. Buckley at Loughborough, on Tuesday, July 31. At this place all the brethren and sisters going to India are expected to be present.

quarterly papers, to correspond with the churches at home, with public institutions, and the Missionaries abroad. That he shall convene and attend all the meetings of Committee, take the minutes and carry out the decisions of such meetings.

(2.) That a salary of not less than £50 be given him for his services.

(3.) That for the arrangement of the Missionary services in the churches, and appointment of agents to conduct them, a board of seven, including the Treasurer and Secretary, be appointed to meet periodically as may be directed.

5. The official correspondence between Mr. Wilkinson and the Madras Government respecting compensation for the loss sustained by the fire was read. The Committee expressed their satisfaction with Mr. Wilkinson's report, and with his proceedings. It was stated that compensation had been received from the Government to the amount of c.r. 4500 (£450). And the receipt of this compensation places the matter in a very different aspect from that which it presented when an appeal was made to the liberality of the friends in this country. It was resolved to allow those who have subscribed the option of receiving back their subscriptions; but that accompanying this offer it should be stated that the money could be very advantageously used in the rebuilding of the mission premises, and for the general purposes of the mission. Any friends wishing to have their subscriptions repaid *should apply not later than the 7th of June*. It should be understood by all the supporters of the Mission that the present year will be an unusually expensive one, and that the funds are very far from being in a satisfactory state. Help is indeed urgently needed. A sub-committee consisting of Messrs. T. Hill, G. B. Trueman, L. S. West, and Rev. W. R. Stevenson, M.A., was chosen to attend to the whole business of the Berhampore Fire Fund.

6. Thanks were voted to the American Tract Society for their liberal grant of 300 dollars (£61 5s. 10d.) for our tract operations in Orissa.

7. The death of Wm. Jones, Esq., was announced, and the following resolution adopted.

"This Committee has heard with deep concern of the death of Mr. W. Jones, corresponding Secretary and Superintendent of the Religious Tract Society; and while expressing its sympathy with the Committee and friends of this important institution in the loss they have sustained, desires to bow with humble submission to the will of God; and to record with thankfulness the deep interest Mr. Jones manifested for many years in our Missionary operations in Orissa, and the courtesy, kindness and piety that marked his correspondence with our Missionaries."

8. The Committee were informed of the final departure of Mrs. Sutton from Orissa, and passed the following resolution.

"That we cannot permit our estimable sister, Mrs. Sutton, to take her final leave of Orissa without recording our high estimation of her pious, unostentatious, and useful labours for its good. We rejoice that through the abounding goodness of God she has been connected with the kingdom of Christ in the East for a longer period than any of our friends, and in affectionately commending her to the gracious care of the Chief Shepherd would pray for the comfort and usefulness of her remaining days."

IMPORTANT NOTICE TO AUXILIARIES.

It is particularly requested that all monies be sent not later than June 7th, or they cannot appear in the accounts of the year. The Secretaries of our Auxiliary Associations will, it is hoped, not overlook this notice. As Mr. Buckley is almost constantly from home it will save time if monies be sent, or post office orders be made payable, to the Treasurer, Robert Pegg, Esq.; but the details of such monies as they are to appear in the report, should be forwarded to Mr. Buckley, Castle Donington, Leicestershire.

LETTER FROM MR. MILLER.

Berhampore, Feb. 17th, 1855.

MY DEAR BROTHER GOADBY,— We left Cuttack on Tuesday, 6th inst., in order to journey to this place and hold our annual conference. The weather was favourable and our journey a pleasant one. We reached here the afternoon of the 10th, and had the happiness of finding brother and sister Wilkinson with their little boy quite well. To be allowed to meet again after the trials and labours of the past eventful year was felt to be a great mercy and privilege.

Looking around we were painfully reminded of the frightful scenes our friends here were called to witness in the conflagration and destruction of their house, chapel, and christian village. Happily new buildings are now being erected, and have advanced far towards completion which will surpass the former in size and appearance. The chapel, which is now being roofed, is much larger than the old one, and when finished will be a very spacious and substantial building. The village has been removed to a short distance from the original site, and is nearly completed. It is in a healthy and pleasant place, and where it may be enlarged almost to any extent.

We had two services on the first Sabbath in Oriya, brother Stubbins preached in the morning from Ps. lxxii. 17. In the afternoon the conference sermon from Heb. x. 23.

The business of conference commenced the following morning. Brother and sister Bailey having left for England, there were but four brethren present, viz., brethren Stubbins, Wilkinson, Brooks, and myself. The reports from the several stations showed that the painful occurrences of the past year had to some extent interfered with the itinerant labours of the missionaries, but that the native brethren had been fully engaged, and that much had been done in this important department. A good number have been baptized during the year, though how many I cannot at present say. Among other matters of business attended to, it was agreed that we have a new edition of the

New Testament, as the present is nearly exhausted, and brother Stubbins to have the superintendence of it. In future, our bound Oriya tracts and other books are to be sold at a nominal price, and not distributed gratuitously. This plan has been tried with success in other parts of India, and will, I have no doubt, work well in Orissa. I may mention that a man has just been to brother Wilkinson's and made the first purchase, and cheerfully gave four annas, or sixpence, for a copy of Bunyan's Pilgrim.

The three students were examined on Wednesday morning. Each read a sermon and an essay. The matter, composition, and delivery of these productions were thought very creditable and satisfactory. The young men were also questioned in the "Book of Daniel," "Luke's Gospel," General History, Geography, Church History, and the Companion to the Bible, and displayed such an acquaintance with each subject as encouraged and gratified the brethren. They also repeated from memory very correctly the second Psalm in Sanserit. Two applications for admission into the Academy were considered, but it was thought best not to receive the parties at present. We returned last evening from the farm, having spent a day and night there. The crops have been abundant this season, and all the community, large and small, were busily engaged in thrashing, winnowing, and packing up rice. The boys belonging to the asylum have from the land which they were enabled to cultivate realized about one hundred rupees worth of rice. The soil here seems exceedingly rich, and only needs to be well cultivated in order to yield a splendid return. We visited the christians at their houses; all appeared well and happy. A child was pointed out to us, which a short time ago was being carried away by a huge bear, but was rescued by a dog. One of these brutes paid the village a visit the night we were there, and seized a calf and walked off some distance; he was, however, followed by the owner and others, and compelled to abandon his prey.

Before leaving the farm we had service in the chapel. I fancy there were nearly one hundred persons present and I had the pleasure of addressing them from, "Ye are God's husbandry,"—1 Cor. iii. 9.

Cuttack, March 1st. Not having had an opportunity to finish at Berhampore I must now tell you that the ordination of Kambhu and Tamma took place on Lord's-day, 18th. Brother Brooks commenced the service by reading select portions of Scripture and prayer. The introductory address and questions devolved upon me, and brother Wilkinson offered the prayer. The answers given by both the brethren were very appropriate and interesting. In the afternoon brother Stubbins gave the charge from "Holding forth the word of life,"—Phil. ii. 16. These services were referred to by several persons as being exceedingly interesting and impressive. May the blessing of heaven richly attend them, and may all that we desire and pray for in behalf of these brethren who have been thus publicly and so-

lemnly set apart to the ministry be realized.

Through the gracious care and keeping of our Heavenly Father we reached our homes and families in peace and safety on the evening of the 24th, and had the happiness to find loved ones well. During our absence a dreadful murder has been committed near Cuttack. A detachment of the 53rd Bengal Native Infantry, now stationed here, was ordered to join the Commissioner in Gumsur to suppress a disturbance that had arisen there. Two officers, one named Captain Glasgow, were in command. When ready to commence their third march, Captain Glasgow went to the door of his tent to give the order, and while delivering it was shot at by a Sepoy, (a Brahmin,) and fell down dead. The murderer has been apprehended and is now in prison waiting sentence.

With christian regards,
I remain, yours, &c.,
W. MILLER.

LETTER FROM MR. BAILEY.

Calcutta, March 8th, 1855.

MY DEAR BROTHER GOADBY.—We are now in Calcutta on our way to England. *Sad indeed* am I to write this sentence, would that we were returning to our work instead of going farther away! It was more painful than I could describe to leave my own loved parents and the home of my childhood, now nearly ten years ago, but I feel it is even more painful to leave the Orissa mission in its present enfeebled state. Still under these painful circumstances it is consoling to think that the God of missions will never, in the day of adversity, forsake either his own people or his own cause. I have often derived encouragement from that part of the Lord's prayer, "Thine is the kingdom, and the power, and the glory, for ever." The kingdom is His, and the power requisite for its stability, strength, and growth, is His. Other kingdoms may rise and fall, but this kingdom can never pass away; it is an ever-

lasting kingdom, it endures from generation to generation. The glory is His. He is glorified, greatly glorified in Christ in the salvation of every soul. O that we, as the servants of Christ in this heathen land, had more faith in God? Then I am sure we should be more happy and more successful in our important work. Let us, then, as we look upon the wretched condition of the heathen, come nearer and nearer to a throne of grace, and cry, "Save now, I beseech thee O Lord. O Lord I beseech thee send now prosperity." Let every address and every admonition to the heathen be followed with an earnest prayer, and then may we reasonably expect "the work of our hands to be established, and the beauty of the Lord our God to be upon us."

I left Berhampore on the 24th Jan. Many tears were shed by some of the native friends when I bade them farewell, and many earnest inquiries were made, "when shall you come back again? I have spent many hap-

py days at Berhampore. I left the station with much regret. Let all the friends of the mission pray that our dear brother and sister Wilkinson may be sustained and greatly helped in their work, for they have much to do.

We left Cuttack, Feb. 8th. We felt much at parting with the dear friends there; we can never forget them and their repeated kindness. I think I am not saying too much when I say that there is more affectionate regard for each other's welfare in connection with the Orissa Missionary brethren and sisters than there is in any other mission in this part of India. From Cuttack we journeyed to Khunditter by Dawk; the dear christian people at the latter place came out at once to meet us, and one of the christian sisters brought us a large vessel of new milk and a bunch of plantains, and others supplied us with vegetables. I preached to the little flock there in the afternoon, and they all seemed to enjoy the service much. We spent the Saturday at Bhudruck, with Mr. Brown, who was formerly connected with our mission. He is now a deputy magistrate of the first grade, has charge of a district containing half a million of souls, and is in the receipt of about £650 a year. He wished me to give his kind regards to yourself and Mr. Wigg of Friar Lane, Leicester.

Our next stage was Balasore, where we spent the Sabbath. Our American friends at this station have built a magnificent chapel, much larger than any of the other chapels in Orissa. I do think our friends have made good progress at this station. We spent Tuesday at Jellasure, Wednesday at Midnapore, Thursday at Tumlook, and

reached Calcutta in safety on Friday afternoon, at 2 p.m., and were kindly received by Mr. and Mrs. Pearce of the Baptist Mission. Here we met with Mrs. Bailey's sister Agnes, who has come out to take charge of a girl's school.

I have not had many preaching engagements since I came here, having only preached once for the Independents and spoke at an Independent Missionary meeting a week ago, and on Tuesday night last I spoke at the Town Hall at the annual meeting of the Tract Society; there was, I am sorry to say, a very thin attendance. The chair was taken by the chief magistrate of Calcutta, a Mr. Cuthbert, Secretary of the Church Missionary Society, spoke first, Mr. Sherman, chaplain of the Scotch Kirk, spoke second, Mr. Mullens spoke next, (an Independent), and I a General Baptist was the fourth and last speaker. The people seemed interested with the facts I brought forward of the good effects of tract distribution in Orissa.

Our passage is taken in the good ship "Marlborough," Capt. Frederick Smith. The vessel is expected to sail on the 17th of March. Pray for us, dear brother, that we may have a speedy and prosperous voyage; that we may come unto you in the fullness of the blessing of the gospel of Christ; that we may come unto you with joy by the will of God, and that with you we may be refreshed. If, however, it should not be given us to meet on earth, may we meet in that land where "there shall be no more sea."

Yours very affectionately,

W. BAILEY.

LETTER FROM MRS. SUTTON TO MRS. BUCKLEY.

MY EVER DEAR SISTER.—Accept my thanks for your truly kind letter. I felt assured I should have the sincere sympathy of yourself and brother Buckley in my deep affliction, but the affectionate expression of it conveyed in your letters, was grateful to my bereaved heart. Truly the hand of the Lord has been heavy upon me, and I have been ready to say with David, "All thy waves and thy billows have gone

over me." But I have cause for the deepest gratitude, that when passing through the deep waters, they were not permitted to overwhelm me. In my *bitter cup* have been mingled great mercies, not the least of which has been the health and strength afforded to go through painfully severe duties devolved upon me by my altered circumstances. Ah! how altered since you and I bade adieu to each other in Cuttack.

Then, I anticipated the pleasure of your return, and that we might labour together in the same field for some years to come. Often, too, had my precious husband used to talk about your coming back, and during the latter part of his life, would every now and then exclaim, "How long it seems since the Buckleys left us!" Little did I then foresee that ere your proposed three years could expire, "The place that then knew him, would know him no more for ever;" and that I should be far away. But "The Lord sees not as man sees." Yet I cannot for a moment doubt but He knows what will prove best both for His children individually and for the cause they serve. I cannot but believe He has done all things well, though His dealings have brought me low in the depths of affliction. On the 9th of last month, I took my last look of the mission premises, and bade adieu to a large circle of weeping friends.

The boys of the Asylum and others accompanied me to the Mahanuddy (i. e., the river), and two of the older boys with our faithful old servant, Joldhor, crossed the river with me, and then made an affecting salutation and turned homeward. You can better imagine than I can describe the gloominess of that moment, and the sense of loneliness I continued to feel as I pursued my journey; the first of the kind (and I had had many) in which my dear husband was not my companion. But I would turn away from this sorrowful part, and speak of the many mercies which were intermixed. At Bhudruck, I received the kindest welcome from Mrs. Martin (daughter of Mr. Brown);

she manifested a sweetly sympathizing christian spirit. After spending the day with her, I resumed my journey in the evening, and reached Balasore for breakfast next morning, where I found only Miss Crawford; Mr. and Mrs. Cooley, and Mr. and Mrs. Smith having gone to Jellasure: but nothing could exceed the kind attentions of our valued sister. I remained with her two days, and then proceeded to Jellasure, where also a welcome truly grateful to my solitary feelings awaited me from the brethren and sisters there. I rested from Saturday morning till Monday evening, when another farewell separated me from three of the party. I had not, however, any longer to pursue my journey alone, for the kind brethren had arranged for us to travel together to Tumlook; a circumstance for which I felt thankful. There we were most kindly entertained by Mr. and Mrs. Allen, from Friday morning until Monday. We were detained thus long for our luggage to come up. Mary and Behari, with the new Missionary, Mr. Covil, came to Tumlook early on Monday morning to meet us here. Mr. Covil and Mr. Smith left us for Jellasure, and we embarked on board a Beaulieu for Calcutta. But I must not further particularize, but tell you, in brief, I am now with dear Mr. and Mrs. Pearce. Mr. Phillips has engaged our passage for us in the *Brutus*, Captain Maher, which is to sail shortly.

I must now say good-bye. Do write so that I may have a letter on reaching America, or soon after. Affectionately yours,

E. W. SUTTON.

APPEAL OF MR. BUCKLEY.

(To the Editor of the G. B Repository.)

DEAR SIR,—I shall be obliged by your insertion of the following appeal, and by the attention of your readers to the same:—1st. It is desirable that we should take out a pair of spectacles for Rama Chundra. Mr. Stubbins says,—“Our old friend Rama Chundra has just been in and sends you many many loving salutations. He says the spectacles Mr. Wood sent him, several years ago, are now too young for him, and he cannot see with them. He would be obliged if you would kindly send him another pair. He is about 60 years of age. Mrs. Stubbins thinks No. 15 would suit him. Of course, wire frames would be no use: they should be either strong steel or silver. Those Mr. Wood sent were silver.” I hope some generous friend will be disposed to perform this act of Christian kind-

ness. When the elders of the Jews besought Jesus that he would heal the centurion's servant, they urged this plea, “That he was worthy for whom he should do this.” This plea may be presented with the utmost propriety in this case. Rama Chundra is now one of our oldest men, and has always been one of our most valuable and useful native preachers. Not equal to Gunga, it is granted, in the fluency and force of his bazaar addresses; but much superior as an instructive and impressive preacher to our native Christian congregations. He not only firmly grasps, but lucidly and powerfully exhibits the distinguishing doctrines of the gospel. His ministrations have been eminently blessed. He is, moreover, as a native, a highly respectable man; and since the day when he nobly sacrificed all for Christ, now 26 or 27 years since, he has never faltered or wavered, but has stood fast in the Lord. Now he is in the evening of life; and surely this little request will be

* Or tortoise-shell; metal attracts heat.—Ed.

granted. I shall be much disappointed if it be not.

2nd. Another supply of warm worsted garments for the native preachers is extremely desirable. The supply sent eleven years since by the bounty of friends at Nottingham has been exceedingly useful, and especially so on their preaching tours; but the garments are now worn out. Mr. Stubbins urges in a recent letter, that a fresh supply be sent out, and expresses a hope, in which I entirely concur, that if the generosity of friends should not furnish the means for purchasing these comforts, they might with propriety be procured at the expense of the Society. The sanction of the Committee would, of course, be necessary before any portion of the funds could be thus appropriated. But I think *simple justice* requires these comforts should be procured for our native fellow-labourers, some of whom might have secured much more temporal remuneration if their talents and energies had been employed in another direction.

3rd. *The School-room at Piplee has been recently burnt down, and must be speedily rebuilt.* I received two days since, a letter from Mr. Miller, dated March 15th, of which the following is an extract:—"I am very grieved to inform you that last Saturday night some evil-disposed person set fire to and destroyed our Piplee School-room. I have written to the Collector about it, and begging that he will order the Darogah to exert himself to discover the incendiary. If this is allowed to pass with impunity our village and bungalows may go next." The loss thus occasioned, which I hope will not be considerable, should not fall on the Missionary. Probably a portion of the sum nobly contributed at Nottingham a year ago might be appropriated to this object; but about the propriety of this they must judge.

4th. Several things are required for Behampore, as pulpit Bible, communion service, &c.; but I suppose these will be purchased from the special subscription.

5th. I have a small favour to ask for myself. I require one number of the Repository to complete a set from the beginning to the present time—a period of 53 years. Writing, as I am, at a distance from home, I am not certain whether it is No. 21 or 22, *small size*; but it is the number which contains the "Missionary Aspirations," and is in vol. 4. If any friend not having a complete set, but having this volume, or this

number, and being willing to part with it will communicate with me, addressing Castle Donington, Leicestershire. I shall esteem it a favour. I shall be glad to purchase the volume for the sake of procuring the number and completing my set.

6th. I have another matter to bring before our wealthy friends which I feel to be of considerable importance. We have in Orissa many of the Indo-British class, and their spiritual condition has often been on my heart. As Missionaries to the heathen we cannot do all that we would for this neglected class; but as they are acquainted with the English language, and as most of them are almost wholly destitute of useful books, it has appeared to me very important to have a supply of Christian publications for loan, or gift as may seem desirable. A grant of books for loan may probably be obtained through the kindness of the Religious Tract Society; but how shall a supply be obtained, to be judiciously given away? Will not some rich Christian, feeling that wealth is a talent to be accounted for when the Lord shall come, and that money is only desirable as it furnishes increased opportunity of doing good, at once supply the means? £5 or £6 would do much in this way, and, O, what a privilege to employ our money for Christ! to spend it in scattering the good seed of the kingdom. The books I am most anxious to procure are, such as have been eminently honoured by the Spirit of God in the conversion of sinners,—for example, Baxter's Call, Alleine's Alarm, Doddridge's Rise and Progress, Pike's Persuasives, Early Religion, Eternal Life, James's Anxious Inquirer, &c. I trust this object will not be overlooked.

A word on another subject. The Notes of Visits to the Churches are now ended,* soon all other efforts to benefit man, and glorify God must end too. May we all have grace to be faithful unto death, and then may we receive, through the mercy of our Lord Jesus Christ, a crown of life. Yours sincerely,

J. BUCKLEY.

P.S.—Since writing the above, a generous friend has kindly promised to render help for the second object.

* In the last paper, p. 242, in the verse, "There are our lov'd ones," &c., in 7th line, for *may* read *away*; p. 244, 2nd column, for *above report* read *last report*. On the next page, in the piece entitled "The Missionary and Home Scenes," 2nd verse, 2nd line, before *feet* supply *weary*.

SUBSCRIPTIONS TO THE BERHAMPORE FIRE.

We have received the following particulars of the amount collected on this account at

NOTTINGHAM, *Stoney Street. Special Contributions to the Berhampore Fire Fund.*

Collected by Mrs. Pollard, and Mrs. Elmes.

	£	s	d
Mr. West	1	0	0
Mr. Butler	0	10	0
Mrs. Bishop	0	10	0
Miss Smith.....	0	10	0
Mr. Kemp	0	5	0
Mrs. Coulthard	0	10	6
Mr. Pegg	0	10	0
Mr. Holloway	0	5	0
„ Latham	0	5	0
„ Kerry	0	5	0
Sums under 5s	1	6	6
Collected by Miss Bennett,			
Mr. Taylor	0	10	0
Mr. Barwick	0	10	0

Mr. Small	0	5	0
Mrs. Inger	0	5	0
Sums under 5s	0	8	6
Public collection	4	17	3½

Total.... 12 12 9½

Mr. C. Harding, Leicester to S.			
C. Pike.....	1	0	0
Miss Parker of Feversham ...	2	0	0
(Noticed on cover for May)			
J. Goadby.			

The following additional sums are thankfully acknowledged.

Previously acknowledged ..	358	16	6
Additional from Nottingham			
Stoney-street	0	10	0
A Friend per Rev. S. C. Sargent, B.A.	0	5	0
FORD.—Mr. Humphreys	1	0	0

Total.... £359 16 6

STATE AND PROSPECTS OF CHRISTIANITY IN THE EAST.

“THE number of professed Protestants in Syria it is not easy to state with exactness, inasmuch as no complete census has yet been taken. In Hasbeya, at the foot of Mount Hermon, there is a Protestant community, distinctly acknowledged and enrolled by the Government, and embracing, it is supposed, not far from two hundred souls. In Beyrout, and parts of Lebanon adjacent, there are declared Protestants to the number perhaps of three hundred or more. There are also professed Protestants in considerable numbers in Palestine. But the success of the mission is not to be estimated solely by the number of church-members, or by the number of declared Protestants now known. Their books and schools, their various public and private discussions, have had a wider influence. There are many, besides the classes of persons just referred to, whose minds are much enlightened, whose prejudices are weakened, and who acknowledge the Bible as the supreme authority in matters of faith and practice. Thus, in various ways, light and truth have been

gradually but widely diffused, and an important work accomplished preparatory to still further results, which may hereafter be looked for among the inhabitants of this interesting country. The direct influence of the American schools, publications, and religious services, on the public mind in Lebanon, is sufficiently encouraging to warrant increased exertions, and to excite well-grounded hopes that the cause of evangelical truth will at length be crowned with the most cheering success. The spirit of inquiry has been largely awakened. Copies of the Arabic Bible may be seen in most of the villages in the Druse mountains; and the religious controversial discussions which are now so common, particularly amongst the lower orders, afford unquestionable evidence that they are anxious, whatever may be the result, to have reasons for the faith which is in them. Hundreds, though openly acknowledging the errors and unchristian practices of their church, yet excuse themselves from an outward declaration in favour of the purer tenets to which their consciences consent, on the plea of the

difficulties of their position, and the disruption of family ties and relations, which would be consequent on their deviating from the usages and customs of their forefathers. Such a state of feeling, however, cannot long exist in any Christian community, for it entails upon its possessors the painful necessity of attending religious ceremonies which they regard as fictitious inventions, and submitting to practices which their enlightened understandings have learned to reject as vain and superstitious. And, indeed, a very general opinion exists at this day, in the southern portion of the Lebanon—grounded, no doubt, on the remarkable tendencies of the people which have just been adverted to—that not many years will elapse before Evangelical Protestantism will have reclaimed within its fold, provided the means for its organization

be ample and complete, no inconsiderable portion of its Christian population. Moreover, the disgraceful dissensions which exist in the Greek and Greek Catholic communities, tend greatly to alienate their flocks from a system of church Government, which gives scope to irregularities so utterly at variance with the commonest principles of decency and decorum."

The above is extracted from Colonel Churchill's "Mount Lebanon," a work that has recently appeared in England. It is a gratifying reflection that intelligent and devoted Christians are found in almost, perhaps, all countries, civilized or semi-civilized. They are witnesses for God and the truth. Probably the number is greater than we are prone to imagine. Missionary efforts more than any other human instrumentality, bring about such results.

RUSSIA, THE FOE OF CHRISTIAN MISSIONS.

BUT not only in Western and Central Europe is the Russian Court regarded as the determined, systematic foe of Christian progress and free institutions. It is so throughout the East. And here American Christians have a direct, vital interest in the pending contest. To this point, therefore, we solicit the special attention. Russian influence is an object of dread to every Protestant missionary in Turkey. Give to her the exclusive protectorate, which she claimed in the mission of Prince Menschikoff, over the 11 or 12,000,000 of Greek Christians, and it would be like giving by treaty to the Pope of Rome, a controlling political influence over the entire Roman Catholic population of the United States. It would be much worse; for the Czar is not only Pope of the Greek Church, but he is at the same time, unlike the Bishop of Rome, the absolute secular head of a mighty nation, and backed by a million of bayonets. Our missionaries in Turkey have found it hard enough, as it is, to contend with the machinations of the corrupt Greek Church and its wily priesthood; they would find it immeasurably harder if that superstitious Church and priest-

hood were under the direct exclusive protection, sustained by the force, and guided by the swarming emissaries of Russia. But if a mere Russian protectorate of the Greek Christians would be so injurious to Protestant missions in Turkey, what would be the result of a Russian conquest, occupation and government? Is anybody so credulous as to fancy that the most absolute power in Europe—a power combining the worst elements of civil, military, ecclesiastical and Oriental despotism—a power as haughty and fanatical as it is ambitious, whose head is at once *Imperator* and *Pontifex maximus*—that such a power would look with favour upon the free Protestant churches that are beginning to bud and blossom like the rose throughout the waste places of Turkey? Would these precious nurseries of pure gospel faith and American ideas be permitted, without let or hindrance, to grow and multiply as (thanks under God, to British influence!) they are now permitted by the Sultan? Should the Czar conclude to transfer his capital to Stamboul, would he like to have so many Yankee missionaries right under his nose? Would he be apt to regard them with as much favour, or to pay them as flattering

compliments as Yankee engineers, telegraph contractors, and Colt revolver manufacturers have been wont to elicit? Would he let them teach his serfs American ideas of religion, as graciously as he invites these latter gentlemen to instruct his subjects in American in-

ventions? Would Count Nesselrode tickle the ears of our worthy brethren, Dwight, Hamlin, Goodell, and their fellow-labourers in the gospel—with the honied assurance that “it was reserved for America to give England the final chastisement?” Perhaps not! —*New York Evangelist.*

OBSERVATIONS ON THE ORIGIN AND PROGRESS OF THE MISSION AT CHITOURA, NORTHERN INDIA.

BY J. URQUHART, ESQ.

HAVING been a fellow labourer with our missionary brethren in Upper India for many years, and an eye-witness of the commencement and growth of the good work at the station of Nistarpore (Town of Salvation), Built for the converts near the heathen village of Chitoura, permit me to offer a few remarks explanatory of its progress and importance,

In 1845, consequent on the divine favour resting on the preaching of the gospel and distribution of the Scriptures for several years previous, an unusually large number of natives of the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

Hitherto the individual converts from the ranks of Hinduism or Mahomedanism, threw themselves entirely for support on the missionary, whose confidence and liberality they too often abused. It was, therefore, and justly, deemed an evidence of a sincerer faith, and an indication of a deeper work of grace, that those of Chitoura were desirous of working with their own hands for the maintenance of themselves and families.

It was over such an interesting community as this that Mr. Smith, in the providence of the Lord, was called to take the oversight. For several years afterwards Mr. Smith was busy in

rearing the outworks of the Chitoura mission, in the erection of a chapel, school room, range houses for the converts, workshop or factory for their weaving, and a bungalow for his residence, the entire funds for which were raised in India. But amidst the many difficulties, trials, disappointments, and anxieties with which he had to contend, and which would have damped or destroyed the energies of a man less devoted to his Master and the love of souls. Mr. Smith never lost sight of the important principle of *self-support and self-dependence* on the part of the converts, amongst whom the missionary acted not only as a pastor and school-master, but as a weaver, mechanic, engineer, tradesman, doctor, magistrate, judge, and jury; incongruous, but absolutely necessary avocations, without which—the becoming all things to the circumstances and wants of his flock—the mission at Chitoura could not have been consolidated; thus, as in the cases of Moffat, Williams, and others, exemplifying that a missionary of the cross to the heathen, is not merely the herald of salvation, but the pioneer of civilization.*

One of the chief difficulties in the way of the converts supporting themselves, was the refusal of their heathen neighbours to traffic with them. They were shunned as polluted outcasts with whom no intercourse, even on business, could be held. The missionary was, in consequence, obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been suc-

* Something like this, we trust, will become common.—Ed.

cessful, and the tent cloth, sheeting, towellings, &c., of Nistapore, are now well known marks in those parts.

Native looms throughout India are of the rudest description. The workshop of the native weaver forms a part of his hut, his kitchen, bed, &c., being on one side, and the loom on the other. The beam from which is suspended the warp and weft, is the rafter which supports the thatched covering of his humble dwelling. The weaver, while at work, sits on the ground, with his feet in a hole of the earthy flooring, where between his toes are held the strings by which he raises or depresses his *gear*, while with either hand he throws and catches his *shuttle* in its progress.

That cloth of any serviceable kind should be woven with such machines must be surprising; but the surprise will be intensified by the consideration, that the celebrated Dacca muslins of antiquity, fine as the gossamer, are believed to have been fabricated with no better implements!

But the poor weavers of Northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected, their work progresses very slowly, the result of a long day's labour seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth, was the next effort of the missionary. Accordingly two Scotch and an English loom were procured, and by the assistance of a practical English weaver they were set up and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the supercession, among the converts, of their own primitive machines.

Until this period a warping mill was unknown and unheard of in Northern India. Such a machine was also procured from Scotland; but here it may be asked, how do the natives get up

their warp? not without a vast amount of labour even in a country where that commodity is cheap. Without entering into a lengthened explanation it may be sufficient to say, that the task requires the united efforts of the weaver, his family, and often of his friends, for some days, and entails on them a pedestrian excursion equivalent to several miles. The method may be thus stated. A number of thin bamboo slips are stuck a few feet apart along a distance of thirty or forty yards, and the thread is passed continually between the rods by the warpers running round and round them with their spindles until the whole is completed.

When the heathen, on an anniversary occasion, turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving machines, the warping mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel confident, therefore, that were they in possession of even an ordinary machine for spinning cotton, the christian weavers of Narstarporé would, from their position in a cotton producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country which would tend to remove many barriers that now impede the progress of christianity. Much in this respect is already accomplished. The heathen in the neighbourhood of the mission station especially cannot disguise from themselves the fact that christianity is a remarkable quickener and elevator in regard to, at least, temporal interests and concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in their *shastres*. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time than they can ac-

compleish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace and harmony which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling that having swallowed greedily absurdities and monstrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every day engagements and business of life. Such a scene is presented at the mission station of Nistarpore. How it is affecting the neighbourhood I have already noticed, and now leave the following extract from the letter of the zealous missionary further to explain.

"The mission here is prospering; we have just got our report out, and as it can go by the sixpenny book post, I shall have one sent to you. During the last year the village has increased from 112 to 153 inhabitants. We have had our yearly feast in the weaving shop, which was very neatly decorated with evergreens. In the middle of the day I married two couples, and we had upwards of 500 people present from the villages to witness the ceremony. At six o'clock all our people sat down to a good dinner and enjoyed themselves very much, after which we had a missionary meeting. Mr. Williams in the chair, and the speeches were by our native preachers. The day was one long to be remembered, and I trust will not be the last of the kind. The weaving is going on well; and I have just received an order for 7,000 rupees' worth of tents for the lieutenant governor's camp, which will be a good opening for our cloth."

THE FIRST CHRISTIANS.

An approved writer, in describing the religious character of the primitive Christians, observed that when they gave themselves to Christ, they counted all things loss for Him and His salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted.

Hence, from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in heaven they had a better, and incorruptible inheritance. When the cause required, how ready were they to lay all at the feet of the Missionaries. Generally they were poor. A rich Christian! why such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was

the sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet, poor as were the first Christians, they were liberal to a degree seldom surpassed. We, from our much, give little. They, from their little gave much. "Their deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the universe, he said "Go ye into all the world, and preach the gospel to every creature." It was not, therefore, with them a matter to be considered, whether they should go or not go. The command was positive and peremptory; and how could they escape from the obligation? With us, to stay is the rule, to go is the exception. Wonder not that they accomplished so much—wonder not that we accomplish so little. They did not wait indolently for openings, but went forth either to

find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded

to another and more distant field, and then to another, until they had gone over the appointed territory. Their piety was enterprising: the spirit of obedience made it such.—*From the Macedonian.*

THE MAY MEETINGS.

THE press of other matter will compel us to be brief in our references to the Anniversaries, of the various religious and Missionary societies, held in the Metropolis during the past month. We rejoice that though the pressure of the times has been universally felt, there has been no greater depression in the income of these societies. This circumstance shows that their supporters are actuated by truly benevolent motives, and are reluctant to curtail the amount of their contributions to the cause of God. We shall note the meetings in the order in which they occurred.

The *Turkish Protestant Missionary Society* held its first anniversary at Willis's Rooms, on Thursday, April 19, the Earl of Shaftesbury presided. His Lordship stated that the operations of this society would extend over the whole of the Sultan's dominions, and he hoped that the law which inflicted death on an Ottoman becoming a christian, would, through the influence of England and France with the Sultan, be abolished. The income of the society for the past year was £1,800. The Rev. C. Young, Dr. Marsh, W. Arthur, R. Herschell, Sir E. N. Buxton, Lord R. Grosvenor, &c. addressed the meeting.

The *Baptist Home Missionary Society* held its annual meeting at Finsbury chapel, on Monday evening, April 23rd, W. W. Phillips, Esq., of Pontypool, presided. The Report stated that "there are 102 principal stations, and 119 sub-stations; about 18,000 hearers, and room for 27,000; 4,125 members, 340 of whom were baptized during the year. Income £4,451 13s. 10d. Expenditure £4,778 18s. 1d. Rev. J. Hiron, J. F. Newman, F. Tucker, I. Penny, T. Pottinger, advocated the interests of the Society.

The *Baptist Irish Society* assembled in the same place, the next evening. C. B. Robinson, Esq., was in the chair. The Report detailed the proceedings of the society and its agents and announced that there was left in hand £370. Revs. W. Wallis, J. Webb, J. Mursell, J. Burnett, and W. B. Bowers pleaded for the objects of the society.

The *Baptist Missionary Society* held its

public meeting at Exeter Hall on Thursday, April 26th. Mr. Kershaw, M. P. presided. The Report read by Dr. Angus, represented the progress of the various missions as satisfactory. The expenditure for the year was £21,993, leaving a deficiency of £734.

Sir S. M. Peto, Revds. J. C. Harrison, J. Buckley, W. Arthur, J. A. Wheeler, W. Brook, C. Vince, addressed the meeting.

In an appeal since presented to the public it is stated that this society has missions in the East and West Indies, Ceylon, West Africa, and France; but in Jamaica many churches containing 25,000 members are self-supporting; that the society wishes to send twenty more Missionaries to the East, and to add £5,000 to its annual income.

The *British and Foreign Bible Society* assembled at Exeter Hall on Wednesday, May 2nd. The Earl of Shaftesbury in the chair. The Report stated that from the depot at Paris the issues during the year were 109,235 copies of the Scriptures; in Germany 77,855; Brussels 27,000; Amsterdam 20,000; Breslau 32,000; Switzerland and North Italy 20,639; Sardinia 5,000; Mediterranean States 12,469; Petersburg 6,818; Calcutta 56,032; Madras 55,000; Bombay 8,359; from the depot at home 1,018,882; from those abroad 431,994; the total issues were now 29,389,507. The expenditure of the year amounted to £149,040; and the receipts £136,632. The Bishop of Meath, Viscount Ebrington, M'Leod Wylie, the Bishop of Melbourne, the Hon. and Rev. Mr. Pelham, Rev. J. Farrar, Rev. W. Gill, &c., advocated the Society.

One of the most telling speeches was that of Mr. Pelham from which we extract the following section:—"The Bible has been tried, and I am not aware that it has ever failed. It has been tried by savage nations; it has given to them a civilization that nothing else could give. It has been tried by civilized nations, and it has been found always in advance of the last stage of progression at which they have arrived. It has been tried by philosophy, and it has been found to be wiser than all our philosophies put together. It has been tried

by the poor and the beggar it has been tried by yourself, my lord, as a member of the House of Peers; and by the poor ragged-school child that you have taken from darkness and crime; and I am sure you will confess that it has elevated you both. It has been tried by human consciences and human affections, and it has never failed to find man in the depth of his misery, and to lift him up and make him a child of God. It has been tried by prophecy, and the mounds of Nineveh, and the waste marshes of Babylon, and the lonely rocks of Tyre with the nets spread over them, and desolate Jerusalem, with her wandering people, all declare and testify that this is the Word of God."

The Church Missionary Society held its fifty-sixth anniversary at Exeter Hall, on Tuesday, May 8th. The Earl of Chichester presided. The report stated the income to be £107,343, and the expenditure £116,256. Besides this £16,916 had been raised abroad, chiefly in North India. The society has missionaries in Smyrna, Palestine, besides India, &c., &c. It has 189 clergymen, and 17,800 communicants. The Dean of Carlisle, Archdeacon Hunter, &c. pleaded for the Society.

The London Missionary Society assembled on Thursday, May 10. The Earl of Shaftesbury presided, and delivered a most beautiful and catholic speech. Dr. Tidman, the Secretary, was cordially received. The report stated that the income from ordinary sources was £500 above last year. From China, India, South Africa, Polynesia, &c., the reports were pleasing. Little good had resulted from Rev. W. Ellis's visit to Madagascar. The expenditure of the year was £64,678, and the society's debt was £13,000. Rev. H. Allom, Mr. Baxter, M.P., Rev. H. Llandells, W. Clarkson, Dr. Macfarlane, W. Arthur, &c., &c., pleaded for the society. £1,800 were contributed towards the debt.

The Religious Tract Society met at Exeter Hall on Friday evening, May 11th. The Earl of Shaftesbury in the chair. The chairman stated that since the formation of the society 673,000,000 tracts and publications had been issued from its depôts.

The report adverted to the operations of the society in various parts of the world. A tribute of respect was paid to the society's late Secretary, Rev. W. Jones. The ordinary income had increased £928. The legacies amounted to £0,098. The total receipts were £80,200, being an increase of £2,787. The number of publications issued in the year was 28,202,104. Rev. N. Hall, Hon. A. Kinnaird, M.P., Revds. T. Gill, Dr. Baylee, F. Monod, &c., addressed the meeting.

The Soldier's Friend and Army Scripture Readers' Society held its first annual meeting in Exeter Hall, on Wednesday evening, May 9th. Lord Robert Grosvenor in the chair. At this meeting Rev. Mr. Stallybrass, formerly missionary to Siberia, reported his visits to the Russian prisoners at Plymouth.

The Irish Evangelical Society met on Monday evening, May 14th, at Finsbury Chapel. Receipts £1,098.

The Colonial Missionary Society met at the Poultry Chapel on Tuesday evening, May 15th. The expenditure of the year was £6,600. At this meeting Rev. A. Reed of Norwich moved, and Mr. Gill of Raratongo, seconded a resolution to endeavour to raise the annual income to £10,000.

The London City Mission met on the 3rd of May at Exeter Hall. At this meeting it was reported that 15,295 visits had been paid to dying persons. The total of visits had been 1,484,563; 50,458 religious books had been lent; 8,155 Bibles distributed; 25,318 meetings for prayer and exposition of the Scripture had been held; 411 fallen women induced to return to their friends; 656 drunkards reclaimed; 470 persons living together unmarried had been induced to marry; 360 families to commence family worship; 700 persons brought to the Lord's table; 9,561 children led to Sabbath and other schools.

The Sunday School Union had several meetings, and various important business was attended to. It appears to be prosecuting its useful labours with renewed vigour.

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JOHN HOWE.*

It has been frequently observed, that there is an especial interest in local biography. This is true. We all feel, and perhaps ought to feel, a kind of property in the great and good who first drew breath in the locality where we reside. We are proud of the honour thus secured to the place. We are not willing on easy terms to give it up. Would that we might thus be led to emulate their virtues. Seven cities contested the claim of having Homer as a native. Stratford-on-Avon enjoys an envied celebrity as the birthplace of Shakspeare. Loughborough has been rebuked for forgetting John Howe. One of his recent biographers, an Irishman too, says, "He was born at Loughborough, whether valued or not by its inhabitants, it is no trifling distinction that their town was the birthplace of the author of 'The Living Temple.'" If we have been unmindful of our honour or our duty, let this society, to-night, by its attention to John Howe, do a little to remove our reproach.

The task I have undertaken will

* The substance of a paper read at the Loughborough Literary and Philosophical Society.

compel me to solicit the kind indulgence and forbearance of every section of this audience, whether churchmen or dissenters, which, I hope, will be cheerfully given.

John Howe was a good man. He was a protestant and a nonconformist, and yet not so rigid as to satisfy any extreme person. He lived in strange and conflicting times; in times when the claims of the crown and the rights of the citizen, the prerogative and popular freedom, both in secular and spiritual matters, were in frightful collision. He saw the power of the sword pass from one party to another once and again. He witnessed the abuse of every principle held sacred both by princes and people; and he was, to some extent, involved in those changes, both in doing and suffering. Had he been a violent partizan, a bold unscrupulous royalist, or a furious fanatical republican; or, what is more contemptible still, a cowardly and unprincipled time-server, his name might have perished in ignoble oblivion without any regret. His being a native of Loughborough would have conferred no honour on the place:—but he was none of these. No; he was a person who, in addi-

tion to profound genius, great learning, and high integrity, cherished and displayed in the most beautiful harmony, every christian virtue, and every social excellence. He therefore deserves our especial regard. The light, that from youth to old age shone round his head, was pure, uniform, and constant. Whether we contemplate him in his long life, or in his voluminous writings; whether we see him at home or abroad, in a court or a cottage, in security or in peril, the same gentle, firm, wise, prudent, and excellent spirit was manifest in him. Morally, he had, I apprehend, no equal in that age of great men; intellectually he had no superior. "Let it be supposed," says one of his biographers,* "That it could be said of some individual, that throughout life he had friends in all parties and enemies in none; that those who agreed in little else, concurred in loving and admiring him; that he conciliated the fullest esteem of those from whom he differed, without alienating the affection of those with whom he agreed: that he knew so well how to reconcile the claims of truth with the claims of charity, that he was firm without bigotry, and moderate without meanness; that in his hands even controversy wore an amiable spirit; and that while he never offended against conscience by concealing his sentiments, he never offended against love by expressing them; that this strange union of zeal and discretion, integrity and prudence, wisdom and love, was maintained throughout a long and eventful life, in an age of bitter faction, amid scenes of civil tumult, and in situations the most difficult and perplexing." What should we say of such an individual could he be found? Such a man was John Howe. "An appeal to every record of his life will show that all this and more than this is true of

him." Even a splenetic party writer, a contemporary, Anthony Wood, says of him, "He is a person of neat and polite parts, and not of that sour and unpleasant converse as most of his persuasion are; so moderate also and calm in those smaller matters under debate between the church and his party, that he hath not so much as once in writing (as I know of) interested himself in any busy or too fruitless quarrels of this kind, but hath applied himself wholly to more beneficial and useful publications on practical subjects, in which undertaking he hath acquitted himself so well that his books are much commended and read by very many conformists who generally have him in good esteem."

Such was John Howe as to his inner and spiritual man. Let us, ere we proceed, glance at the account given of his person and appearance. "Howe's external appearance," says one, "was such as served to exhibit to the greatest advantage his rare intellectual and moral endowments. His stature was lofty, his aspect commanding, and his manners a strange union of ease and dignity." Dr. Calamy, who knew him well, tells us, that "as to his person, he was very tall and exceeding graceful. He had a good presence and a piercing but pleasant eye; and there was that in his looks and carriage that discovered that he had something within that was uncommonly great, and tended to excite veneration." This happy harmony between the physical and the spiritual, the external and the internal, observed as it was by contemporaries, is worthy of being remembered by us. It is pleasant, as we all know, to have some idea of the person whose life we read, and we can easily conceive it to be possible that Howe's noble presence contributed somewhat to the respect shown to him by all classes in his lifetime.

* Professor Rogers.

I propose now rapidly to trace out the chief events in the life of this excellent man, and, if there be time, conclude with one or two selections from his voluminous writings. In doing this may I again solicit from this audience the display of that indulgence and toleration of which John Howe was so beautiful and eminent an example? while I promise to avoid as far as possible with truthfulness, all language that is needlessly offensive or irritating.

John Howe was born at Loughborough, probably or possibly at the Rectory, on the 17th of May 1630. Of his family little is known. His father was a man of piety and learning, a pupil of Mr. Francis Higginson of Leicester, (one of the pilgrim fathers, I think, who left England for America in 1629). His mother is said to have been an excellent woman of uncommon abilities. His uncle, Obadiah Howe, was vicar of Boston in Lincolnshire. It is not certain whether the elder John Howe had the living at All Saints. Dr. Calamy says he was appointed by Archbishop Laud to be "minister of the parish of Loughborough;" but in the parish register of the baptism of Ann Howe, his daughter, in 1628, the father is called, "Mr. John Howe, preacher." This, however, matters little, for he did not remain here many years. In 1634, as he hesitated to conform to all the ceremonies appointed by the archbishop, declined to sanction the desecration of the Sabbath by encouraging the sports then commanded by the court on that day; and even dared to pray in public that "God would preserve the prince in the true religion," his case was brought before the arbitrary and unconstitutional court of High Commission. He was sentenced for these delinquencies to "be imprisoned during his majesty's pleasure, he was also suspended from the ministry, fined £500, required to make a pub-

lic recantation before the court, and condemned in costs of suit." Happily he made his escape to Ireland, and thus evaded the execution of part at least of this outrageous sentence. He remained in Ireland with his infant son until the Irish rebellion in 1641, in which some 50,000 protestants were put to death by the maddened people, when for safety he returned to England, and lived in Lancashire in peace, the Long Parliament having that very year swept away the Star Chamber, the High Commission, and the York courts, as intolerable and illegal. Young John Howe was then about eleven years of age. Of his early life and training but little is known, except that he had made such proficiency that at seventeen he entered Christ's College, Cambridge, and the year after, 1648 he took the degree of B.A. He then removed to Oxford, where in two or three years he was elected Fellow of Magdalen College and proceeded to the degree of M.A. All this it has been remarked bespeaks great progress; and the familiarity his writings display with all authors, both ancient and modern, pagan, infidel, and christian; historical, classical, critical, and philosophical, show his extended reading and his prodigious memory. He made acquaintance, both at Cambridge and Oxford, with distinguished men, and was himself highly esteemed for his learning and piety.

Very soon after taking his degree, he repaired to his parental home in Lancashire. He sought and obtained ordination to the christian ministry, and in a little time, by a course of events, said to be "providential" by Dr. Calamy, but not explained, he settled at Great Torrington, Devon; where, though only about 23 years of age, he became exceedingly popular and beloved, and where, too, his own warmest and best affections were drawn out to his devoted and attach-

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ed people. Though his ordination was not Episcopal, in the present acceptance of that term, Howe was not, at this time, properly either a Presbyterian or an Independent. He was rather one who would have been content with such a modified Episcopacy as would have satisfied Baxter or Archbishop Usher. He was never contentious about mere forms, but he was solicitous that the communion of christians should be as free and as pure as possible. His main hostility was against what he deemed vital doctrinal errors and evil living; and his liberality led him to form an association of ministers of different persuasions in his own neighbourhood for the purpose of union and edification. The account given of his general labours as a minister in the parish of Great Torrington is pleasing, and the effects of his ministry refreshing; but the report of the fast day services, in which he kept his congregation without intermission, praying, expounding, singing, and preaching, for seven hours is to me distressing. Such services would surely weary both minister and people; and however ardent their piety, the frequent repetition of such days, which we know were one characteristic of the commonwealth, was adapted to originate and foster that hostility to the religious exercises of the puritans, and that open disregard of religion and public morality, which unhappily displayed itself in the succeeding generation.

While residing at Great Torrington, Howe formed an intimate acquaintance with Mr. George Hughes then a minister at Plymouth, and married his daughter in March 1654. It is recorded that Mr. Howe and his father-in-law maintained a weekly correspondence in Latin, but only one vestige of this remains, and, as this is curious, I will give it. One day a fire broke out in Howe's dwelling-house, which was providentially ex-

tinguished by a heavy shower of rain. On that very day Howe received a letter from his father-in-law, concluding with "*Sit ros cali super habitaculum vestrum,*" "may the dew of heaven be on your dwelling." A prayer that both parties would doubtless acknowledge had been signally and happily answered. I have mentioned his marriage, I may now glance at his family. John Howe had five children. The eldest, George, became a physician in London, the second, James, a barrister, who acquired considerable property by his profession; the third, John, of whom it is only recorded that he died and left two sons. Obadiah, the fourth son, died young, and Phillippa, his only daughter, married a gentleman in the Bank of England. Without attempting to trace his posterity further, I may just add, that a grandson, John, son and heir of James, married the Hon. Caroline Howe, daughter of the Right Hon. Scroop Lord Viscount Howe, Master of the Horse to George I. This lady was consequently sister to Admiral Earl Howe, whose name is so distinguished in the naval annals of this country.

To return to our narrative. In 1656 some urgent business brought Mr. Howe to London, when curiosity led him to the chapel at Whitehall, where Cromwell and his household attended worship. His noble form and expressive features caught the quick eye of the Protector, and he was sent for and asked to stay and preach on the following Sunday. Howe tried to excuse himself but in vain. He stated his anxiety to be with his own flock, who would be troubled about his absence. Cromwell himself undertook to provide a substitute, and after a second and a third sermon John Howe had the doubtful honour thrust upon him of being made court chaplain to Oliver Cromwell, and had to remove his family to apartments in Whitehall!

How great the change! How unexpected as well as undesired was this promotion! I will not, like one of Howe's biographers, endeavour to find out some mean and unworthy motive in Cromwell for choosing so pious and excellent and talented a minister as his chaplain, but will rather note the selection as a mark of the Protector's good sense and right feeling. John Howe was not a man to curry favour, even with Cromwell. He was too lofty in his aims, too fixed in his principles, too heavenly in his temper to be warped from the path of duty by a court. This, I will presume, Cromwell discovered, and convinced of his moderation and prudence, thought him a suitable person to preach to himself, his family, and his household. Howe, on his part, was fully aware of the difficulty and delicacy of his position, and sought the advice of the celebrated Richard Baxter, then of Kidderminster, as to the general course of his proceedings, and was by him especially advised to be on his guard, as there were many Jesuits about court, and in the army, feigning themselves to be puritans and republicans. He was also especially encouraged to promote union among Protestants, to which his desires tended through life. So uprightly and wisely did the chaplain deport himself, that all the persons about Whitehall were in his favour; and even Cromwell himself endured to hear some of his own peculiar doctrines confuted by his honest and gentle chaplain, without venturing to expostulate. He was often employed by the Protector in works of mercy and importance. Of £40,000 a year which Cromwell distributed in charities, Mr. Howe, it is presumed, was one of the chief almoners. So disinterested was he in all his intercourse with Cromwell, that the latter was reported to have said on one occasion; "Mr. Howe, you have obtained many favours for others, I

wonder when the time is to come that you will solicit anything for yourself and family." His good offices were freely used for all good men. As illustrations, take the following:—Dr. Ward, afterward Bishop of Exeter, sought to obtain the office of principal of Jesus' College, Oxford. Howe so strongly recommended the doctor to favour, and spoke so honourably of him, that though the appointment was already disposed of, the Protector allowed to the Episcopalian doctor an equivalent from the privy purse. Dr. Thomas Fuller, the witty author of "the Worthies of England," having to appear before the "Triars," a tribunal of ministers arbitrarily appointed under the Commonwealth, applied to Mr. Howe for his friendly assistance, and asked him for "a shove," as he called it, to help him through "the narrow passage." The corpulent doctor received his aid, passed the puritanic ordeal, and secured his living. It must not be forgotten, however, that Howe's letters, written to Richard Baxter and others, show that he was far from being contented with his position as Court Chaplain. Though he was held in high esteem by all parties, whether favourable or not to Cromwell's government; though the honour and emoluments of his offices (for he was also Lecturer at St. Margaret's Westminster) were ample, he did not feel at home in the palace. He did not see, and could not hope for, those fruits of his ministry he most ardently desired in the household. His piety was too lofty, too ethereal, and serene, for the latitude of a court, even of professed Puritans; and he longed for the calm, secluded, and useful life he had enjoyed at Great Torrington. Baxter and others, however, having great confidence in his piety and prudence, and feeling the importance of a person of his excellence and moderation occupying his position, dissuaded him from leaving

Whitehall. He listened to their advice, and remained Court Chaplain until the death of the Protector; saving that he arranged to spend three months in the year at Torrington, while he generously gave his substitute the whole of the living!

Oliver Cromwell's death in September, 1658, liberated the conflicting parties in the nation that had been kept in check by his strong hand, and prepared the way for the restoration of the Stuart dynasty. On the resignation of his Protectorship, by Richard Cromwell, in May, 1659, John Howe, who held Richard in high esteem for his private virtues, left Whitehall, and returned to his old congregation at Great Torrington. Here, apart from the strife of men, and the intrigues of the court, it might have been well, if so blameless and quiet a person could have lived and laboured in peace. But this was not permitted. Before the close of 1660, informations were laid against him for preaching "sedition and treason." These, he triumphantly refuted; but the passing of "the act of uniformity," which came into operation, Aug. 25, 1662, while it swept away all the ecclesiastical arrangements which had obtained during the Commonwealth, and led 2,000 ministers to suffer the pains of proscription and poverty, rather than violate their conscientious convictions of right and truth, found also in John Howe a noble victim. He preached two sermons at Torrington to his weeping people; and though he was never rigid as to mere externals, he stated to his flock, "that he could not be satisfied with the terms of conformity as settled by law." This was to him a great sacrifice. It terminated his connection with an attached people, it excluded him from all hope of superior emolument, and it cast him, exposed to persecution, with a young family, on a slender income, and on the uncertain chari-

ties of others, who like himself were liable to suffer. He was not, however, entirely discarded by respectable conformists. Dr. Wilkins, Bishop of Chester, sought earnestly to reconcile him to conformity: and Dr. Seth Ward, now Bishop of Exeter, before whom Howe was cited for preaching in a dwelling-house, received him privately, and pressed on him re-ordination" as a harmless thing. Howe replied, "It hurts my understanding; it is an absurdity; since nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your lordship, if your lordship pleases; but I cannot begin again to be a minister." The debate was declined, but the good bishop smothered the citation, and retained, like many of his brethren, an honourable regard for his former patron and friend.

For several years this excellent man, "of whom the world was not worthy," led the life of a fugitive; now sheltered by one friend, and now by another; and though providence, faith, and friends never forsook him, he cherished through life bitter recollections of his own and his brethren's sufferings during this period. His father-in-law, several of his relations and friends were imprisoned in and near Plymouth in 1665. Dr. Calamy says, Howe himself was under duress vile at this period, but of this there is little evidence; I am willing to think it an error.

In 1668, Howe published his treatise on the "Blessedness of the Righteous" in heaven, which met with a speedy and remunerative sale; and which, perhaps, led him to become the family chaplain of Lord Massarene, of Antrim Castle, Ireland. He embarked for Ireland early in 1761. At Holyhead, they were detained by contrary winds; and on Sabbath morning Howe and his companions sought on shore for a place of worship. They met a clergyman and

his attendant; and asking the latter if his master preached that day. He replied, "My master only reads prayers." The clergyman, learning that Howe was a minister, invited him to preach, which he did that morning and afternoon, at which latter service the church was crowded with persons who heard the report of the morning's exercise. A very great multitude were gathered to hear the great preacher on the following Sunday, when Howe was not only not expecting to preach, but was ill in bed. The good clergyman in some consternation sent for Mr. Howe, telling him the whole neighbourhood were come to church, and at some risk to himself, he (Mr. Howe) gratified both the clergyman and the multitude.

Howe, with his family, remained at Antrim Castle about five years; and these, on many accounts, were the happiest of his life. The kindness and consideration he received from the noble family to whom he addressed his ministry, their exemplary piety and benevolence, the opportunity he enjoyed for reading and composition, and the singular respect shown to him by the Bishop of the Diocese, and his metropolitan, who gave him full liberty to preach in the parish church at Antrim every Sunday afternoon, and indeed anywhere else under their jurisdiction; besides a happy and congenial acquaintance with several worthy Presbyterian pastors in the neighbourhood; all combined to render his life at Antrim active, useful, and agreeable. Here he published that most eloquent of his productions, "The Vanity of Man as Mortal." Here, too, he published his treatise on "Delighting in God," which, as it consisted in substance of sermons preached at Great Torrington, was "dedicated to the Magistrates and other Inhabitants" of that place. Here, also, he prepared the first part of his greatest and noblest work, "The Living Temple."

In 1676, Howe received an invitation to a Nonconformist congregation in London, of which Sir Thomas Abney, afterwards Lord Mayor, was a member. He accepted the call and came to London that year. Though in London he was only an unauthorized and unprotected minister, his character and standing secured him the acquaintance and friendship of many distinguished men of the Conformist party, among whom were, Drs. Tillotson, Sharp, Stillingfleet, Kidder, and others. Soon after his arrival in London he published the first part of "The Living Temple" before mentioned.

The period from hence to the revolution in 1688, was one of grievous suffering to the nonconformists, and though Howe himself was the most inoffensive and excellent of men, he came in for his share of trial and sorrow. He had not ever totally abandoned the hope that some compromise on the part of the more moderate conformists would lead to a union between himself, his party, and the national establishment; but all his efforts to attain this end proved fruitless. He was once told by the notorious Duke of Buckingham, (whose singular conduct at this period, many of you will remember, forms an important feature in Scott's "Peveril of the Peak,") that "his party were too numerous and powerful to be neglected, and that it would be well if they had a friend near the throne who might speak for them." Howe's reply was worthy of himself and of his party. He said, "that in such a case, as a religious people, they should chose a person who would not be ashamed of them, and of whom they should have no reason to be ashamed; and that to find such a person was extremely difficult." In 1680 Mr. Howe published a reply to Stillingfleet, on "Separation." In 1681 he rarely ventured to go abroad, or even to walk the streets;

his meeting was disturbed while he was officiating, and seven of his hearers were taken to Newgate. He employed himself in this dangerous season in preparing for the press several of his minor publications—as “Thoughtfulness of the morrow,” “Charity in reference to other men’s sins,” a “Funeral Sermon for Mrs. Richard Baxter.” The same course was pursued in 1682–3, when he published his celebrated discourse on “Union among protestants.” This year he addressed anonymously a letter of condolence to Lady Russel, the Widow of Lord William Russel, who was beheaded, May 20, 1683. This letter characterized by Montgomery as “one of the noblest and most pathetic pieces of epistolary composition in the language,” betrayed its talented author, and led to a lasting intimacy between the family of Russel and Mr. Howe. In 1684, he published his treatise entitled, “The Redeemer’s tears wept over lost souls.” During this year many persons were punished by fine and imprisonment not merely for frequenting conventicles, but for not going to church, and for not taking the sacrament; and old and forgotten laws were disturbed from their dusty recesses, that they might bear upon the nonconformists. Among others that encouraged these rigorous proceedings, was Dr. Barlow, Bishop of Lincoln, to whom Howe addressed a firm and just remonstrance, but conceived in so kind a spirit that it must have produced a favourable impression. Throughout the whole of this calamitous and dishonourable period, Howe not only inculcated on others, but, what is still more difficult, practised himself, most perfect kindness and charity towards those from whom he and his party suffered, accounting many of them to be pious and worthy persons, though mistaken in the mode in which their zeal displayed itself, whom he said he hoped

to meet at last in “a better and an all reconciling world.”

In 1685, the persecution of the Nonconformists had reached its height, and the prospect at home under James II, and the brutal and ferocious Jeffreys, had become most gloomy. Howe, therefore, gladly retired from the scene. He accepted an invitation from Philip Lord Wharton, a liberal nobleman, to accompany him on his travels over the continent, thankful to escape from a land whose rulers seemed to have foresworn both law and right. He departed in August so suddenly as not to have time to take leave of his flock; but he addressed a letter to them which remains a monument of his piety and charity.

In company with Lord Wharton, he visited the most celebrated cities of Europe during several months, and enjoyed literary intercourse with learned men of all parties; but the tour being ended, and not hearing any good tidings from England, he settled at Utrecht, in Holland, and took a large house for the reception of English people who might be refugees or tourists. Here he had the Earl and Countess of Sutherland, and his nephews, John and George Hughes, as inmates; Sir John Guise, Sir John Templemore, and other persons of rank were also amongst his lodgers. Here, at the English church, he regularly exercised his ministry with other exiles, as Matthew Mead, Wood, Cross, &c. Dr. Gilbert Burnet, afterward Bishop of Sarum, visited him here, and scrupled not to preach for, and associate with, the exiles. He told Howe that when he and Baxter were dead, Nonconformity would not last long. Howe replied that its existence depended on principles rather than on persons; that the best method of destroying nonconformity was to abate the rigour of conformity, otherwise conscience would make men dissenters. Though

men died, principles would live." While in Holland, Howe was honoured by several interviews with William, Prince of Orange, afterwards King of England. "The Prince discoursed with him with great freedom, and ever afterwards displayed great respect for him."

In 1687 James II. published his declaration for liberty of conscience; and Howe's congregation in London, on the strength of this doubtful liberty, invited him home; whither he speedily returned. Though he and others profited by this indulgence of the king, the great body of the protestant dissenters refused to return thanks for a favour which placed the king above law, and was intended as a pretext for the introduction of popery. The Church of England was alarmed at its danger, and sought the help of the Nonconformists against the dispensing power of the king, who on his part as anxiously sought for their support in it.

Macauley, who loves to laugh at all parties, gives the following grotesque representation. He says, "then followed an auction, the strangest that history has recorded, on the one side the king, on the other the church began to bid eagerly against each other for the favour of those whom up to that time they had combined to oppress. The protestant dissenters who a few months before had been a despised and proscribed class, now held the balance of power. The harshness with which they had been treated was universally condemned." Both parties, Macauley shows, accused the other of the blame of past persecutions.

While many congregations of the separatists, especially in the country, were induced, through ignorance of the designs of the court, to express gratitude to the king for his new-born liberality, "the great body steadily refused to return thanks for a favour which it might well be suspected,

concealed a snare." Old Richard Baxter was brought out of prison, whither Jeffries had sentenced him, that his venerable name might influence his brethren to honour the king in setting aside the law to give them freedom; but this was vain. Baxter, though old and feeble was too stern a patriot for that. Macauley adds; "If any man stood higher than Baxter in the estimation of the protestant dissenters, that man was John Howe, and he opposed."

Afterwards when closeted with the king, Howe told him, Calamy says, "That he was a minister of the gospel; that it was his province to preach, and endeavour to do good to the souls of men; but as for meddling with state affairs, he was neither inclined nor called to it, and must beg to be excused." So firm in his purpose was this gentle-spirited man!

It will be remembered that the petition of several bishops presented to the king against the reading during divine service of this declaration of indulgence, when republished in the following April, led to their committal to the Tower, their trial and acquittal, and, ultimately, to the Revolution of 1688.

While the bishops were in the Tower, Dr. Sherlock, then master of the Temple, invited Howe to dine with him. He then told him that the bishops would surely be cast, and the clergy displaced who had gone with them; and that probably many of their places would be filled with Nonconformists. "Who knows," he added, "but that Mr. Howe may be offered the place of the Master of the Temple?" He was anxious to know how the Nonconformists would act if so circumstanced. Howe replied, the thing was improbable, but he would answer for himself, if any place of more public usefulness was offered to him on terms he could conscientiously accept, he should not

feel at liberty to decline it; but that as to any emolument accruing from such a situation, he should have nothing to do with it, except as the channel to convey it to the legal proprietor. This reply, of course, was very delightful to the doctor, who assured Howe of his profoundest esteem and regard.

Shortly after the Prince of Orange (William III.) had arrived at St. James's palace, a deputation of Non-conformist ministers waited on him, led by Mr. Howe. They were introduced by the Lords Devonshire, Wharton, and Wiltshire. Mr. Howe then delivered a loyal and congratulatory address to the King in the name of his brethren. In May, 1689, the act of toleration was passed; and then Howe, ever intent on allaying animosities, addressed a pamphlet to both parties, urging on both conformists and nonconformists mutual kindness and forbearance; and expressing a hope, not yet realized, for a time when true religious and free intercourse and association would obtain between protestants of all parties. In the same spirit, too, he endeavoured to promote union among the different sections of Non-conformists, and for this end prepared and published those sublime discourses of his "On the carnality of religious contention." He was truly a lover of good men, and a friend of peace.

His intercourse with the house of Russell was renewed at this period; and his beautiful sermon on the death of Queen Mary, published in 1695, entitled, "Heaven, a state of perfection," was dedicated to Lady Russell. His path was now uniform, and his age admonished him that his end could not be far distant. With the exception of a controversy on "occasional conformity," which he defended, there was scarce a ripple on the smooth waters, between his bark and its destined happy shore; all around was sunny and serene.

In 1702, he published a second part of "The Living Temple." This year and the next his health was declining, but he lost nothing of the vigour of his mind. Like a man who had more of God and heaven in his soul, than the smallest minority of the very best, he began to be almost impatient for his rest. In beautiful keeping with this desire, and to subordinate it to the will of God, he prepared and sent to the press, only a few weeks before his death, his last work, a discourse "on patience in the expectation of future blessedness." How few persons really need an exhortation to this grace! He was visited in his last days in his chamber by many friends, who referred to him afterwards more as "an angel of God" than a man. Among others who came was Mr. Richard Cromwell, sometime Lord Protector, whom Howe had known and esteemed when he was the chaplain for Richard's father at Whitehall. They were now both of them old men. Their interview, their glances at the past, their converse about the future, were deeply solemn and affecting. Calamy says, "There was a great deal of serious discourse between them; tears were freely shed on both sides; and the parting was very solemn." They soon met in a better state. Howe died in peace, without a struggle, April 2nd, 1705: and Richard Cromwell did not survive him many years. He died 1711 or 1712.

It has often been lamented, and justly, that Howe in his last illness caused the whole of his voluminous private MSS. to be destroyed. These, containing minute narratives of his private life, and of the parties with whom he came in contact, would have been of immense service to the history of his times. We might have expected from a skilful and impartial person like him, a true insight into the Court, and perhaps the character, of Cromwell, and a correct

version of many events which have been reported by prejudiced, incompetent persons, or extreme partizans. This privilege we are not permitted to enjoy. Perhaps the motives of Howe were, an excess of modesty, and of charity. He did not wish when dead to exalt himself, or to depreciate or injure others, in the estimation of posterity.

Prince Talleyrand, it is said, directed that his own private memorials should not be published until 40 years after his death; I suppose that none might be living who could contradict them, or care much for the scandal which they would occasion: and it is better even to have all such memorials destroyed, whoever may be their writers, than for them to be used, as they have been in some cases without discrimination, or without respect either for the living or the dead.

The works of John Howe are his best monument. They comprise seven or eight octavo volumes. The eighth consisting of extempore discourses taken down by those who heard them, and published after his death. His works will be studied and admired, as long as there remains in this land any taste for piety and revealed religion. Their style is often difficult and involved; and sometimes rugged and even obscure. They demand close attention from the reader, but they amply repay him for his pains. They contain profound and original thoughts, cogent reasonings, lofty imaginings, and are a rich mine of intellectual and religious treasure and truth. His "Living Temple" is his largest work, on which he appears to have concentrated the wealth, energy, and wisdom of his well-stored and gifted mind. It abounds with beautiful and sublime passages. It was one of the earliest, and remains one of the ablest works on the atheistical and deistical controversies, and contains the elements of what the Clarkes and Paleys

advanced in the following century. It forms, indeed, a system of theology; an able exposition of the great principles of religion both natural and revealed. Though written at distant periods of his life, (the first part being published in 1676, when its author was 46, and the second in 1702, when he was 72,) it forms a complete and consistent whole, and seems as if the whole conception of the splendid structure dwelt in his capacious mind before he wrote a single line! His excellent character and spirit have been already noticed; and must have been apparent in the sketch to which you have listened.

He was a grave but not a morose man.

Calamy tells us that in ordinary conversation he was "many times very pleasant and facetious." One or two instances of quiet and even useful humour may be given. When at dinner with a number of highly respectable persons, one gentleman expatiated loudly on the merits of Charles I. In doing this he frequently indulged in most dreadful oaths. Howe quietly remarked, "That in his enumeration of the excellencies of the king, he had totally omitted *one*, which had been universally and justly ascribed to him," The gentleman became impatient to know what that could be. After some pressing to mention it, Howe told him that Charles was never known to swear an oath in common conversation. The rebuke was as well received as intended.

Hearing in the street, as he passed, two persons of rank angrily curse and damn each other, he took off his hat, and bowing to them with great courtesy, said "gentlemen, I pray God save you both." They forgot their anger, and joined in thanking him for this kind reproof.—

As to his intellectual powers, I fully endorse every word of his modern biographer, with whose words I shall conclude this notice.

"Howe seems to have been a combination of very various, and, in some respects, almost heterogeneous excellencies, any one of which may have been seen in a greater degree somewhere or other, but have seldom been concentrated in one person. To the acutest powers of argument, and the noblest talents of speculation, he conjoined a most discriminating judgment, and shed around all the light of a powerful and sublime imagination. He possessed talents which equally fitted him for a contemplative or an active life; and though the tendencies of his mind would have led him to the former as a matter of choice, he was capable of performing the most arduous services in the latter, when a matter of duty.

"To the most enlarged acquaintance with abstract science, he united a knowledge, not less profound, of human nature," and of all that pertains to human affairs."

Before I sit down permit me to repeat the observation, that it is no

small honour to the town of Loughborough, to have given birth to a man whose character and writings combine so many excellencies; who secured the affection of all good men while living, and the admiration of the greatest men since his death. Robert Hall, no mean genius or critic, said of his works, that "he had derived more benefit from the writings of John Howe, than from those of all other divines put together."

Dr. Watts, in a poem written in 1704, the year before Howe's death, says:—

"Oft has thy genius roused us hence,
With elevated song,
Bid us renounce this world of sense,
Bid us divide th' immortal prize with
the seraphic throng:
Knowledge and love make spirits blest
Knowledge their food and love their
rest."

"Howe hath an ample orb of soul,
Where shining worlds of knowledge roll,
Where love, the centre of the soul,
Completes the heaven at home."

THE PLURALITY OF WORLDS.

THERE is a tendency in the human mind to rush toward extremes. Under the influence of a new impulse in a new direction we rarely move with safe and steady steps. We yield to that impulse a blind and unintelligent obedience. We move on when we ought rather to stand still and consider. We are so confident in the sufficiency of our new enlightenment that we cannot wait for further knowledge, and so eager to reach our newly-promised terminus that we can travel only by "Express." Hence the human mind in its onward progress too often goes too fast and too far, as if speed and distance were everything; and, at last, when the new impulse is exhausted, finds itself cherishing, with strange tenacity,

opinions the most unwarrantable and extravagant, and tolerating with surprising self-complacency practices the most monstrous and absurd. An exemplification of this tendency may be found in almost every record of human progress. Universal history exhibits its workings. We may find it in religion. The Mosaic dispensation, for example, introduces among the ancient Hebrews a religion in which forms and ceremonies have a prominent place; and Judaism at length becomes a dead and rotten formalism. Christianity teaches the supreme importance of attention to the inner life, the intrinsic glory, possible purity and immortal destiny of the soul; and the mind soon rushes to a belief in the wild pneumatical aspira-

tions of the Gnostic, and the flesh-torturing agony of the monk. We may trace it in the progress of literature. The rudeness of an unpolished language is overcome, and the rugged rhythm of barbarous versification softened and melodized by the plastic power of genius, and prose soon glitters with gilded inanity, and tinselled nothingness, and poetry rings out "like sounding brass and the tinkling cymbal." We may discover it in politics. A nation after long regal oppression throbs with the pulse of freedom, and its monarch loses his life on the block. Speedily, however, it repents of the austerity and rude disregard to the dignity of royalty, to which the first free impulses led; and it hails with pealing bells and illumined cities the enthronement of a feeble effeminacy, and bites the dust in ignominy before sceptred, unblushing vice. We may find it in science. An incipient chemistry discloses a few of the secret properties of nature, and the alchemist searches for the philosopher's stone. Inventions and discoveries in the mechanical world reveal the many motive powers man may employ to do his bidding; and he racks his brains to obtain perpetual motion. The discoveries of Kepler, and Copernicus, and Galileo, give a new impulse to astronomical research—the telescope brings the orbs of heaven nearer and nearer to our view, and, as men look through the far-seeing tube, indications of resemblances to our earth are discovered in some of the planetary orbs; clouds, seas, snow and mountains, start up into view, and at once it is concluded that, like our earth, these planets are peopled with intelligent inhabitants.

And in these latter days as the popular philosopher gazes through the monster-glass the glimmering clouds of star-dust, that float in distant space, revolve themselves into innumerable solar systems, teeming with inhabited worlds; and as Earth's sister orbs sweep before his enraptured vision,

he can almost see the smoke of manufacturing towns rising o'er the planetary plains, and hear the unintelligible jargon of Jovian and Saturnian humanity.

Now we think all extremes, both in opinion and practice, ought equally to be avoided in an enlightened and philosophic age, and a conjecture so bold and so arbitrary as that of such an immense plurality of worlds as some philosophers speak of, ought not to be received as a revelation of science, unless the testimony science gives is found to be clearly and decidedly in its favour.

Conscious of the extravagance to which popular conjectures inevitably lead, and sensible that fancies are not facts, and plausible hypotheses not actual realities, now and then a solitary philosopher has dared to lift up his voice against wild astronomical speculation, and has proclaimed a cold and scientific disbelief in the beautiful imaginings of dream-loving star-gazers. But his conduct has too often been regarded with suspicion, and his opinions generally treated with contempt. Indeed it is not an easy task to set oneself in opposition to one's own, or the world's, long-cherished convictions. It is especially a difficult task to him who doubts whether there be any evidence that the orbs of light that glow in the midnight sky are peopled with rational life. All the prejudices and feelings of our common human nature seem to be ranged in dread array against him. *Popular opinion* is against him. Who can stem that tide? What can beat back its billows? What philosophical Canute dare say to that on-rolling sea, "Thus far shalt thou come and no farther." We may laugh at the crude thoughts, the foolish fancies, the irrational theories that often enchain the world's attention, and win the world's applause. Yet history tells us that the voice of the people is almost omnipotent, and before it in time

past, philosophy, science, aye truth itself were dumb. *Genius* and *fancy* also marshal themselves in the opposition. Poetry gives her vote with her most sweet voice for his opponents. The rapt bard, professedly often under the power of skiey influences, in his ariel visions sees creatures of the most surpassing beauty and loveliness thronging the bright orbs of heaven.

"Like the Chaldean he can watch the stars,
Till he has peopled them with beings bright
As their own beams; and earth and earth-born jars,
And human frailties are forgotten quite."

The *social principle* in humanity also cries out against him. Man is a gregarious animal. He feels that it is not good that he should be alone. He will frown at you if you seek to make earth a hermitage in the trackless wastes of creation, and himself a lone denizen in the deserts of unpeopled space. He delights to regard earth's inhabitants as but one family in the great solar world-tribe, inhabiting only one planetary house in the solar system; and he rejoices to contemplate that system as but one street in some mighty nebular parish of the vast universal metropolis.

Speculative Religious views are also against him. Some have conjectured that the sun, or some central sun invisible, round which our sun, and all other suns, revolve, is the abode of the blessed; is, in fact, Heaven; and to that bright orb, which the shadows of night can never darken, and round which no cloud-throned tempests shall ever roll, all the righteous planetarians and subsolarians will go up—all the tribes of the universe—to the great Jerusalem of nature. And in the fire-tailed comets they suppose the wicked will be confined

"To feel by turns the bitter change [fierce
Of fierce extremes; extremes by change more
From beds of raging fire to starve in ice."

Finally, the *Authority of great names* is opposed to him; Fontenelle,

Huygens, the two Herschels, Bentley, Chalmers, Arago, and others, have advocated, or believed, in the plurality of worlds. Shakespeare's Juliet asks, "What's in a name?" We reply something often more powerful than the profoundest argument, and more convincing than truth itself. If we believe a man to be great, and the author of wonderful discoveries, we must, of course, accept all, even his most shadowy conjectures, as true, and take his dictum for gospel.

To overcome all these prejudices in others would be a truly Herculean task—but when we consider that he himself also may be biased by them, how much more difficult does his work appear. Yet in the language of the great Father of Inductive Philosophy, "All these prejudices (idola) are solemnly and for ever to be renounced, and the understanding must be thoroughly purged and cleared of them; for the kingdom of man, which is founded in the sciences, cannot be entered otherwise than the kingdom of God—that is in the condition of a little child."

But to the question. Is there any evidence that other orbs besides our earth are inhabited? are there more worlds than one? The whole matter seems to turn on analogy. If other orbs can be proved to be like our earth in every peculiarity which is essential, as far as we can at present judge, to the existence of rational life, we are told, by popular astronomers, that we have quite sufficient evidence for supposing that they are the seats of rational life. The two questions then we propose to consider are, Whether there is any evidence that other orbs are analogous to ours as far as necessary to the habitation of rational creatures; and whether, if such analogy can be proved, this of itself affords any, or sufficient, ground for the belief that these orbs are inhabited.

In answering the first question we must have recourse to the testimony

of science. Unfortunately astronomers themselves are at issue about this very question, and their testimony as to the teachings of the telescope is not always to be trusted, and cannot always be reconciled. But, as it does not fall to the lot of every one to sweep the heavens with the tube of a Herschel, or a Rosse, or to make the calculations and discoveries of a Galileo, or a Newton, we must be content to accept the evidence of such men even when not clearly reconcilable. But in their theories and conclusions we must place our confidence only so far as they seem to us deducible from the general facts to which they bear testimony. Let us proceed, then, to a very brief examination of the orbs of heaven, and ask science, as they pass one by one under review, what is known of them that will aid us in answering our first question.

We shall begin at home—with our own system. First, then, comes the sun. Astronomers differ somewhat as to what is the nature of this orb. Some speak of it as if it were a vast globular, comet-fed furnace of ever-burning fire, seven times hotter than the fiercest blast furnace. Others represent it as an orb surrounded with “an outer stratum of self-luminous or phosphoric clouds, beneath which there is a second stratum of clouds of inferior brightness, which is intended to protect the solid and opaque body of the sun from the intense brilliancy and heat of the luminous clouds.” Whatever it may be it is an orb not analogous to ours. Our earth is not a sun—is not a centre from whence light and heat issue to warm and irradiate a family of circling planets. We dwell neither in a fiery furnace, nor under a heaven sheeted with intensest flame. The Sun, therefore, is not an analogous orb, though Sir William Herschel thought it might possibly be habitable.

Between the earth and the moon there are also, as we think, *essential*

points of difference. Monster telescopes, however, bring the moon so near that we can map its surface almost as faithfully and correctly as we can the fortresses and bulwarks of Sebastopol; and if there were any inhabitants we could detect traces of them. Towns with their dense masses of smoke would dot its unequal surface, and the roofs of thronging cities would glitter on its sunny slopes; and should the Cynthian tribes be warlike, mountains or dells would sometime or other afford us a glimpse of a lunar Alma or Inkermann. But astronomers have failed as yet to discover traces of its habitability. It has neither air, nor clouds, nor water, nor fluids of any kind, nor intervals of light or darkness bearing any analogy to our days and nights. “Its surface bristles with one unbroken continuity of rugged mountainous region, more savage than the glaciers which crown the summits of the Alps, the Andes, or the Cordilleras, and even in the valleys a temperature must prevail colder than that of our poles.”* If, then, there be a lunar world it must be made up of creatures that can drag on a rational existence without air, water, vegetables, &c., moony monstrosities which we cannot regard as possible, certainly not probable forms of life.

Next come the comets, the supposed penal settlements of the universe. About the superstitious views in reference to them nothing need be said. But it is obvious they are very unlike our earth, describing, as they do, such an erratic course, darting from the closest proximity to, to the remotest distance from the sun; and composed, as they are, of floating and vaporous masses of luminous matter, divested of all solidity.

But there are the Planets and Planetoids, what of them? Let us take these in order, prefacing our brief

* Lardner's Museum of Science and Art, Vol. I. p. 63.

review of them with but one remark, urged we think with great force in the anonymous Essay on the Plurality of Worlds. The planets revolve at different distances round the sun, in a range of from 36 to 3,000 millions of miles. Some are very near, others very far away from the great central fire. Our Earth is situated, as we know, "in that region of the system where the existence of matter, both in a solid, a fluid, and a gaseous condition is possible." *Outside* the earth's orbit it may be too cold and vapoury, *inside* too hot and fiery for the comfort and accommodation of rational creatures. So that the earth on which we dwell would revolve in what may be regarded as the *Temperate zone of the Solar system*, and thus be the only planet fitted and prepared for inhabitants. The analogy of our globe is in favour of this view. The icy regions of the poles and the burning sands of the tropics, though parts of our earth, as the extremes of the solar system are parts of that system, are nevertheless not suited for inhabitants.

But what are the telescopic revelations, and astronomical calculations respecting the planets inside and outside our earth's orbit? Are they in favour of this theory? We think they are. Let us take the planets in their order and examine them.

First, then, come Mercury and Venus. We may take them together. We know but little about them, but what we do know can scarcely be regarded as opposed to the theory just stated. The light that comes from them is too dazzling for very accurate observation, but there is reason to conclude that they are, in many important respects, unlike our earth, as certainly they are in the distance at which they are situated from the sun. They are solid, spherical, they revolve on their own axes and round the sun—but no traces of continents or seas, gaseous or watery atmosphere surrounding them have been discovered. Some

astronomers, however, tell us that clouds may be observed floating around these two planets—that where there are clouds there must be water, there must be air; "there evaporation must go on; there electricity with its train of kindred phenomena must reign: there rains must fall; there hail and snow must descend,"* and it is tacitly inferred from all this, there vegetables must flourish, animal life exist, and rational beings walk in lordly supremacy. Thus hypothesis is built on hypothesis, with nothing but the clouds for a foundation—a basis on which many a castle doomed to topple to destruction has often been fondly built. But, after all, the existence of clouds in Mercury and Venus is not certain. Telescopic revelations are not clear on this subject. Sir John Herschel was only of *opinion* "that we do not see, as in the moon, the real surface of these planets, but only their atmospheres, much loaded with clouds, and which *may* serve to mitigate the otherwise intense glare of their sunshine."† But grant the clouds, what then? Does the simple fact of the existence of clouds prove any habitable coolness? The light and heat which Mercury receives is seven times, of Venus double, the amount we receive. In that torrid zone of the solar system is it likely there are inhabitants? Is it not as probable that the two planets are in a state of perpetual volcanic eruption? To people them—to believe that they have a surface like the earth's and tribes of animals like terrestrial animals, and like man, is indeed, to say the least of it, "an exercise of imagination which not only is quite gratuitous, but *contrary* to all the information which the telescope gives us."

We pass on to Mars. His light and heat are about half those at the Earth. In bulk he is much smaller

* Lardner's Museum of Science and Art, p. 20.

† Outlines of Astronomy, section 509.

than the Earth, and like Mercury and Venus he has no moon. His surface, however, is variegated with continents of a red, fiery colour, and seas of a greenish hue. Snow covers his poles and disappears after the polar winter. He revolves on his own axis in about the same period as the Earth; and his axis is inclined to his orbit, so as to produce a cycle of long and short days and nights, a return of summer and winter in every revolution round the sun. Continents and seas variegating his surface, at once we conclude that there are Martian Asias and Africas, Atlantics and Pacifics, and round the poles Esquimaux and Greenlanders and Siberians, and extinct Franklins lost on the North-West passage. That this conjecture also is doubtful and arbitrary we shall endeavour to show in the sequel. At present we simply remark that Mars does seem to come almost in the province of the temperate zone of our system, and is the most valiant opponent the non-pluralist has to encounter. But there are objections to his being inhabited which apply equally to all the planets, and to these we shall refer in our next.

The Planetoids which come next in order, are too small to engage much of our attention. Puck might easily put a girdle round any of them in forty minutes. It will scarcely be contended even by the most-eager of the world-populating astronomers that they are inhabited; and "if it be granted they are not, we have, in addition to the moon, a large array of examples to prove how baseless is the assumption that all the bodies of the solar system are the seats of life.

Next we come to Jupiter. We are now getting further away from the sun, and already an icy chilliness creeps over us. Four hundred millions of miles outside the earth's orbit, and about five hundred millions of miles away from the sun, what kind of an orb do we find Jupiter to be?

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His bulk is about 333 times that of the earth; his density about one quarter of the earth's, not much greater than the density of water. Gravity at his surface is nearly two-and-a-half times that of the earth, so that a man's limbs would become two-and-a-half times as heavy,—as difficult to raise—as they were before. He has four moons, and is belted with vapour. His day is one half less than ours, and his year twelve times as long. But taking into account every peculiarity of Jupiter, "his probably bottomless waters; his light, if any solid materials; the strong hand with which gravity presses down such materials as there are; the small amount of light and heat which reaches him at five times the earth's distance from the sun; what kind of inhabitants shall we be led to assign him?" "Cartilaginous and glutinous masses." "Boneless, watery, pulpy creatures."

Then comes Saturn—many mooned and many belted. His light and heat are 1-90th of those at the earth. His density is not greater than cork, much less than water; and that a large portion of his globe is vapour, this and his cloudy streaks, or belts, prove. "We must either suppose, then, that he has no inhabitants, or that they are aqueous, gelatinous creatures; too sluggish, almost to be deemed alive, floating in their ice-cold waters, shrouded for ever by their humid skies."

Uranus has 1-360th, and Neptune 1-900th of light and heat less than the earth, so that in Neptune the sun appears no larger than the planet Jupiter appears to us when brightest. There day is as dim as night, and night a perpetual Egyptian darkness. What life could flourish there?

Such is a brief notice of the planets, and on the whole we conclude that though like our earth in many respects, seemingly essential to inhabitants, they are not like earth in

other respects, which we cannot but regard as all essential, viz.:—their distance from the sun, which, notwithstanding the conjectures of Dr. Lardner *must* regulate the amount of light and heat they receive; their density and gravity which *must* also be a measure of their fitness or unfitness for habitation. If analogy

teaches anything it is, that should other solar systems be actually discovered, one planet in each of those systems, occupying an analogous position to our own, the temperate zone of the system, may, like our own, be the seat of rational life.

(To be continued.)

THE LIFE AND WRITINGS OF DAVID.

DAVID's course through life was singularly chequered—marked by peculiar changes, or extraordinary vicissitudes! At one time he was a humble *shepherd*, tending his father's flock in the neighbourhood of Bethlehem. At another he was a renowned *hero*, having slain Goliath of Gath, and routed the audacious Philistines. After that he was a condemned *outcast*, and was hunted by Saul, "like a partridge on the mountains." At length he became a mighty *monarch*, wearing a royal diadem, and swaying a golden sceptre over the chosen people of God! Thus light and darkness, elevation and depression, prosperity and adversity, popularity and ignominy,

were more than ordinarily blended and interchanged in his career. Well, with such variations of circumstances there would naturally be variations of thought and feeling; and those variations of thought and feeling will partly, at least, account for the different *subjects* of his psalms, as well as for the *spirit* in which they were composed, and the *style* in which they are expressed. The twenty-third psalm bears the impress of the shepherd; the eighteenth that of the hero; the forty-second that of the outcast; the hundred and first that of the king! This should be borne in mind when we are perusing those different compositions.

T. Y. W.

THE VILLAGE WORSHIPPERS.

It was a goodly sight to see,
That motly, honest company,
To see the old man bowed and gray,
Come with young children there to pray.
To see the pastor's reverend mien,
As he stood there with brow serene.
No pomp of wealth, no pride was there,
To mingle in that good man's prayer.
His looks beneficent and mild,
Was guileless as a little child.
Oh! 'twas a goodly scene when they
Kneelt, as he said, "now let us pray."

And when they rose with one accord,
They tuned their notes to praise the Lord,
Their strains were simple, but were they,
Such as would bear the soul away,

From all of time, and all of sense,
In their deep spirit utterance,—
And now in accents mild and low,
The preacher's words do softly flow.
He doth invite them one and all,
To listen to the Saviour's call,—
Poor fainting soul, it is to thee,
As oil upon the troubled sea.

And now they go, each to his home,
And bless the good man, whose kind tone
Had taught them every day and even
That came, but brought them nearer
heaven.

And I, too, with God's mighty power,
Was better for that one sweet hour.

Wisbech.

B. A. R.

REVIEW.

MODERN PAPACY: *a Series of Letters on some of its more important aspects.* By B. EVANS. Fscp. 8vo., cloth, p. p. 214. London: Houlston and Stone-man. Leeds: J. Heaton & Son.

Most protestants know something of the history of the papal church. But few are equally familiar with the popular literature of the Romanists. To wade through such pestilent marshes is no small task, and few men care to make the attempt. Mr. Evans has ventured to do this, for an honourable and holy purpose—to show his Romanist countrymen the anti-christian spirit of popery, that they may abhor and forsake her communion. This book is, moreover, an excellent manual of the errors of popery. In eight letters a vast mass of information is given. It is easy enough to denounce popery; but our author, by quotations from books of acknowledged authority and in present use among the papists, shows how they may be made to denounce themselves. Rome paints her own portrait, and no protestant can look upon it without loathing.

In the first letter on "Rome and the Bible," Mr. Evans shows how uniformly the Bible is forbidden to be read; or if allowed, under what severe restrictions, and in what a mutilated form. "I have said," says Mr. Evans, "that your church permits you to read the Bible, but when? When? Only when a certificate of character can be obtained from the parish priest, and then permission in writing may be obtained for the work. But what is the Bible she permits you to use? The question deserves your serious attention. The Vulgate is the highest authority in your church. The last council not only rejected the Hebrew and Greek Scriptures as the standard of appeal, but invested with the highest authority the Vulgate translation, with all its admitted defects. It shuts out all emanation. It closed the door to all inquiry." It was not thus forbidden by the fathers, as is shown by quotations from Clement, Cyprian, Chrysostom, Cyril, Athanasias, and Hippolytus.

"The supremacy of the Pope," is the subject of the second letter. Boniface, as the first pope, was indebted to Phocas, a monster of iniquity, for his spiritual supremacy, and his successors to acts of treason and the basest crimes for their power as temporal princes. As to the moral character of the popes, Sir James Stephens says, "Except in the annals of Eastern despotism, no parallel can be found to the disasters of the papacy during the century and a half which followed the extinction of the Carolingian dynasty. Of the twenty-four popes who during that period ascended the apostolic throne, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these Vicars of Christ were raised to that awful pre-eminence by arms, and some by money. Two received it from the hands of princely courtisans. One was self-appointed. A well-filled purse purchased one papal abdication; the promise of a fair bride another. One of the holy fathers pillaged the treasury, and fled with the spoil; returned to Rome, rejected his substitute, and mutilated him in a manner too revolting for description.....Of these heirs of St. Peter, one entered on his infallibility in his eighteenth year, and one before he had seen his twelfth summer. One took to himself a coadjutor, that he might command in person such legions as Rome had sent into the field. Another, Judas-like, agreed for certain pieces of silver to recognize the bishop of Constantinople as universal bishop." This testimony of a protestant is supported by quotations from Cardinal Baronius, Arnulph Bishop of Orleans, Everard, bishop of Saltzburg, and Petrarch. No protestant ever used stronger language than that employed by Gregory to denounce Boniface on his assumption of the title of *universal bishop*. "He is," says Gregory, "the prince of pride, the forerunner of Anti-christ, using a vain, new, rash, foolish, proud, profane, erroneous, wicked, hypocritical, singular, presumptuous, and blasphemous name."

The chapter on "Auricular Confes-

sion," contains a number of extracts from a book entitled "An examination of conscience, or, the ten commandments," &c. This is a book expressly written for the edification of the laity, and is one of the most popular devotional books in this country. After reading the quotations we wonder not at the prevalence of immorality in purely catholic communities. Popery, instead of checking, spreads pollution and vice. Mischief is framed by a law. Suggestions to evil are given in the questions proposed in the confessional; and to us it really seems a miracle that any one, after such questions should preserve a single pure and holy thought. Let those protestants who frown on the anti-popish zeal of others read these questions; and if they have a single atom of manhood left, to say not a word about christian feeling, they will become equally zealous themselves to snatch defenceless victims from the polluting touch of popery.

Mr. Evans, in glancing at "The Worship of the Virgin Mary," says;—

"No one can doubt the promineny of the virgin in your system. She occupies, confessedly, a more conspicuous place, than either the father or the Son. Her altars are more numerous, her worshippers more multitudinous, her intercession more frequently desired, her influence more potent in the celestial world, and her bounty to her votaries more signal and impressive than all others combined. Equal with her son in heaven, nay, in many respects, his superior, for she commands him. The object of your church has been to give her the highest place in your worship and affection upon earth. Piety has embalmed her: superstition has invested her with all the attributes of the Paphian goddess,—

'Her hundred altars then with garlands crown'd,
And richest incense smoking breath'd around,
Sweet odour,'

on the Bond Ded of Pagan mythology; whilst the loftiest geniuses have exhausted themselves in Madonnas, in all conceivable circumstances. Not here, but in states where your influence is paramount, she meets you everywhere. From the black Proserpine-like Madonna of Loretta, to the most exquisite gems of the chisel and the pencil, she is receiving the homage of all classes in the Marian church. Around her altars all sympathies gather; upon her all-powerful intercession all hopes are centered; and in her temples the clouds of incense ascend with greater value and more frequency than to the

only living and true God. The monk in the unbroken solitudes of the wilderness, the semi-savage, as he roams in the vast wilds of the South American continent, the courtesan, in the polished circles of European life, the banditti, as in the midnight darkness he lurks in the defiles and ruins of sunny Italy for the unprotected traveller, and the lordly pontiff in his more regal state than the primitive fisherman of Galilee—chant her litanies and implore her protection. In all countries where the papal power is recognized, and the votaries of Marianism are found, she is the Alpha and the Omega of their aspirations, and receives from them the profoundest homage."

From "The Glories of Mary," "The Key to Heaven," "The Garden of the Soul," "The litany of the Sacred Heart of Mary," extracts are given; all of them confirming what the author had previously said, and all full of the sheerest cant and the rankest blasphemy. Marians the papists are indeed, and not christians.

"Saints, images and relics," is the subject of the fifth letter. Nothing comes amiss to papists. They find a mysterious power in everything. "There is holy virtue in water and bread; there is sanctifying power in cotton or wool; and iron and wood, are terrible in their spiritual influence, when properly approached or pontificially handled. Romanism stands alone. There is nothing like it. It has gathered from all sources, and condensed in itself the characteristics of all religions that have preceded it." The fables of the wonders wrought by saints, images and relics, are unequalled by anything in pagan mythology. Many of these fables are here given.

The three next letters treat respectively of "The doctrines of purgatory and prayers for the dead, of transubstantiation and the mass; and of the moral teaching of the Romanists." St. Francis, it seems, makes an annual visit to purgatory, and takes away all those of his order to heaven with him. Here is a premium for monkery! But St. Patrick, if the following extract be, as it is generally supposed, really his, was no believer in the popular Romish error of a *Limbo Patrum*.

"There be," says St. Patrick, "three habitations under the power of Almighty God; the first, the lowermost, and the middle,—the highest whereof is called the kingdom of heaven, the lowermost is

termed hell, the middle is named the present world, or the circuit of the earth. The extremes of these are altogether contrary to one another (for what fellowship can there be betwixt light and darkness, betwixt Christ and Belial?) but the middle hath some similitude with the extreme. For in this world there is a mixture of the bad and good together, whereas in the Kingdom of God, there are none bad, but all good, but in hell there are none good, but all bad, and both these places are supplied out of the middle. For of men of this world, some are lifted up to heaven, others are sent down to hell, viz. like are joined to like, that is to say, good to good, and bad to bad: just men to just angels, wicked men to wicked angels, the servants of God to God, the servants of the devil to the devil, &c."

Take the following as a specimen of the devotional books on the mass. It is from Pagani's *Armina Devota*.

"I believe, O, my God, that in receiving the blessed sacrament I shall receive thyself, body and blood, soul and divinity: Thou, the only begotten Son of the Father:—Thou, the splendour of his glory:—Thou, the image and figure of his substance:—Thou, the Saviour of the world:—Thou, the Man-God! Yes, the same Jesus, who ascending into heaven, took his seat at the right hand of his father, and who will one day come to judge the living and the dead; yes, that same Jesus will rest upon my tongue, and descend into my throat this morning when I shall receive the consecrated host."

Rome teaches incorrect views of sin, dividing it into mortal and venial; and yet such is the tendency of her instructions, that any crime may be palliated and even justified. In their pictures in churches, the Great God is degraded into a Grecian Jupiter, as if every painter had acted on Bossart's dictum, "It matters not to what we liken God, provided he frighten us."

Mr. Evans was present once in Belgium during the celebration of what papists call, "the sacrament of baptism," and says that the closing scene reminded him of a certain scene in Macbeth. The priest repeated the following:—

"Mingle, O thou holy chrism,
Blessed oil, I mingle thee;
Mingle, water of baptism;

Mingle all ye sacred three:

Mingle, mingle, mingle ye.

In the name of Christ, and of Christ, and of Christ."

Much more about Romish perversions of Scripture, of their current literature and present teachings may be gathered from this volume, which we heartily recommend to our readers.

THE LIBRARY OF BIBLICAL LITERATURE. *A Repository of information on Geographical, Historical, Biographical, Scientific, Archæological, and Literary subjects, in relation to the Sacred Scriptures. Vol. II. Fcp, 8vo., neat paper boards. London: W. Freeman, 69, Fleet-Street.*

WE are glad to find that the originators of this admirable serial, meet with the success they deserve. In the volume before us eight numbers are given, and each of them on the most interesting topics,—the Lake of Galilee, and its associations, the lost tribes of Israel, Scenes in the Catacombs, the refuge and resting place of the early christians during the Roman persecutions. Jerusalem, and its Great Festivals, the Passover, Pentecost, and the Feast of Tabernacles, as celebrated in the time of Herod the great; and scenes from the life, labours, and travels of the apostle Paul. It is illustrated with seventeen engravings and maps. If good scholarship popularized is at all appreciated in this country, the "Library of Biblical Literature must maintain and extend its hold. It is learned, accurate, popular, and cheap

LIFE AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE, *author of "Persuasive to Early Piety," &c. Edited by his sons, JOHN BAXTER, AND JAMES CAREY PIKE. London: Jarrold & Sons.*

WE have only time now simply to announce that this interesting and useful volume is out, and may be had of the editors and booksellers. From a cursory glance at the work, we are led to the conclusion that it will disappoint none who wish for a faithful memorial of departed excellence. It fully realizes the views we had cherished as to what a kind of volume was desired—concise, consecutives, interesting, and instructive.

CORRESPONDENCE.

LONDON HOME MISSION.

(To the Editor of the G. B. Repository.)

THE Rev. H. Hunter visited London in March, as a deputation from the Midland Home Missionary Committee, in order to induce the London churches to co-operate with that Committee, either by themselves establishing a new cause in the Metropolis, or by contributing to the fund of the Midland district. Mr. Hunter had only time to confer privately with a few individuals, among whom it was arranged, however, that a preliminary meeting of friends connected with each of the four churches should be convened by the Rev. G. W. Pegg, to take the matter into further consideration. The result of this meeting was an invitation to the churches to appoint delegates, who should form a London Home Missionary Committee. The churches at Borough Road, Commercial Road, Praed Street, responded by appointing brethren to act on the Committee, Dr. Burns, on the part of New Church Street, declined to act at present in the matter, as they are engaged in an effort to extinguish the debt on their own chapel. The Committee regret that this should have been regarded as a sufficient reason for standing aloof from the movement; especially as no attempt at organization could have been made if the churches had refrained from the work, because immediate contributors could not be looked for. Chapel debts press heavily on the friends both at Commercial Road, and Praed Street; and the unsettled state of the Borough Road church renders it very unlikely that it can give material assistance for some time to come. Still it was thought desirable that the subject should not be lost sight of, and the object of the Committee will be to keep it before the churches till something effectual shall be done. They have held one meeting, by which the question has been formally submitted to the churches for as early action as may in each case be found convenient.

J. LIGGINS, Sec.

OUR CONFERENCES.

DEAR SIR,—Will you allow me a small space in the Repository for the following thoughts, "*On the importance of sustaining the interest and efficiency of our Conferences.*"

At the last meeting of the North Derbyshire Conference, it was agreed that an address should be written on the above subject to the churches comprising the Conference. As nothing was said about the mode of doing it, it has suggested itself to me that the most convenient, and perhaps the most effectual mode may be through the medium of our monthly organ: hoping that what is said may be of service, not only to the churches of the North Derbyshire district, but also, though more indirectly, to other churches where the same neglect is manifested.

Directing attention, then, more especially to the churches in the North of Derbyshire, let the friends be reminded, first of all, of the original object of the Conference. On a reference to the Minute Book, we find that on the 25th of Dec. 1839, the first meeting was held at Belper.

The Rev. R. Ingham, then the devoted pastor of the church, presided. After agreeing about the formation it was resolved, "That the object of this Conference be, the improvement and benefit of the churches comprising it, and the further extension of the Redeemer's cause." Now, how far this object has been promoted we will not dare to say; but surely some good has been done during the 15 years which the Conference has existed.

We are aware that the churches are few and comparatively small, but the Conference comprises almost double the number that it did at its formation; and in proportion to its size and strength we believe it to be as useful and as effective as any other; and the reason why it has not been even more effective, is doubtless owing to the want of interest in it which some have manifested.

Let us bear in mind, however, that the object aimed at first of all, noble as it was, is still the object of our meeting in Conference, viz.:—"The improvement of the churches, and the extension of the Redeemer's cause." And what object can we set before us more worthy of our attention? As servants of the Lord Jesus, we should feel interested in whatever relates to the furtherance of the gospel, and if the confederal union of a few churches tend to promote this object, then we ought to feel it a duty and a privilege to meet for so glorious a purpose.

At Conference No. 1, it was agreed,—"That the churches be invited to present written cases, asking advice, communicating information, making suggestions, or recommending measures that may tend to promote the objects of the union." Now this is the point we want to impress on the minds of our friends. Our meetings are often less interesting, not only from the absence of friends, but also from the absence of any written statements referring to the progress of the cause. Our reports of baptisms are often very small because some of the churches do not send us a statement of what they are doing.

Now, surely, dear brethren, you will not think we are asking too much when we ask, that, where a personal attendance is impracticable through distance or other causes, you will send us a few lines telling us how you are getting on—what number you have baptized—how many candidates you have, and anything else of interest pertaining to the Redeemer's kingdom.

We would advise that at the church meeting prior to the Conference, the subject to be taken up, and some brethren appointed to draw up a report, or to give a verbal statement of your position as a church to the brethren assembled. This would add materially to the interest of our meetings; the hearts of the brethren would be cheered, and through them the churches improved. Though ye know these things we "think it meet as long as we are in this tabernacle to stir you up by putting you in remembrance."

A word to the wise is sufficient. It is hoped that each will resolve to do

his part towards sustaining the interest of the Conference, and that at our next meeting to be held at Kirkby, on the first Monday in August, we shall have a goodly number of representatives, and a report, written or verbal, from each church. "Let all things be done unto edifying." "Seek that ye may excel to the edifying of the church." Yours, in behalf of the Conference,
W. GRAY, Sec.

THE ACADEMY LIBRARY.

DEAR SIR,—Two months ago I troubled you with a letter for the Repository on the present inadequate state of the College Library, and the desirability of the friends of the Institution doing something to improve it. I felt then, and feel still, that if many of the more wealthy members of our churches knew its smallness in point of number; and its meagreness in point of character, and thought at all upon the bad effect such a state of things must exert on the Connexion at large, they would not suffer it long to remain its present size, or to retain its present character. I hope that the matter will not be permitted to rest here, or to die out. The literature of times is advancing, especially in the higher departments of Biblical criticism, and the application of the results of philosophy and science to the illustration and enforcing of religious truth; and if such books as these are not in the hands of the students while they are laying down a substratum of general knowledge, and forming their thinking habits for life; if they are necessitated to base the form of their theology upon the critical and dogmatical standards of a century ago,—why the Connexion must expect with a limping step and lagging pace always to follow in the track of the chariot of religious thought, instead of helping to clear its way to the goal of victory.

My object now is to acknowledge the receipt of a number of books of *the right stamp*, which cannot fail to be useful. They have been forwarded as a donation to the Library by Mr. S. C. Bishop, of Nottingham, formerly a student here. There are 45 volumes, being the complete first class series of

"Clarke's Biblical Cabinet"—in condition quite equal to new. They are for the most part translations of standard continental works, by authors of the present century, in the highest walks of theological literature, and Biblical criticism. In fact, the very kind of books in which the Library is most deficient. I trust this generous example will be largely followed by other members of our body, who take an interest in the prosperity of the institution, and who are anxious that our rising ministry should be equal to the exigencies of the times. In addition to the above, I would also thank-

fully acknowledge the receipt of a Hebrew Bible, (Van der Hooght's text) and a Greek Lexicon from Mrs. Thompson of Spalding, widow of the late Rev. J. S. Thompson of Market-Harborough. Mr. Archer of Leicester has also given Stuart's Commentary on the Apocalypse, 2 vols.

A STUDENT.

Query.

WAS the sin of the fallen angels committed in thought, word, or deed?

P. S.

OBITUARY.

MRS. SMITH, Kirkby Woodhouse. On Lord's-day, January 14th, 1855, this disciple of the Lord Jesus, gently bid adieu to the scenes of earth, and entered the promised land, where the wicked cease from troubling, and the weary are for ever at rest; while the songs of Zion were being sung, and our brother, the Rev. W. Hill was pleading the interests of the heathen. This cause she loved, and had the honour to be one of its first collectors in her neighbourhood; and which she continued to be till sickness weakened her frame, and her heart and flesh failed. She first became a teacher of the Sabbath School, and being thus far initiated with the General Baptists she regularly attended the ministry of the Word of Life, which became the power of God unto her soul's salvation.

Her parents, though respectable, were strict in their attendance, and tenacious for the creed of the church of England. But she having received Christ, wished to follow the Lord in his own appointed ordinance, consequently offered herself for baptism and fellowship. This avowal of her attachment to the Saviour took place June 2nd, 1826, on which occasion she encountered much opposition on the part of her parents, but her love to her Divine Master thus constrained her to suffer affliction with the people of God. From the day of her covenant engagements to her death, she was a consistent, exemplary christian,

a burning and a shining light, and her name in the remembrance of the church, will be like the rose shedding its fragrance, while her ashes are mingling with the earth. Her remains were interred on the Tuesday following by the Rev. W. Gray of Ripley. The last mournful tribute of respect was paid on Lord's-day, January 21st, 1855, when a discourse was delivered by brother W. Richardson of Lenton, Job ix. 12, to a very large congregation.

May her family take warning, and follow her as far as she followed Christ. May the church be inspired by her removal, to give greater diligence to meet her where the voice of the mourner is never heard.

A. B.

It is with deep regret that we record the death of our dear brother, Mr. R. BURNETT, who for a period of twenty eight years was connected with the General Baptist Sunday school, Sutterton, as teacher and superintendent; and who for many years was leader of the choir in the G. B. chapel, and although like others he had failings, yet there were many beautiful traits to admire in his character, and which it would be well for us to imitate. His willingness to impart instruction as far as he was able, combined with his earnest desire for the conversion of the dear children that were committed to his care, rendered him at once a most useful and efficient teach

and gained for him the esteem and respect of his fellow-workers, and all who were acquainted with him. His unwearied diligence and kindness so gained upon the affections of the children, that in 1852 they presented him with a valuable Bible and Hymn Book as a token of their love and gratitude. For a long time previous to his death he was deeply afflicted, yet he displayed great fortitude and resignation, mixed with a great degree of holy joy in the anticipation of future happiness; and when his last hour came there was still that humble trusting in the merits of the Redeemer which had characterized him when in health; and though we were not permitted to see them with our mortal eyes, yet doubtless there were angelic spirits hovering around his dying pillow, waiting the last struggle of dissolving nature to convey his redeemed spirit to the bright realms of eternal day; and on the evening of April 16th, 1855, his spirit left a suffering, diseased, and dying body, to be happy in the society of the blessed for ever. His death was improved on the following Lord's-day evening, from Phil. i. 20, to a large congregation, in a very solemn and appropriate discourse.

A YOUNG TEACHER.

SAMUEL DEANE was born at Wine Wall, near Colne, in the year 1784. His parents were poor, his mother was a pious woman, but she only lived until he was four years of age. When he was a young man his brother brought him to Burnley, to go with him in a boat, belonging to Mr. Hargreaves of Burnley, in which employment he continued until a short time before his death. Nothing particular occurred in the early part of his life. Like too many around him he was without Christ, having no hope and without God in the world. Having arrived at years of discretion he entered into the marriage state. A friend belonging to Burnley Lane invited him to go with him to hear Mr. Asten preach a funeral sermon. Under this sermon the spirit of God carried conviction to his heart. He prayed unto God for pardon and peace through the atoning blood of Christ. He was baptized and received into the

church in the year 1821, and was until the day of his death a true follower of Christ. He was ever anxious for the prosperity of the cause. In the year 1831 he was made a deacon, and he filled the office of a deacon well. The interest of the poor and the welfare of the minister were ever near his heart. Our beloved brother had a great interest in the Sabbath school, and was ever anxious for the conversion of the young. He always loved to meet with christian friends. Wherever his lot was cast on the Sabbath he would find his way to the house of God, and often in his working clothes. On one occasion when engaged in a prayer meeting there was a pious lady in the meeting, who was much interested with his exhortation and prayer, and at the close she went to him and kindly offered to buy him a suit of clothes to come to chapel in. He kindly thanked her, and said he had better clothes at home. When he was within ten or twelve miles of home he would tie his boat up, and walk that distance home to meet with his own christian friends. Our brother was a man of strong constitution. For six years he was afflicted with a cancer in his lip, but was able to follow his work until about six months before his death. His suffering was great, and in this trying time he was patient and resigned, and was enabled to rest his soul on Christ, the Rock of Ages. His confidence in Christ was unwavering, his consolation great, and his prospect of heaven unclouded. His friends for several weeks had a prayer meeting at his house. In the meeting he would rise up in bed and address them on the value of religion. Though his sufferings were great he was never heard to murmur. Toward the close of his time he was afraid that his memory would fail him. He arranged for his funeral, and gave his dear wife who had been so faithful to him, such advice as he thought suitable for the future. He was delirious some days before his death. But reason seemed restored on the day he died. On Wednesday morning, March 7th, he bid his wife farewell, and said "I am going to heaven, come Lord Jesus, come quickly." He thus fell asleep in Jesus, aged 71.

R SMITH.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Wolvey, May 8th. Mr. Hargreaves of Hinckley opened the morning service by reading and prayer, and W. Chapman preached from 2 Kings vi. 15,—“Alas, my master! how shall we do?” Brother Knight presided in the afternoon, and prayer was offered by brethren Lewitt and Crofts. Only four churches reported. By three of these nine had been baptized, and there are five candidates. The secretary reported that it had been inconvenient for him and brother Cheatle to visit Walsal and Cradley Heath, but he hoped that they would be able to carry out the wish of the Conference before its next meeting.

The next Conference is to be held at Longford, on the second Tuesday in September; brother Hargreaves to be the preacher, and in case of failure, brother Knight. Mr. Hargreaves preached in the evening from Rom. v. 5,—“Hope maketh not ashamed.” W. CHAPMAN, Sec.

THE MIDLAND CONFERENCE met at Broughton, on Tuesday, May 29th, 1855. The attendance was good throughout the day. Brother Goadby, of Loughborough, opened the morning service with reading and prayer, and brother Stevenson, of Leicester, preached from Eph. v. 18.—“Be filled with the spirit.” In the afternoon brother Goadby presided and brother Lawton prayed. Fifty-two were reported to have been baptized since the last Conference, and eighty-one to remain as candidates; but only one half of the churches reported. It was suggested that the churches in the district be respectfully reminded of a request which has been frequently repeated, that they would take the trouble to forward a written statement when they are not likely to have a representative present.

1. It was resolved to send a case to the association, calling the attention of the assembled brethren to the question of church rates, and requesting them to take such steps as at the time they may deem desirable.

2. It was further agreed to send another case to the same body, asking that similar notice may be taken of a provision in the Cambridge University Bill, which excludes Dissenters from the mastership of Grammar-schools.

3. The church at Broughton wished for advice respecting the sale of their chapel at Widmerpool. The property is leasehold. The proprietor of the village has pulled down the cottages formerly

occupied by dissenters, and compelled them to seek a habitation in the neighbouring villages, so that the chapel is almost deserted. The Conference recommended the sale of the property.

4. The next Conference will be at Thurlaston, on Tuesday, the 18th of Sep.

5. Brother Hoe, of Hese, was appointed to preach in the morning.

6. It was agreed to extend the list of places at which the Conferences are held, so as to make them rotate in six years instead of five.

7. A committee, consisting of brethren Goadby of Loughborough, J. C. Pike and Staddon of Quorndon, Taylor of Kegworth, and Lawton of Wimeswold, was appointed to prepare a plan for the holding of the Conferences, in accordance with the above resolution, and submit it to the meeting, which, according to the present arrangement, will be held at Derby, at Christmas. The chairman and several other brethren made highly commendatory references to the morning sermon, and a wish was expressed to see it in print, either in the Repository or in some other form; but brother Stevenson withheld his consent.

Brother J. Stevenson, M.A. preached in the evening. I. PRESTON, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Gedney Hill, on Thursday, June 7th, 1855. Brother J. C. Jones, M.A., of Spalding, opened the morning service with reading and prayer, and brother Davis of Holbeach preached from Rom. i. 16. Reports from the churches were presented in the afternoon, which showed that thirty-two had been baptized since the last Conference and thirteen remained candidates for baptism. The repeated appeals on behalf of the Home Mission funds not having produced the desired effect, it was found necessary to reduce the grants; and consequently only £10 were voted to Castleacre and £15 to Peterborough, for the past year.

Brethren White and Proctor having audited the accounts, reported a balance due to the treasurer of £18 14s 11d.

Resolved,—1. That the thanks of this meeting be presented to the treasurer and that he be requested to continue in office another year.

2. That the applications for aid from Gedney Hill and Holbeach be considered at the next Conference and that the churches meanwhile be requested to send contributions to the treasurer.

3. A communication having been received from Bourne desiring the Conference "to request the Association to reconsider the resolution passed last year, relinquishing the second sermon and appointing but one sermon to be preached during its sittings;" resolved, that we do *not* send this request.

4. That, approving of the establishment of the paper called "The Freeman," and of the manner in which it has hitherto been conducted, we heartily wish it an extended circulation.

5. That the next Conference be held at Spalding, on Thursday, Sep. 20th, brother J. B. Pike, of Bourne, to preach in the morning.

In the evening brother Simmons of Peterborough read and prayed, and the Secretary preached from Isaiah xl. 11, when a collection was made for the funds of the Home Mission.

THOMAS BARRASS, *Sec.*

ANNIVERSARIES.

SHOTTLE.—The annual sermon on behalf of the Sabbath-school was preached on June 7th by the Rev. W. Gray, of Ripley. The attendance was large and the collection was good. The following afternoon and evening was a joyous and memorable holiday. A large booth was erected in Mr. Tackson's croft. It was beautifully decorated with bouquets, festoons, and garlands—rich, fragrant and fascinating. There was an abundant supply of appropriate viands, all of the best description. The evening meeting was commenced with singing and prayer. Mr. W. Simms, of Belper, feelingly implored the presence and blessing of God our Saviour. Mr. Yates, of Wirksworth, presided; and after an opening speech, introduced the various speakers with facetious or graver observations as the cases seemed to require,— remarking, among other things, that while he had enjoyed the privilege of an intimate acquaintance and a fraternal correspondence with several episcopal clergymen, he had never had the pleasure of calling on a clergyman, as a speaker at a public meeting, before that evening. Addresses were delivered by the Revds. Deacon (Clergyman), Gray, Underwood, Josiah Pike, and Hingley. They were instructive, affectionate, admonitory, humorous, and impressive; accordingly they were listened to with fixed attention, by a large and delighted auditory. Altogether the far-famed Baptist tea-meeting at Shottle has, this year, *more than sustained its high reputation*; and we predict for it an enlarged and enduring popularity. Numbers of pious and well disposed persons, who have

a healthful gusto for rural recreation—accompanied and sanctified by the services of a felicitating religion, will be sure to find their way, year after year to the tea meeting at Shottle. It ought to be acknowledged with gratitude to God that, this year, the day was superbly fine. It should also be recorded that large Bibles and other valuable books were freely distributed among the scholars, who were likewise regaled with cake and wine, and affectionately reminded of their infinite obligations to Jesus and his cause.

T. Y. W.

CRICH.—The annual Sabbath-school sermons were preached in the Baptist chapel, June 10th, by Rev. T. Yates of Wirksworth. The chapel was filled to overflowing; in the evening many could not obtain admittance at all. The collection was larger than had ever been realized there before. The scholars assembled in the market-place, about 6 o'clock, and sung a beautiful hymn or two, before they repaired to the sanctuary. A short address was likewise delivered to them there.

BACUP.—On Lord's-day, June 10th, two very excellent sermons were preached on behalf of the General Baptist Sabbath-school, in the hall of the Mechanics' Institute, Bacup, by the Rev. J. Sutcliffe of Stalybridge. The collections amounted to £8 and upwards.

W. B. D.

ILKESTON.—On Lord's-day, May 13th, two excellent sermons were preached by the late pastor, C. Springthorpe, in behalf of the Sabbath-school connected with the G. B. Chapel. The collections were good.

T. R. S.

MARKET HARBOROUGH.—The chapel, having been painted, &c., and a new clock placed in front of the gallery, at an expense of £35, the anniversary sermons were preached on Lord's-day, June 10th, by Rev. J. Goadby of Leicester, and an interesting tea-meeting was held on the following evening when a Wesleyan brother, a railway missionary, the Revds. J. Blackburn, (P. B.), H. Toller, (Indep.) J. Goadby, and J. J. Goadby, the minister of the place, delivered addresses. The collections and subscriptions, &c., amounted to £25.

NORTHALLERTON.—Sermons were preached by the Rev. J. Redman, of Bishop-Wearmouth, Sunderland, on Sabbath-day, May 20th, 1855. At Brompton, morning and evening from Eccles. ix. 10, Phil. i. 16,—“Holding forth the word of life;” and at Northallerton in the afternoon to a crowded congregation, from Rom. viii. 1., when collections were made for the reduc-

tion of the debt on Brompton chapel. On the following evening we held our annual tea-party at Northallerton, when addresses were delivered by Mr. Doughwaite of Bedale, Revds. J. Redman, W. Stubbins, J. Burroughs of Masham, G. C. Cateral of Boroughbridge, (Baptists), T. Yeo, J. Pay, (Indep.), and Mr. Hyde, (Wesleyan). The tea-meeting was well attended and we hope will produce good results. Northallerton, the capital of the liberty of Allertonshire, and of the North Riding of Yorkshire is an ancient borough. Here the gaols and the principal courts and offices of the Riding are situated. The castle, one of the strongest fortresses in the North of England, was built by Geoffrey Rufus, Bishop of Durham, in the reign of Henry 1st. and was demolished by Henry 2nd. On the site of the Carmelite monastery there formerly stood one of the largest vines in England of the Black Hambro kind, which bore great quantities of grapes. The circumference of the stem was three feet eleven inches, and its branches extended over a space of 159 square yards. It went to decay after surviving about two centuries. The places of worship are the Church of England, supposed to be founded by Paulinus, a Roman missionary, about the year 630, who baptized in one day ten thousand men, besides women, in the river Swale, eight miles from Northallerton. The Wesleyan chapel, built in 1796. The Independent chapel built in 1819, at a cost of £2000, all contributed by the late G. Hammon, Esq., who also gave £1000 for the erection of the minister's house. Mr. Hammon was born at Northallerton, which he left, when a lad, in poverty, and went to London where he entered the service of a cheesemonger, who ultimately declined business in his favour. By a long life of activity and frugality he amassed a fortune of £150,000, and died in 1839, aged 85, leaving about £80,000 to various religious and charitable institutions. The Primitive Methodist chapel built in 1834. The General Baptists have preaching in a room which was commenced in May, 1845.

Brompton is a large village two miles N. N. E., of Northallerton. The places of worship are the Church of England, an ancient structure with a font large enough to immerse a child; the Wesleyan chapel built in 1817; the Primitive Methodist chapel, built in 1821; the General Baptist chapel, built in 1851. In Brompton parish is Standard Hill, where the battle of the Standard was fought between David, King of Scotland, and Thurston, Archbishop of York, on August 23rd, 1138. The Standard was a tall mast fixed in a huge chariot upon wheels, having at the top a pix with

a consecrated host and a cross from which were suspended the banners of St. Peter, St. John of Beverley, and St. Wilfred. The Bishop made an oration to the army, and at the conclusion pronounced absolution of their sins to all that should fall in the war. The army of the King of Scotland retired with a loss of 10,000 men. What an awful sight and waste of human life followed this encounter! the field literally deluged with blood! 10,000 spirits passed into the unseen world. O peace, "sweet balmy peace," how should we desire thy universal prevalence. N.

BROUGHTON.—On Lord's-day, May 20th, two excellent sermons were preached by Mr. Taylor, of Leicester College, to crowded congregations, in behalf of the Sabbath-school. Collections £5 4s 4d. On the following day a tea-meeting was held, when suitable addresses were delivered. B.

WILLOUGHBY.—On Lord's-day, May 27, two useful sermons were delivered by Mr. Richardson of Lenton. Collections were made towards liquidating the debt which remained on the chapel; that object was nearly attained. The congregations were good. B.

SAWLEY.—The annual sermons in behalf of the Sabbath-school at this place were preached by our late pastor, the Rev. R. Nightingale, of Princes End, Tipton, on Lord's-day, May 6th, to very crowded congregations. Collections rather more than last year. W. B.

WIRKSWORTH.—On Whit-Sunday, May 27th, two sermons were preached in the G. B. Chapel, in behalf of the Sabbath-school, both of which were characterised by eloquence, energy, and sound theology, and were delivered to overflowing congregations who listened with the most marked attention to the discourses; and it is to be hoped the visit of our brother, the Rev. John Stevenson of Castle Donington, will be attended with lasting good. The collections at the close of the services were good, amounting to nearly £10. A tea-meeting was held on the following day, after which addresses were delivered by the Revds. T. Yates and R. Stanion. J. F.

CASTLE DONINGTON.—On Lord's-day, May 20th, the annual sermons for the support of the Sabbath-school, were preached by the Rev. J. Stevenson, M.A. Collections £15 ls. J. P.

BIRMINGHAM, Lombard Street.—On Lord's day, May 20th, our school sermons were preached by the Rev. G. Cheate, pastor of the church. We had overflowing con-

gregations; many persons from other places favoured us with their help. We had appropriate sermons for the occasion, and a good collection, £20. We are happy that our schools are in a prosperous condition. Three elder scholars were presented with Bibles. Some of our young teachers, it is hoped, will soon join the church.
G. OWEN.

FORNCETT.—Light shining after a cloud. The G. B. Church at Forncett had a tea-meeting on May 28th, when about 120 persons took tea. Mr. Greenacre kindly lent his green for the occasion. After tea a very interesting meeting was held in the chapel, at which our kind young friends, Messrs. Brooks and Palmer of Norwich assisted.
G. M.

LONGFORD, &c.—The sermons for our Sunday-schools were preached at *Longford* by Rev. H. Ashberry, of Sheffield; collections £17. At *Bedworth* by Rev. J. Jones of Pailton; collections £8 10. *Sowe*, by Rev. R. Massie, of Atherstone; collections £5 10s. Total £31.

BIRCHCLIFF.—On the first Lord's-day in June, two very useful sermons were preached on behalf of our Sabbath-school, by Rev. J. Tunnicliff, of Leeds. Collections £31 17s 9d.

GOSBERTON.—On Lord's-day, May 13th, the annual sermons for the Sabbath-school were preached by Mr. Orton of Louth. And on Monday, at two o'clock, the children were publicly examined; various presents were made to the children; a large tea-meeting was afterwards gathered; and at a public meeting in the chapel, addresses were delivered by Messrs. Orton, Cholerton, Jones, &c. The proceeds were £7 6s 2½d.
T. G.

BAPTISMS.

ASHBY AND PACKINGTON.—On Lord's-day, June 3rd, three young friends put on Christ by baptism at Packington in the afternoon, and were welcomed to the Lord's table, in the evening, at Ashby. May they be faithful unto death.

BIRCHCLIFF.—On the 19th of April, thirteen persons were baptized at the above place, after an address by the minister.

BURNLEY, *Enon Chapel*.—On Lord's-day evening, May 27th, after preaching a sermon on the pleasures of true religion, Mr. Batey baptized four young disciples on a profession of faith in Christ. J. B. B.

CLAYTON, near Bradford.—On Lord's-day, May 13th, our highly-esteemed pastor delivered a convincing discourse on the sub-

ject of baptism from Acts viii. 12, after which six young disciples were baptized. In the afternoon our pastor preached an impressive discourse to the newly baptized, from Rev. iii. 16. At the close of the service the church assembled round the table of the Lord, when our pastor gave to the newly baptized the right hand of fellowship, and then administered the ordinance of the Lord's-supper. This was a time of refreshing from the presence of the Lord. The ministerial labours of our venerable pastor are highly appreciated. He has not laboured in vain. During the past year thirty-one have been added to our communion, twenty-five of whom are teachers in our Sabbath-school. We ascribe all to the grace of God—unto his name be the glory! We are holding special prayer-meetings to supplicate for a gracious outpouring of his Holy Spirit on the ministration of the word. We are grateful that the Great Teacher has imbued our young friends with a spirit of zeal. They intend to distribute tracts through the village. May the Lord bless their labours. J. J.

CASTLE DONINGTON.—On Sunday, June 3rd, six female friends (one from Sawley), were added to the church, after being buried with Christ in Baptism, by the Rev. J. Stevenson, M.A. The services of the day were numerous attended and interesting.
J. P.

MEASHAM.—On Sunday morning, May 20th, after a sermon by Mr. Staples, from Deut. xii. 32,—“What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it,”—eight persons were baptized by Mr. Thomas Burton, one of the elders of the church. The congregation was large and attentive. In the evening the newly baptized received the right hand of fellowship and were admitted to the Lord's table. The number of communicants was greater than we have noticed for some time. The services of the day were refreshing and we trust useful.
G. S.

WIRKSWORTH.—There was a baptism of five persons, on Wednesday evening, June 13th. Notwithstanding the heavy and incessant rain, the chapel was nearly filled, and much interest was apparently excited. It devolved on the writer to preach and baptize. We hope to baptize five more next Sabbath morning.
Y.

FORNCETT.—June 3rd, three persons were baptized, two were brother and sister, the other the wife of a member. G. M.

PETERBOROUGH.—On Lord's-day, June 3rd, two females were baptized in the General Baptist Chapel, Peterborough, and

in the afternoon were received into the church.

WIRKSWORTH.—On Lord's-day morning, April 22nd, after an impressive sermon by our pastor to a crowded congregation, from "Lord what wilt thou have me to do," the ordinance of believer's baptism was administered to four young friends, who in the afternoon received the right hand of Christian Fellowship, and sat down at the Lord's table.

BIRMINGHAM, *Lombard Street*.—On Lord's day, June 17th, five persons were added to the church after being buried with Christ in baptism. Three were from the Sabbath-school.

MISSIONARY ANNIVERSARIES.

GENERAL BAPTIST MISSIONS.—Services in connection with the anniversary of the Sheffield auxiliary to this society have just been held. On Sunday, June 10th, sermons were preached in Eyre-street chapel, and Eldon-street meeting house by the Rev. J. Buckley, Missionary from India, and the Rev. T. Lee of Retford, the deputation from the Parent Society. Last evening (Tuesday) the public meeting was held in Eyre-street chapel; the meeting was opened with prayer by the Rev. Mr. Bonner of Birkenhead; after which John Charles, Esq., was called to the chair, who, after a short but feeling speech, called upon Dr. Hoby, of London, to address the meeting. He was followed by the Rev. Mr. Lee and other gentlemen. The principal speech of the evening was that delivered by the Rev. J. Buckley, who, with much energy, pleaded the cause of the missions. He gave a concise account of what had been done, and interspersed his address with much valuable geographical and statistical information. An interesting meeting in connection with the services was held in the school-room adjoining the chapel, just previous to the annual meeting, the object of which was to interest the children of the Sunday-school and other young people in the cause of missions. A number of idols and other objects of heathen superstition were exhibited, and afterwards lectured upon in a pleasing and attractive form. Mrs. Buckley, the talented lady of the missionary society, in this case was the exponent. The collections at all the meetings were about £14, and the audiences were much gratified. Mr. and Mrs. Buckley return to the scene of their labour in West India, early in August.—*Sheffield Telegraph*.

WENDOVER.—Our annual missionary meeting was held on Thursday, May 17th,

1855, when we were favoured with the presence of Mr. and Mrs. Buckley, missionaries from Orissa, and Mr. Gray, of Ripley, as a deputation. In the afternoon we held a juvenile missionary meeting, when Mrs. Buckley exhibited a native dress, and also the interior of the native schools, which very much interested the children and friends present. In the evening brother Hood of Ford opened the meeting by prayer, after which brother Sharman read the report for the year on behalf of the missions, which, we are happy to say, exceeded that of last year. The meeting was addressed by Messrs. Skamp, P.B., Gray, and Buckley; all of them pleaded earnestly on behalf of the missions. Mr. Buckley, especially, gave a very interesting account of the progress of the missionary cause in Orissa, and showed, by striking facts, what the Lord had done for many that were once in heathen darkness. The Lord grant that the facts then related may stimulate those that were present to more activity and zeal in the missionary cause. T. DANCER.

MISCELLANEOUS.

LOUTH, *Walker-gate*.—The Rev. J. Kiddal, pastor of the General Baptist church meeting at Maltby, Alford, and Walker-gate, Louth, was, on Tuesday, June 9th, presented with a testimonial of esteem and respect, by friends at those places, and others of various denominations, for the very efficient labours he had rendered them during the past thirty years. The introductory remarks were by the Rev. William Orton, of Northgate, Louth, and the testimonial was presented by the Rev. J. C. Smith, junior pastor of the church, with a very eloquent address. Mr. K., overwhelmed with emotion, acknowledged it. It comprised an elegant coffee-pot, sugar-basin, and cream-jug, all of silver, having the following inscription on each article, "Presented to the Rev. James Kiddal by friends at Maltby, Louth, and Alford, as a token of esteem for his devoted labours in the christian ministry at Maltby, during a period of thirty years. Presented June, 1855." Mr. Rydall, Wesleyan, delivered the concluding address. This presentation forms a beautiful appendage to a silver tea-pot, that was presented to Mr. K. some years ago by the sub-distributors of stamps, with whom he was for sixteen years officially connected.

CLAYTON.—On Lord's-day, May 20th, Mr. Asten, our pastor, preached a funeral sermon to improve the death of the late Rev. W. Robertshaw, pastor over the G. B. Church at Burnley-lane, from Isa. lvii. 1.

NOTES OF THE MONTH.

June 20th.—The opening of the summer campaign in the Crimea augurs well for the future success of the war. The health of the troops is good, provisions are plentiful, and reinforcements are continually arriving. The expedition to the East of the Chersonesus has met with great success. The "good generals, January and February," had by their storms and currents swept away the sunk vessels at the entrance of the sea of Azoff, and after the steam squadrons entered every fresh telegraphic despatch announced the destruction of fresh towns, forts, magazines, or vessels. In four days the enemy lost four war steamers, 246 merchant vessels, and corn and flour magazines to the value of £150,000.—The Circassian coast has also been visited, and Anapa, the strongest Russian fortress there, evacuated, and is now occupied by the brave Circassians, who are not a little pleased to see their old and barbarous foe ingloriously retreat before the British and French flags. Meanwhile the siege of Sebastopol progresses; the Mamelon hill, commanding the Malakoff tower, which is the key of the enemy's position, is taken, with 70 pieces of cannon and 400 prisoners. Two redoubts resting upon the careening harbour, and a quarry-work, which had impeded the approach of the British Lines, are also captured. The issue of the struggle no longer seems doubtful, the besiegers are drawing nearer and nearer; and the enemy's supplies from the East are now cut off.—A large meeting for the promotion of Administrative Reform has been held, when Layard, Lindsay, and others abundantly proved that the whole machine of the executive is entirely out of repair, clogged by incompetency and bungling, and rusting in senile decay. Nevertheless we may observe improvements in its working. An iron vessel, as a floating factory, is being fitted out for the regimental service in the Crimea—*experienced* workmen are to accompany it. A new detachment of bakers is to be sent off forthwith to Balaklava, and some incompetents are to be dismissed.—Austria is giving

evidence of her Pro-Russian tendencies in the principalities. Twenty unoffending Hungarians have been sent from Bucharest loaded in chains, and several thousand muskets have been taken from the rural population and destroyed.—In Spain the Queen's troops have been successful in destroying the faction of Arragonese Carlists.—The Lord Mayor of London has been lionised at Paris; as he passed Amiens he was saluted with "*Bon appetit—bon appetit Milor!*"—The law for abolishing religious corporations in Piedmont, as amended by the senate, was accepted by the Chamber of Deputies, on the 28th ult, by a majority of 72.—In our own Parliament the war debate still goes on at intervals. The Peace party have opened up a tremendous fire, which Lord Palmerston characteristically replied to by smart and galling volleys of wit and sarcasm. One cannot but feel that there is too much "renewed laughter" in the house on a subject of such importance as the prosecution of the war. Even our good and safe adviser Mr. Bright, though reproaching the noble viscount, has once or twice convulsed the House. The church-rate question and the Maynooth Endowment Act are still pending. We hear that the Regium Donum, and the votes to the Belfast Presbyterian College, are again to be opposed and assailed. Cambridge University Bill has passed through Committee. The Earl of Shaftesbury has brought forward in the House of Lords a bill to allow congregations of not more than twenty to assemble in private houses under the shadow of the parish church—a privilege our brethren in the Establishment do not at present enjoy. Though opposed by the Bishops of Oxford and London, who see in it the annihilation of the popular distinction between the church and dissent. The bill was committed by a majority of one.—The final report of the Cathedral commission winds up with a modest proposal for founding a round dozen of new bishoprics. Archdeacon Sinclair seems to think, and more wisely, that church extension should begin in another way. He

tells his clergy there is too much cold lifeless preaching in the church, and that they do not seem to be aware of their duty, responsibility, and privilege as public religious teachers. The *Times* writes slashing leaders on "Free-trade in Preaching," and inveighs loudly against Dr. Mumbles and sleepy twaddle, and the tenth

edition of the discourses of one's great-grandfather. Let us hope that ere long something more than a smattering of Greek, Latin, and Mathematics will be required of candidates for Holy Orders in our Establishment, and that a deeper and more earnest regard for man's spiritual well-being will characterize its ministers.

POETRY.

"THE BRIGHT AND MORNING STAR."

I, Jesus, am the bright and morning star. (Rev. xii. 16.)

I'm watching for the morning star! O, when will it arise
To gladden, with its radiance mild, these strained and weary eyes?
The night is dark and stormy! when, when will it be past,
And the brightness of the morning glad the wakening earth at last?

I'm watching for the morning star! though I've watched it vainly long,
It cannot be for ever thus, my sighs will soon be song,
For 'tis written by God's finger upon the sacred page,
And the promise can't be broken, though delayed from age to age.

I'm watching for the morning star! but all around I see
The lurid lamps of folly's shrines and halls of revelry,
And mirthful voices reach me, borne fitful from afar,
That never mention in their glee "the bright and morning star!"

I'm watching! yet not quite alone, a chosen few are by,
Intent to hail its first glad beam upon the glowing sky,
And we raise our warm petition:—"Lord Jesus, quickly come!
Thy sovereign will be done on earth as 'tis in heaven done!"

I'm watching for the morning star! Ah, call me not away!
My soul would still be lonely 'mid scenes however gay,
For my spirit longs to kindle into star-like brightness too—
To see is to be like Him when "He maketh all things new."

E'en now the time approaches, e'en now the streaks of morn
Upon the dark horizon with beams of promise dawn!
O, night of sin and sorrow! of absence and of pain!
Thou wilt soon be past, and never can'st enshroud the world again.

Maidstone, Oct., 1854.

E. J. A.

MISSIONARY OBSERVER.

LETTER FROM MR. BAILEY.

*Ship Marlborough, Kedgene,
April 2nd, 1855.*

MY DEAR BROTHER BUCKLEY.—As I am a very bad sailor you will not expect me to write much. We embarked at "Garden Reach" on Friday night, the 30th ult., we have a goodly number of passengers, 68 soldiers, 7 women, and 25 children, altogether about 200 souls on board. Dr. Scott is one of the passengers. Two officers have expressed a wish that I should preach to the soldiers, and one of them intimated that if I would attend to the sick the Government would remunerate me for my services. I told them that I should be most happy to do all I could for

them, but that I could never receive "state pay." Yesterday morning the Captain requested me to conduct the service on the Sabbath, so that you will see I have a sphere of usefulness before me, but I felt that there is great need for watchfulness and prayer.

The Dawk boat is announced to take away our letters, so that I cannot write more. I trust we shall have a speedy voyage, and that we shall once more have the pleasure of seeing those we love in dear Old England. With much christian love to all who love the Saviour's cause,

I am yours,
very affectionately,
W. BAILEY.

OFFICIAL CORRESPONDENCE ON THE BERHAMPORE FIRE.

WE have the pleasure of publishing the following correspondence on the subject of compensation for the Berhampore Fire. As the former letters appeared in the Observer of August last, when it was not at all expected that compensation would be awarded; and it has since been received to the extent of 4500 rs. (£450) it seems desirable to acquaint our friends through this medium with the steps taken. The Committee highly approved of Mr. Wilkinson's proceedings. We are very sorry to add that at the date of our last letters, April 4th, our valued brother was suffering from fever.

Copy of Application to Government for Compensation of losses sustained on account of the late Fire at Berhampore.

To Sir H. Montgomery, Bart., Chief Secretary to Government, Fort St. George, Madras.

SIR,—I have the honour to bring to your notice, the fact that the whole of the books and papers connected with my office, as Registrar of Mar-

riages for the district of Ganjam* have been destroyed by fire.

Also to request you will have the goodness to forward me another set of all books and papers necessary to that office, at your earliest convenience.

As Government property has been destroyed, I presume it will be expected of me to account for the origin of the fire, &c.

The fire originated in some huts which had just been erected for the families of the 18th Regiment, M. N. I., on unoccupied land adjoining the Mission premises. These huts were built almost entirely of combustible materials, and in such a position that the wind during the south-east monsoon must blow from them to the mission property.

Before the land was given to the Sepoys for this purpose, the danger from fire and epidemics was pointed out, and strong and repeated remonstrances made to the officers of the 18th Regt. A petition was also sent

* This is an office without any pay, but was taken to save the native christians annoyance.

to the collector of Ganjam, entreating that the application for the land in question might not be entertained. A copy of this petition, with the answer, I have now the honour to forward.

For more than 20 years the Missionaries have had buildings on the site they now occupy, during that time there has not been even an alarm of fire; and this fire would not have happened had the huts of the families not been located where they were.

The property belonging to the Missionary Society, and to myself, that has been destroyed, is as follows:—

1. The Mission chapel with the whole of its furniture, fittings, &c.

2. My dwelling house, (which was private property) my library, manuscripts, and important papers; the whole of my furniture; wardrobes of myself and family; also, stores belonging to myself and the Orphan Asylum under my care.

3. Four small dwelling houses occupied by three native preachers and a native christian, with almost the whole of their property.

To restore this property, (so far as it can be,) it is estimated a sum of between five and six thousand rupees will be required.

As this loss was the consequence of an act of public servants of the Government, for the prevention of which act, all justifiable means were used, I most humbly and respectfully beg you will, in such a way as appears best, bring this case before the Governor in Council, that some compensation may be made for the losses thus sustained.

As reasons why this case should meet with the consideration of Government, I may state that for many years, besides my duties as a missionary to the heathen, both myself and Mrs. Wilkinson have been engaged in the instruction of rescued Meriah victims, who are *Wards of Government*, without receiving or expecting remuneration.

As no Chaplain resides at Berhampore, in connection with another missionary, I have regularly and gratuitously conducted Divine service in English, for the benefit of the European and East Indian community connected with the Home Company's service. I have also willingly superintended the examination of officers

in the Oriya language when none of the European servants of the company in the Madras Presidency were acquainted with that language.

Now that the labours and earnings of many years have been destroyed in the manner above stated, together with valuable property belonging to the Society with which I am connected; I trust this application may be received favourably, and at least some mitigation of the heavy loss awarded me.

I have the honour to be, Sir,

Your obedient servant,

May 20th, 1854. H. WILKINSON.

Missionary, and Registrar of Marriages.

After several weeks' delay I received a letter from the Acting Collector, stating, he had been required to report on my letter to the Government, and the circumstances connected with the fire. He requested information as to the cost, &c., of some of the property destroyed; this, so far as could be, was furnished. After waiting till "hope deferred made the heart sick," I at last received a letter from the Government, of which the following is a copy.

Ecclesiastical Department, No. 172. Extracts from the Minutes of Consultation, dated 11th July, 1854. Read the following letter from the Acting Collector and Magistrate of Ganjam. Here entered 19 June, 1854.

1. The foregoing report confirms the Rev. H. Wilkinson's report of the circumstances connected with the destruction of the mission and his own private property at Berhampore.

2. It appears that notwithstanding the frequency of fires within the sepoys' Lines at the above station, during the hot season, and the remonstrance of the Reverend the missionary against the erection of huts in the vicinity of the mission premises, anticipating the unhappy occurrence since realized, the authorities determined to fix on the site objected to as hutting ground.

3. As the Lines are now being tiled, and the families occupying them, it is reported, would be subjected to serious loss by a change of site, the Governor in council will not cause their removal. He, however, desires that every house, without exception,

be tiled, and every precaution taken to prevent a recurrence of the calamity now brought to notice.

4. The loss sustained both by the Society and by Mr. Wilkinson personally, in the destruction of the premises, described in his letter of the 20th of May last, is estimated therein at between five and six thousand rupees, and though it seems probable that the premises (apparently thatched) were very liable to take fire, and it was not prudent to have allowed them to remain thus in the position represented, *still the Governor in council considers Mr. Wilkinson justly entitled to compensation for the losses sustained*, and he accordingly authorizes the Collector of Ganjam to report, after communication with Mr. Wilkinson, the sum he would recommend to be granted. (True extract) Signed,

H. C. MONTGOMERY,
Chief Secretary.

To the Rev. H. Wilkinson.

During the time of the correspondence on this subject, the Collector, to whom the first letter was sent, and whose decision led to the calamity, retired from the service on account of ill health and domestic calamity; for a time the district was left in charge of an assistant Collector. But at the time the last letter was received from the Government a new Collector had been appointed. As he was a stranger to the merits of the case further delay was occasioned. After several interviews and frequent writing on the subject, just as he was on the point of leaving for England on account of his health, I received the following private note from him.

Munsoorcotta, 5th Oct., 1854.

MY DEAR SIR,—I have recommended an award of 4500 rupees as compensation for your losses. I have made the deduction, not because you seemed to possess superfluities to that amount, but because after many years' residence in a house, the building grows old, the furniture, &c., becomes deteriorated, and an accumulation of things, not essential, takes place. I confess I have felt embarrassed by the order of Government, which is vague in the extreme, and I must also avow that I do not myself discern how the Government will justify their proceed-

ings to the Court of Directors. This has led to a vexatious delay which I regret exceedingly.

I should have inspected your schools with pleasure, but I am in a weak frame, and overburthened with business and anxiety. If I return in peace to this district, I shall hope to find that the Lord has prospered the work of your hands. I beg to send a donation of 100 rupees for your mission.

Believe me, my dear Sir,
Yours sincerely.

Whether the recommendation of the Collector will meet with the sanction of the Government is not yet decided. The affair has been so long pending, and so many investigations made, and so much writing to facilitate the matter, that the suspense has become painful. At the same time we have been prevented from making an appeal to the public in India, as we had applied for compensation from the Government; otherwise, I have no doubt our losses by this time would have been made up, as it is, *without asking*; for the various losses 2600 rupees (£260) have been collected. I hope to be able to tell you by the next mail that the Government have sanctioned the award of the Collector.

I ought to mention that the Collector requested to be informed how much had been received from the community. He wished to know this that he might "mediate justly between myself and the Government." After giving him the information required, I told him, that when acknowledging the receipt of money for the losses, I had told the donors I had applied to Government for compensation, and should I be successful I should have pleasure in placing their donations again at their disposal. Still, after this, he thought well to deduct about 1200 rupees from the estimates with which we furnished him.

Berhampore, 16th Nov., 1854.

MY DEAR SIR,—I lose no time in making you acquainted with the decision of the Government in reference to the subject of compensation for the loss sustained by the fire. A few days ago I sent you the correspondence so far as it had progressed, and regretted that the final decision was still in abeyance, which kept us in a state of

doubt and anxiety. I have now the pleasure to inform you, the matter is settled in our favour. I enclose a copy of the letter which contained the decision of the Governor in council. I have received the cash from the Ganjam treasury, and feel very thankful; it is more than I expected, and more than I was led to expect from those best informed on these subjects.

I mentioned in my last that should compensation be obtained, even after the deduction made by the Collector from the estimates furnished, we should not require any of the money collected by kind friends in England *for our personal use*, nor will any be required for the native christians, as with the aid of the present Collector, the whole of the estimate of their losses has been more than made up. We have also obtained about 300 rupees more than the estimate of the value of our chapel—I include the sum allowed for compensation by the Government. The chapel that has been destroyed was built of very inexpensive materials (principally of timber and bamboo), with a thatched roof. We have begun to build a larger chapel with brick walls and a tiled roof; this will cost, perhaps, three times as much as the former one. For this object we shall be glad to use some of the money collected in England.

Another object for which we shall be glad to use some part of the funds collected in England, is in rebuilding the native christian houses that have been burned, and in removing those yet standing to a better site. Owing to another wing being built to the military hospital, we have no room for extending. Our christians living so near the hospital are much exposed to epidemics and annoyance from dissipated native soldiers, who are always in the neighbourhood. We have obtained a large piece of land, and the walls of eight new houses are already built; these also we intend to tile, to prevent, if possible, another fire. For these two objects, the chapel and christian village, we shall require, perhaps, £70 or £80 more than the Government compensation and the sums collected in *India*. Both the chapel and the village will be the

property of the mission, except such houses as are built by the native christians themselves.

The sums that have been contributed in India for my personal loss, I shall consider it my duty to return to the kind friends who sent them, as they were quite unsolicited on my part, and sent to me when no hope was entertained of assistance from the Government. Should, however, any part of them be again placed at my disposal, and no other object mentioned to which they are to be appropriated, I shall consider myself justified in using them, in the first place, to make up the deduction of 992 rupees made by the Collector in the estimate of my loss; as the sums I had received were taken into account when the award was made. In the second place, in helping to meet the additional expense to which I shall be put for house-rent, &c., till my own house is rebuilt. But I shall first obtain the approbation of the donors before appropriating their contributions to any object.

Yours sincerely,

H. WILKINSON.

Rev. J. G. Pike.

COPY OF PUBLIC LETTER.

Ecclesiastical Department, No. 265. Extract from the Minutes of Consultation, dated, 24th Oct. 1854. Read the following letter from the Collector of Ganjam.

Recommending a compensation of 4500 rupees to be granted to the Rev. H. Wilkinson, for the loss sustained by him.

1. In accordance with the recommendation of the Collector of Ganjam, the Right Hon. the Governor in Council is pleased to authorize the disbursement, to the Rev. H. Wilkinson, of the sum of 4500 rupees, as compensation for the loss sustained by himself personally, and by the society to which he belongs, in the destruction of their property by fire.

2. In making this grant, His Lordship in Council desires it to be distinctly understood that it is not under any circumstances to be drawn into a precedent.

Signed,

H. C. MONTGOMERY,
Chief Secretary.

To the Rev. H. Wilkinson.

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Sixth Anniversary of the American Foreign Christian Union was celebrated on Tuesday morning at the Tabernacle. The Rev. Dr. De Witt was called to the chair.

The exercises commenced with the congregational singing of a long metre hymn to the tune of "Duke Street," after which the Rev. Dr. McLeod read the Psalm, "Why do the heathen rage and the people imagine a vain thing," and offered a prayer.

The following abstract of the Report of the Board of Directors was read, and the Report adopted:

The receipts of the Society last year were 63,867.28 dollars, and the expenditures 66,361.69 dollars. The receipts from donations and annual subscriptions will be but little less than they were in the preceding year; while those from legacies were much less considerable. The Rev. Dr. Heather's collections up to the middle of April were more than 9,000 dollars. They are not included in the above statement.

The Report calls the attention of the Society and its friends to the movements and counter-movements which concern Rome and her efforts.

In reference to the foreign field, the Report stated that in Sardinia the Government is marching steadily forward in its liberal career. The suppression of the monastic institutions, and the curtailment of the ecclesiastical power as regards church property are measures which Rome herself has forced the State to take. In Spain the Government seems determined to confiscate all church property and place the church on the ground on which it stands in France. The principle of religious liberty has failed to be incorporated in the new constitution by less than half a dozen votes. In South America, especially in Brazil, Venezuela, New Grenada, and Uruguay, a liberal spirit characterizes the present Government. The same is true of Peru.

In our own country a great movement has commenced, having its origin in the awakening sentiment of the nation on the dangers to be apprehended from the rapid increase of Romanists among us, as well as by the increasing arrogance of a portion of the Romish hierarchy. The influence of this movement has been widely felt. In some quarters there is a disposition to institute legal inquiries into the manner in which Monastic Institutions which exist are carried on, and especially with a view

to ascertain whether any of their inmates are there contrary to their own desires. It is encouraging, too, to see symptoms of a disposition in some places to resist the domination of priestly authority, on the part of our Roman Catholic fellow citizens. But the most important of all movements in our country is that which relates to the "Tenure of Church Property." On this great subject the States of New York, Pennsylvania and Michigan have taken strong ground. Other States will follow, and this nation, we have reason to hope, will soon see one of the greatest sources of danger to its free institutions forever removed from its midst.

In the department of missions the Board have employed, with much encouragement, labourers in thirteen States—among German, French, Spanish, Polish, Italian, and Irish, residents, native or immigrant. For details they refer to the Annual Report itself.

The Romish Church in this country at the commencement of 1855 may be stated to embrace 7 Archbishops, 33 Bishops, 1,704 Priests, 1,824 Churches, 21 incorporated and 5 unincorporated Colleges, (having 2,662 students,) 31 Theological Seminaries, (500 students,) and 117 Female Academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Society has aided the French Canadian Society to the amount of 100 dollars during the year, which sum supported six labourers in the field.

It has one Missionary in Hayti and two in South America.

In Ireland the Board have three Missionaries, including the Rev. Alexander King; a part of the year they had five.

In Sweden the excellent Auhfelt and Rosenius continue to labour with much success for the Society.

In Belgium the Society has now four Missionaries.

In France the Board give to the "Evangelical" and "Central Protestant" Societies the means of employing eighteen or twenty missionaries of various classes.

In Piedmont the Table of the Waldenses employ five missionary labourers at the expense of the Society.

The Rev. Edward D. G. Prime has taken the place, as chaplain, of the Rev. Charles W. Baird, whose health compelled him to return last summer to this country.

The Rev. Mr. Dudas, a converted Hungarian priest, was employed last year among his countrymen and other Roman-

ists in Constantinople and its vicinity, at the expense of the Society.

The entire number of the missionaries of all classes supported by the Society last year was 108, of whom 62 were in the home field, and 46 in the foreign.

The Hon. Bradford R. Wood of Albany then read the following resolutions:—

Resolved, 1. That the Reports, abstracts from which have now been read, be accepted, adopted, and committed to the Board for publication.

2. That the movements of the Papal hierarchy in this country, as in the old, to obtain the controul of popular education, and to hold, contrary to the spirit of our institutions, the property of the Church, that it may subjugate the laity, re-enacting here what it has long practised elsewhere, and thus showing its hostility to civil and religious liberty everywhere, have justly aroused the jealousy and called forth the resistance of the press and the Legislature of several of the States.

3. That in the marked contrast everywhere presented in the social, moral, and political condition of Papal and Protestant countries, we have a most powerful and palpable argument for the cause the American and Foreign Christian Union labours to promote, and one that commends itself to every lover of mankind.

4. That the American and Foreign Christian Union is an illustration of the actual unity of Evangelical Christians of all denominations, in respect to the essential doctrines and principles of the Gospel—and also of the practicability of their harmonious and effective co-operation in resisting the encroachments of ruinous religious errors, and of enlarging the sphere of Gospel truth among men without prejudice to the interests of the bodies to which they respectively belong, as members of the family of Christ—and it is worthy of the esteem and should receive the countenance of all christian people.

5. That the 200 millions of the human race now under the dominion of the "Man of Sin," in most cases destitute of the Holy Scriptures, deprived of the Sabbath and of the sanctuary in their legitimate sense and uses, ignorant of the gospel way of salvation, and resting their hopes for eternity, not on the merits of Christ alone, but on their own works or sufferings, intercession, and supposed merits of saints and angels, or some created beings, should excite the sympathy and draw forth the prayers, and prompt the vigorous, wise, and persevering efforts of all branches of the Church of Christ, to impart to them the pure Gospel, and bring them under its salutary power.

6. That the 3 $\frac{1}{2}$ million of Romanists now in the United States, with 40 bishops 1,704 Priests, 1,824 so-called churches, 37 Ecclesiastical institutions, 21 incorporated Colleges, and 117 Female Academies, 21 weekly newspapers devoted to their interests, conducted in the German, French, and English languages—the immigration among us, chiefly from papal countries, of 400,000 inhabitants during the last year, and the receipt of not less than a quarter of a million of dollars in the same time from Europe, to be expended in propagating Romanism in this country, are well worth the most careful consideration of every American citizen, and should lead to the study of the system till it is understood, and to vigorous efforts to guard against its encroachments, and to enlighten and save its deluded victims.

7. That the various doors now open for missionary labour in papal countries—especially in Ireland, Belgium, France, and some parts of Italy—in Chili, New Grenada, Brazil, and some other parts of South America, is an earnest appeal of Divine Providence to Protestant nations to lose no time in sending to them a supply of Evangelical teachers, and is a strong encouragement to hope that God is preparing the way for remarkable triumphs of his grace among those nations.

8. That the success which has attended the labours of the American and Foreign Christian Union among the Roman Catholics in the United States, and also in South America, Hayti, Canada, Ireland, Belgium, France, and Sardinia, demonstrates the practicability of the work which the society has undertaken, gives assurance of the Divine approval of the efforts that have been put forth, and constitutes a strong argument for the Board of Directors and friends of the Union to seek to do more during the current year in this great cause than has been attempted in any preceding time.

Mr. Wood then proceeded to say that there were but two phases of religion. One was liberty and the other was slavery; one was represented by the Papal Church, and the other, at least in theory, by the Protestant Church. The Papal Church was the foe of Religious Liberty. They could not co-exist. The Stuarts of England understood that; Napoleon the Great and Napoleon the Little understood it. He knew that Archbishop Hughes contended that it was adapted to a Republic; but the prosperity of the country was owing to the prevalence of Protestantism, not of Papacy. The passage of the Church Tenure bill in New York was just as significant as the expulsion of the Jesuits from Catholic Spain and New Gren-

ada. Three years ago an application was made to the Legislature to vest church property in the Priest, and now the Church Tenure bill was passed they had gone for wool and come home shorn. All the liberty that they enjoyed they owed to Protestantism. His idea of Protestantism was not a limited one. Protestantism was that which gave liberty, which made men free. The Society of the Propaganda reported not long since that a certain tribe of Indians were very pious and very drunken. He meant no such piety as that. The overwhelming pressure of Catholics made men sceptics or devotees. The greater portion of those who demanded for themselves unbounded license in morals, of those who demanded, as a portion of their liberty, the desecration of the Sabbath, and who were now in arms to resist a law to prevent pauperism and crime—the great mass of them had been educated in Papal countries. Had it not been for the Puritanism of our fathers we would have been just what South America, just what Mexico was now. The French Revolution, contrasted with the American Revolution in its course and its results, showed the difference between Popery and Protestantism. It seemed to him that a European convulsion must soon take place. Wealth was in the hands of the few; the people were poor. He supposed that the reason why the Great Reformation paused was that it was not true to its instincts. The continuation of the Reformation must be entirely tolerant. He did not belong to the American party; he had never belonged to any secret society in his life. He would give to every sect the most complete tolerance, and would defend the rights of the Catholic as soon as the rights of the Protestant. But this he would say, that if the Catholic Church should be in any way prejudiced they might thank themselves for it; they owe it to a portion of their elegant and laborious priesthood. Of the Protestant Church one portion was educating for Rome, one portion squinting towards Rome, another building a platform where slavery could stand; and where slavery could stand mormonism could stand also. It was high time that the church should be progressive and not proscriptive. He would have her tolerant even to the intolerant. No man hated a war of races more than he did. No man sympathized more deeply with the republics in Europe than himself; but he would say to them that if they would be successful in the revolution which he trusted must come in that great battle of the Lord God Almighty, which sooner or later must be fought and fought out, if there was any exile there he would say to him that he must lay the foundation on something other than

the worn out moralities of the church of which he had been speaking; and the men who fought these battles must be such men as fought the battles of the Commonwealth of England—just such men as fought the battles of our Revolution. Let them throw away the throne, let them throw away the nobility if they pleased, but let them not throw away their God!

A hymn was then sung.

The Rev. Dr. Black of Alleghany City was introduced, and spoke in favour of the objects of the Union. He investigated the difference between Protestant and Papal countries, and found it to consist in our liberty of thought and of conscience. He excused the intolerance of the Puritans. The great principles for which they exiled themselves and came to this wilderness was toleration. But sometimes great principles were carried too far. When his father came over from Ireland, as many decent people had done, the Captain of the ship in which he came was a drunkard. The Captain happened to get drunk one day and gave orders to the mate that the vessel should hold a certain course and no other. After some hours the mate told some of the passengers that if they continued that course much longer, they would run on a sand-bank and probably all be lost, and he did not dare take any other course; but if the passengers would only threaten to throw him overboard, then he would be justified in changing it. This was noised abroad among the three or four hundred passengers, and it affected them so that many of them rushed upon him and were with great difficulty restrained from really throwing him overboard. It was so with the Puritans; they were apt to carry things too far.

The Rev. Mr. Tyng of Philadelphia was called upon. He spoke of the mode and means of progress of Catholicism toward supremacy in the Republic. He had no doubt that Catholics were now sincere in their protestations of preference for our present form of Government. They were, however, subject to a power greater than that of bayonets—the slavery of the soul, which laid its claims equally upon the intellect and the religious affections. The very essence of Romanism was the giving up of a man's individuality. What was true was the dogma of the priesthood; what was right, the command of the priest. Whatever the Pope declares must be done under penalty of eternal condemnation. The ties of family, the strongest of the human heart, yielded to this all-controlling power. Roman Catholics loved our free institutions, but if commanded to vote for changing the Constitution of the land they

would obey if they were Roman Catholics. There was truth in the Romish Church, as there was life in a leek found by Sir Gardiner Wilkinson in the hand of a mummy, which was planted and germinated under the skies of England. So in the Romish Church there was a germ of truth, but it needed the influence of Protestantism to bring it forth into living action.

The Rev. Mr. Leo, one of the Missionaries of the Union, was then introduced and read the fourth resolution. The first thought suggested, he said, was that these 200,000,000 had 200,000,000 of souls destined for eternal life or eternal death. From the day that by the blessing of God he was induced to abandon the errors of the Papal Church, it had been his constant desire to do something toward the extension of the same blessing to these 200,000,000. The Catholics pointed with exultation to Catholic bookstores and answered the reproaches of Protestants by declaring that Catholics were permitted to read the Bible. But of what use was it to read, when they could not put an interpretation on it different from that established by the Church under pain of incurring the anathema maranatha? He then gave some account of his mission among the Roman Catholics. In one instance the priest sent two Roman Catholics to break up his meeting, and when they went to him next morning to report, they said: "Why, your riverence, we never knew till we got there that Mr. Leo was an Irishman, and it's proud of him we are." In Rhode Island, where he had been labouring lately, the Catholic population were growing less dependent on the priests. A young Irishman of his acquaintance, when about to get married, went to the priest to make arrangements. The priest, knowing that the bride had considerable money, told him that he should charge £25 for performing the ceremony. The young man said: "I think it altogether too much, your riverence." "Then I shan't marry you." "Then I shall go and get somebody else to do it." "Then I will excommunicate you." "Then I will go to another Church." "Then you shan't have the girl." "Perhaps I can get another." "What! what! do you dare meet me?" "I'troth, your rive-

rence, I'll tell what I've been thinking of lately. I've been thinking that the churches and the girls are pretty much alike." "What do you mean?" "Why because you know, if I can't have one, perhaps another will take me."

Mr. Leo soon after concluded his remarks.

The Rev. Dr. De Witt then alluded to the resignation of Dr. Baird, and introduced Dr. Fairchild, who read a series of resolutions complimentary to his past course, and investing him with the Vice-Presidency of the Union.

The Rev. Dr. Baird arose and said that twenty years ago some gentlemen formed a little association, and sent him to France to ascertain what could be done by an American Church to aid the Protestants in France, and gave an account of his subsequent movements. Twenty years ago it was almost impossible to direct the attention of Protestant Churches to Romanism. But the state of things now was very different. They not only employed 65 missionaries in Papal countries, but other denominations were pursuing parallel courses. There was a very different state of things among the Protestant Churches in Europe from that which prevailed twenty years ago; in Germany and in Sweden, as well as in England, there was a general movement against the union of Church and State. He then detailed what the King of Sweden told him he would like to do for toleration, but could not because he was not an absolute monarch. He considered that within twenty years a great advance had been made by the Protestant as well as the Catholic nations of Europe toward religious toleration. In conclusion, he hoped God would bless the Society and enlarge it, and all kindred associations in this and other lands, that these efforts might be carried on in the spirit of love and kindness, and be crowned with abundant success.

A hymn was then sung by the choir and congregation, the benediction pronounced by the Rev. Dr. Wycoff, and the assemblage dispersed, the members remaining for the transaction of business.

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AUGUST, 1855.

No. 20.

THE ANNUAL ASSOCIATION.

THE Eighty-sixth Annual Association of the New Connexion of General Baptist Churches, was held at Mansfield Road Chapel, Nottingham, on Tuesday, June 19, and the three following days. The attendance was large. More than 220 names were entered as ministers and representatives constituting the meeting. These, with the addition of numerous visitors and friends from the churches, caused the spacious chapel to present, during the principal sittings, a crowded aspect; especially during the first three days.

On the Monday evening previous, while the business Committee were engaged in one of the vestries, a devotional meeting was conducted in the chapel. The following morning, until twelve, the Rev. Mr. Syme, the minister of the place, presided, and the states of the churches were read. These were of a varied aspect. In most cases there was tranquillity and peace; in many prosperity; but some gave painful evidence of human infirmity. It may be doubted whether the clear increase of members this year will equal that of the body when, some forty-eight years ago, a similar meet-

ing was held at Nottingham. Then, though the whole number of members was only about four thousand, the clear increase reported was upwards of three hundred.

At twelve o'clock on Tuesday the Chairman, appointed the previous year, took his seat, and the Rev. J. Jones, of March, in Cambridgeshire, and R. Pegg, Esq., of Derby, were chosen Moderators. The Revds. W. Chapman, of Longford, near Coventry, and G. Judd, of Coningsby were recognized as assistant Secretaries. The Chairman then delivered an address, intentionally briefer than those of former years, which was received with favour, and he was requested to insert it in the Magazine, in which it accordingly appears as our second article this month.

In the afternoon the business of electing a Secretary to the Foreign Mission, according to the announcement given in our June number, was entered on; but as the Executive Committee had propounded a plan which required discussion, and as the general Committee had not met, the Association deferred to a desire that the subject should go to the

general Committee before it was finally decided on by itself. A large Committee was consequently held on Tuesday afternoon, and the sittings of the Association were suspended. This proceeding necessarily postponed the conclusion of this business until Thursday afternoon, when a considerable proportion of the representatives, pressed by their various engagements, had left the place. In the evening a very lively public Home Missionary Meeting was held, presided over by Mr. Winks, of Leicester; and addressed by Revds. W. Chapman, T. Barrass, W. R. Stevenson, M.A., J. Wallis, and J. Buckley.

On Wednesday the Sittings commenced at 7 a.m., and continued until near 9. The Annual Meeting of the Academy Committee was held in the chapel, for about an hour after breakfast, the Report adopted, two additional students received, and two who have retired were sanctioned in their engagements to minister, one, Rev. J. Cholerton, at Puchbeck, and the other, Rev. T. W. Freckleton, at Longton. At the usual time public worship commenced. Rev. J. B. Pike, of Bourne, read the Scriptures and prayed, and Rev. S. C. Sarjant, B.A., of Paddington, delivered a lucid, impressive, and delightful sermon, from Psa. lxxii. 19, "And let the whole earth be filled with his glory." After which Rev. J. Buckley offered prayer. The sermon, which was a masterly exposition of the whole psalm, as showing the future of the christian church, was listened to with intense interest during the whole time of its delivery, which was one hour and forty minutes, and will be printed at the earnest request of the Association. The Annual Meeting of the Foreign Mission Committee resumed its sitting this afternoon; and in the evening the Annual Public Meeting of the Society was held. The attendance, as at the morning service, was

overflowing. J. Heard, Esq., presided. The Rev. J. Buckley, Secretary *pro tem*, read the report, which was adopted and ordered to be printed as usual. The Report contained appropriate and affectionate reference to the late honoured and laborious Secretary, and the late senior Missionary, the Rev. Dr. Sutton. The Resolutions alluded to these touching topics, to the presence and labours of Mr. Buckley, and his return to India, with a goodly band of helpers. The speakers were, Rev. W. Underwood, J. C. Jones, M.A., G. W. Pegg, J. Lewitt, J. Buckley, R. Hardy, W. Hill, and G. Taylor, the two latter brethren, with their partners, are about to accompany Mr. and Mrs. Buckley to India. Messrs. R. Wherry, and R. Clarke, of Wisbech, moved a vote of thanks to the Chairman, who has been for so many years a liberal supporter and a warm friend of the mission.

On Thursday morning business was resumed at seven. After breakfast the Academy engaged the attention of the brethren. The Report was received, and ordered to be printed in the minutes. The Examiners' reports were also received. Thanks were voted to the Examiners, Treasurer, and Secretaries; and arrangements were made for a further division of labour in the examination. Two brethren were appointed for Theology; two for Philosophy, History, Logic, &c.; and two for Classics.

The Association Letter, prepared by the Rev. J. Jones, one of the Moderators, on Domestic Piety, was then read, approved, and ordered to be inserted in the minutes. The business of the Foreign Mission Secretary was resumed in the afternoon, and, after a lengthened discussion, the principle recommended by the Committee, of having a Secretary whose sole business should be to look after the interests of the Mission, himself having

no pastoral charge, was affirmed; and the present election of a brother with a charge announced as being preliminary to this sole engagement. Toward six o'clock in the evening the vote was taken by ballot, when there appeared for Rev. J. C. Pike, 70; for Rev. J. Goadby, 65; and thus this anxious business was brought to an end. Mr. Pike, the second son of the late revered Secretary, at a subsequent meeting of the Association, announced his acceptance of the office, and intimated that his life seemed bound up with the Mission. He was born when the first Report was published; he had himself at one time strong inclinations to go as a missionary; and he would endeavour, during his probationary year, to discharge the duties of the office to the best of his ability.*

Various other subjects engaged the attention of the brethren, during the evening of Thursday, and the morning of Friday, from seven a.m. to twelve, when, after a short address, the chairman concluded with prayer, and the benediction.

Among other subjects which, during the sittings of this Association, engaged attention, may be mentioned, the Home Missions, which were reported on by districts; cases from Eldon Street, Sheffield; Vine Street, Leicester; Salford, Formcett, Pinchbeck, which were referred to committees and reported on during the sittings. The churches at Milford, Derbyshire; Bacup, Lancashire; and Todmorden Vale, Yorkshire, were received into the Connexion. "The Freeman," a Baptist Newspaper was recommended. The Annual Committee

* As a considerable amount of dissatisfaction has been felt and expressed by numerous representatives of churches zealously supporting the Mission, who were present on Tuesday for the purpose of voting on the question of Secretary, and who were unable to remain over Thursday evening, and as on that afternoon several others, through a misunderstanding of some notice given, were absent when the votes were taken, the writer of this article, who was in a minority of five, thinks it not improper to state, for their information, that he was *fully purposed, — not, under any circumstances, to relinquish his stated pastoral charge;* and that if elected, he should have objected to serve for a probationary period with such an avowed object before him. The idea of engaging a Secretary who should be *wholly* devoted to the society, and receive a competent salary from its funds, which seemed to obtain the sanction of the majority of the Committee, and of the Association, does not accord with his views of what will be most acceptable to the great body of subscribers to the Mission; and such an engagement would be foreign to his own predilections. It is probable, therefore, that if every one anxious for his services had been present, and thus elected him by a respectable majority, as they suppose, he would not have felt at liberty to comply with their wishes. This announcement of his private views will be excused, as it is given for the purpose of allaying

any irritation which may have been occasioned by the peculiar mode in which the final decision was delayed, and with the hope that none of the brethren will in any degree repress their prayerful interest in, and their zealous support of, the Foreign Mission. Should the plan proposed at Nottingham, of engaging a Secretary wholly, be in the end adopted by a fair majority of its supporters, he for one, though not at present convinced of its expediency, would think it right to urge on all who sympathize with him to *defer* to the opinions of a majority of their brethren, and not, as some have unhappily done, because their peculiar views are contravened, discontinue their support of so excellent and useful an institution. He is second to no man living in his desire that this Mission may prosper and increase; and whether he refers to the labours he has engaged in on its behalf, for the past twenty years or more, or to the sacrifices of relationships that he has made or will have to make in connection with it, he is conscious that he is doing that which is a pledge of his future solicitude for the interests of the society, which all can appreciate. These explanations it is hoped will be satisfactory; and also that the estimable brother who is elected, and who has claims, both personal and relative, will meet with that cordial support and co-operation from the churches and the ministers which his office will need, and without which it will be impaired and irksome.

of privileges was appointed, Rev. W. R. Stevenson, of Nottingham, Secretary; and that for the examination of ministers seeking admission into the Connexion, was chosen as usual, from the district in which the next Association will be held; Rev. F. Chamberlain, of Fleet, near Holbeach, Lincolnshire, is Secretary. A case from the Midland Conference, about Church-rates, &c., was referred to brethren Wallis and Winks, of Leicester, and Underwood, of Derby.

A deputation from the United Kingdom Alliance was admitted, to present an address. It was recommended that in future there be provision made for the entertainment of the Association, in some place other than a tavern or inn, this having been found possible for other religious bodies.

The discussions generally were conducted with spirit and freedom, and perhaps, all things considered, with as few violations of strict decorum as could be expected; but the chapel being lofty and without galleries, and not being constructed with much regard to the science of acoustics, rendered many of the speakers inaudible to their brethren, and thus was a frequent cause of restlessness and complaint among those who could not hear the various speakers.

The next Association will be held at Spalding, on the Tuesday before the last Tuesday in June, 1856. The Chairman appointed is the Rev. E. Stevenson, of Loughborough; the Preacher, Rev. G. W. Pegg, of London; the Secretary, Rev. James Stadden, of Quorndon; assistant Secretary, Rev. G. Judd, of Coningsby.

ADDRESS OF THE CHAIRMAN, AT THE ANNUAL ASSOCIATION.

HELD IN MANSFIELD ROAD CHAPEL, NOTTINGHAM, JUNE 19th 1855.

DEARLY beloved brethren, may grace, mercy, and peace, be with you all, from God the Father and our Lord Jesus Christ. Permitted by the good providence of Almighty God to meet on this, our 86th Annual Association, the number of our years as an associated body, as well as the circumstances and aspects of the times in which we live, present subjects which awaken a variety of reflections. Without any allusion to the latter topic, *ominous* and *suggestive* though it be, we may be permitted for a moment or two to refer to the former.

It is obvious to remark that *three* or more generations of ministers have passed away since the formation of our body in 1770. Two generations of the Deacons, the Smiths, and the Pickerings, had finished their work when our fathers, who have now for

years been consigned to their sepulchres, were in the vigour of their career. While the removal of this succession of holy and devoted men admonishes us of the lapse of time, the brevity of life, and the importance of working "while it is day;" it is consolatory to remember that "the Lord liveth," and that his gracious and promised superintendence of his churches continues; and it is pleasant to us to feel assured that the great principles, the assertion and maintenance of which led to the formation of this Association, are still held with a healthy and tenacious grasp by our ministers and people both young and old.

These principles and truths are, the fall and depravity of man,—the perpetual obligation of God's moral law,—the Godhead of the Lord Jesus Christ,—and his atoning sacrifice of—

ferred for the sins of all mankind,—salvation by grace through faith,—and regeneration by the Holy Spirit,—these, with the article recognizing the duty of believers, as such, being baptized in the name of the Father, Son, and Holy Ghost, were set forth as the principles of union among the churches of the New Connexion of General Baptists. Not that they included every article of their faith, but those which distinguished them from the *old* Connexion which had unhappily sunk into arianism and socinianism; and from the ultra-calvinists who restricted the atonement of Christ to those only who should be saved; as well as from all who substituted a human ceremony—the sprinkling of infants, for the ordinance of christian baptism, which requires, on the part of those who submit to it, a voluntary profession of their faith in, and consecration to, the Lord Jesus Christ. While it may be possible that among those who cordially subscribe to the doctrines contained in these six articles, the principles of our union, there may be on other questions some slight diversity of religious sentiment; and even in the interpretation of these, some may approach nearer to the theory of Calvin, and some more closely to that of Arminius than others; it is still felt that the firm and honest adherence to them on the part of our ministers and churches, is a satisfactory and sufficient bond of christian union.

These doctrines contain the essence of revealed religion, and of evangelical truth. Wherever they are firmly believed and earnestly promulgated the presence and vitality of true Godliness may be expected; but when they are set aside, or are treated as of minor importance, a corresponding diminution of the divine life appears; and speculations, tending on the one hand to legality and scepticism, or, on the other, to antinomian presumption, prepare the

way for certain defection and decay.

If we turn aside to mark the character and spirit of other denominations of christians, we shall observe this result. They may profess the creed of Calvin, like the other section of Baptists, the Independents, or others; or, like the Wesleyans, they may adhere to the teaching of Arminius: but the communities among them are found to flourish in piety and all its attendant graces, other things being equal, in proportion to the *earnestness* with which they maintain the recovery of ruined man by “the grace that is in Christ Jesus,” and “the renewing of the Holy Ghost.” It is not by learned and eloquent discourses on divine sovereignty, or on eternal and unconditional election; nor by equally acute and conclusive discussions of the freedom of the human will, and the inherent attractions of virtue, that sinners are “turned from the power of satan to God;” but by the exhibition of the *love* of God to a lost world, as manifested in the gift and sacrifice and work of his only begotten Son, through whom salvation flows freely to “all them that believe.” It is *this* that is that gospel which is “the power of God to salvation,” which opens the way for the guilty to return to God, which melts the heart of the obdurate, gives hope to the penitent, and, through the Spirit, sanctifies and saves them that believe; and it is the amount of regard, practically and experimentally paid to these great truths, irrespective of other doctrines which may be associated with them by one party or other, which regulates the proportion of vital godliness and heavenly love which obtain amongst any people. The history of our own churches furnishes proof of these statements. Those ministers and those churches have usually experienced the largest amount of real and permanent prosperity where these evangelical

doctrines have been most cordially believed, and most earnestly inculcated. Let us then, my brethren, hold fast to these great principles, let us abide by them as a recognized and consistent bond of union; and let us, as we believe them to be most clearly revealed in the oracles of God, "contend earnestly for them as for the faith once delivered to the saints."

These allusions of a doctrinal sort shall suffice for the present occasion; though I consider it of importance that they should never be overlooked at gatherings of this kind.

I proceed, as may be anticipated, to make some reference to the serious losses which, as a christian denomination, we have sustained during the past year. To pass by these in silence would be to forget the mercies we have received from God, and to demonstrate a criminal insensibility to the claims which the memory of good and devoted men of God have on his church. The first loss of this kind to which I shall allude is that of our well-known and highly esteemed brother and father, the late Rev. John Gregory Pike. For some forty-five years the presence and counsel of this truly great and good man have been enjoyed at these Associations; and very frequently, during their convention, has he been engaged in proclaiming among his brethren "the glorious gospel of the blessed God." At our last meeting, held in Leeds, these very words were selected by him as a text suitable for what he felt was likely to be, as it proved, his last testimony among his brethren for truth and for Christ. None who were privileged to hear him at that time will easily forget the earnestness, the tenderness, the fidelity and the unction with which he proclaimed the love of God, and expatiated on the glories of the gospel which brings salvation to the lost. The hearing of that sermon will be among the most cherished memories of the past.

Much and deservedly as we all revered Mr. Pike as a minister of Christ, whose tongue and pen were alike employed for God and souls, it will be, it is apprehended, mainly in connection with our Foreign Missionary Society that our remembrance of him will live. Himself the chief originator, and the continual and untiring advocate of the claims of the society, he seemed to be inseparably identified with it, and almost to live for its especial advancement. To him, on account of this interesting and useful mission, the Connexion is under great obligations; and while we mourn over his departure, let us be thankful that he was spared so long to labour among us for God. Let us emulate his virtues and follow him as he followed Christ. Our hearts had scarcely recovered from the shock occasioned by the decease of brother Pike, when we were again stricken with the sad intelligence that Dr. Amos Sutton, our senior missionary, was no more! His labours, though not extending over a period so protracted as those of Mr. Pike, were little short of thirty years, and were of a nature whose usefulness will be acknowledged for many years to come.* Without staying to mention the name of every minister whose course has been finished since our last annual meeting, I shall be excused if I name one who, for upwards of half a century, has been the beloved and faithful pastor of the oldest of our Yorkshire churches: I refer to the Rev. Henry Hollinrake. His simplicity and godly sincerity, his holy life, consistent piety, and continued usefulness, secured for him the love of all good men, and he came to "his grave in full age, like as a shock of corn cometh in his season." He was fully ripe for the

* Dr. Sutton was the originator of the American Free-will Baptist Mission in Orissa. His *Oreah Grammar and Dictionary* may be said to be the foundation of an *Oreah Christian Literature*.

garner of the Lord.* Thus is the providence of God in the course of events, removing from amongst us "our fathers," the "ancient and honourable;" and thus are we, their successors, called on to renew the consecration of our hearts to the service of the Lord, remembering that in a few years we also shall "go the way of all the earth." May grace be given us according to our day; may our younger brethren in the ministry exceed their fathers in their devotedness and success; and may the great Lord of the harvest raise up amongst us those who shall carry on and extend his cause and kingdom even to the end of time!

Beloved brethren, I do not think an extended discourse on these occasions desirable; but before I sit down permit me to state, in a few words, what I conceive to be the true purpose and use of our Annual Associations, and which I trust may be sought for and realized in our present coming together.

1. We come as the ministers and delegates of our respective churches, that we may, by our meeting together, recognize each other as brethren, promote the exercise of brotherly love, and realize the union both in heart and purpose which obtains among us as the churches of our Lord Jesus Christ.

2. We assemble and confer together that we may promote amongst each other that attachment to our distinctive principles, and that union of aim and purpose, which may tend (even though the largest charity may be felt and displayed to christians of other denominations) to harmonious and united action in the service of our common Lord, and in the pro-

* Another minister, younger in years, but greatly respected by our Yorkshire churches, to whom he was best known, the Rev. W. Robertshaw of Burnley-lane, has been suddenly called to his reward, leaving a large family comparatively unprovided for.

motion of his kingdom amongst men. Our distinctive principles are not of no account; and though we may be assured that they are maintained by other christian communities, some holding to one and some to another, yet, as there is no community which combines the whole, we may thus by our adhesion to them maintain what we regard to be the true apostolical doctrine and practice.

3. The support and direction of those public institutions which exist among us, is an important purpose of these meetings. Our College, for the training of a faithful and rising ministry, looks to the Association for its counsels and support. Our Home and Foreign Missionary Societies are, to a considerable extent, dependent on the countenance and encouragement of this united assembly; and our Magazine, the monthly vehicle of our correspondence, the chronicler of our progress, and the repository of our thoughts and discussions, expects from the associated brethren the direction and aid which shall secure to it the confidence of the churches, and currency among their members. These are all objects of vital importance to the honour and the prosperity of the denomination.

4. In a free country, in which there is, nevertheless, a hierarchy endowed and patronized by the State, there will be ever and anon questions arising which affect our religious liberty, and the spiritual welfare of the community; there will be the exactions or the intolerance of the state clergy, the combinations of artful men against the free action of the non-patronized, or the interference of the civil power with things beyond its proper province; and it is in assemblies of this kind which comprise the most considerate and influential members of a christian denomination, that subjects like these may be discussed, and a consistent and united course of action agreed

on. Indeed, if no such assembly were convened, we should, as a denomination, have no proper means of consultation: we should present no force able to remove the slightest grievance, or to secure the smallest amount of consideration from those who rest under the wings of what is boastingly called, "Our glorious constitution in church and state." United at these meetings, we may take counsel together in perilous times, and ascertain our position and our duty in seasons when this is of the highest importance.

5. In relation to our own churches, the Association most properly respects their independence, and recognizes their inherent right to conduct their own affairs. It does not, therefore, in any way assume a legislative authority over them; but beyond this line, there is ample room for its beneficial action toward the churches which it represents. Some of the churches may be perplexed, or in difficulty as to what, under their peculiar circumstances, is a right course of proceeding; in such cases the advice of the associated brethren may be sought for with propriety and given to advantage. Others may be feeble, and the assistance of the body may be secured to them. Some may be brought into such a state as that the advice of the brethren may be properly and beneficially *tendered* to them. And some from year to year, not previously connected with the body, or which have been formed out of it, may seek for union and incorporation with it. Indeed, a thousand circumstances may arise in which the Annual Association of delegates and ministers representing the whole body may perform a service which will be of vital importance to the interests of religion in the churches, and of union and co-operation in the denomination. It is by means of these annual meetings that we realize the fact that we are one body, bound to-

gether by a regard to our common Lord and his blessed Word; and are stimulated to "stand fast in one spirit, and with one mind to strive together for the faith of the gospel." Our consultations and our prayers, our public services and our private greetings and affectionate recognitions, on these occasions happily enjoyed, tend, under God, to our edification. They preserve us from injurious errors; they promote our progress toward "the unity of the faith," and enable us "maintaining the truth in love, to grow up into him in all things, which is the head, even Christ; from whom all the body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

That this blessed end may be secured on this occasion, dear brethren, let us in all our proceedings be influenced by a prayerful desire to do the will of God, and promote the progress of his kingdom. Let us attend diligently and patiently to the business that comes before us. Let us cherish towards each other a large measure of that charity which "thinketh no evil," and "doth not behave itself unseemly." Let our discussions be characterized by freedom, kindness, and christian courtesy. If in all things we are unanimous—*well*; but if, in some, a difference of opinion and judgment prevail, let not a disagreement of thought produce alienation of affection. "Let all your things be done with charity."

The present Association will have to attend to duties on which a full measure of responsibility rests, and which it is highly desirable should be discharged wisely, prudently, and efficiently. In presiding over your deliberations, brethren, I cast myself on your kindness and support, which I doubt not will be cheerfully given,

and promise that no ability I may possess shall be unemployed to secure that the proceedings shall be both orderly and harmonious. With ardent prayer to the Giver of all grace, that this may be a united, happy, and useful Association, and that our denomination may greatly flourish and glorify God yet more and more, I commend you to the proceedings of the session.

MEMOIR OF REV. WILLIAM GOODLIFFE.

THE record of a few of the leading incidents in the life of departed friends, affords instruction and satisfaction to survivors. Earnest and pious minds leave behind them something deserving of note, and fraught with benefit.

These observations are suggested by the death of one who, for about thirty years, devoted much of his time to gathering and sowing the seeds of divine truth. Mr. William Goodliffe, late of Rothley, a few of the incidents of whose life we purpose to sketch, was the fourth son of the late Mr. Thomas Goodliffe, of Lambly Lodge, in the county of Rutland. He was born June 19th, 1801. His early youth was marked by no striking features; being naturally shy and timid, he entered with less ardour into youthful pursuits than many do in the period of boyhood. He was blessed with a pious, intelligent, and affectionate mother, who sought early to impress his mind with saving truth. "The *schoolmaster* was *not* abroad" in that quiet little county, so that he, as well as other members of the family, had to travel many miles to obtain the rudiments of education. He was early apprenticed to a grocer, at Uppingham, where he faithfully and diligently discharged his duties. He attended the ministry of Mr. Green, (Independent) and remarks in his journal that he was often deeply impressed with what he heard. After some few changes as assistant he entered upon a situation at Nottingham, with the widow of Mr. Major, a member of

Stoney Street church, to whom he was afterward married. He attended the faithful ministry of the late Rev. W. Pickering, and shortly after offered himself for baptism and fellowship. He was baptized October, 1823. In common with all who feel the constraining influence of the love and example of Christ, he began to work in the vineyard of the Lord. The Sabbath school offered to him, as it has done to many, the means of usefulness, self-improvement, and hallowed enjoyment. Our brother's first address in the Sabbath school, was delivered with diffidence and hesitation; but a worthy, aged friend, still living, encouraged him to persevere. He did so, and in a year or two afterward, he was invited to preach in the village stations of that extended church. His labours became increasingly acceptable. He applied himself diligently to supply the loss of early advantages, which he often lamented. Business not succeeding to his wishes, he removed to Beeston, in the year 1830, where he formed many pleasant friendships, where he preached during the period the church was destitute of a minister, and many were blessed by the word proclaimed. He resided at Beeston about six years, and was employed preaching either there or at the surrounding places almost every Sabbath. About the close of 1836, he was invited by the church at Kirton Lindsey, and after much thought and prayer for divine direction, decided to accept it. He entered upon his new engagement, Janu-

ary 13th, 1837; and afterwards he observed: "the prospect was far from encouraging in any sense of the word, except a conviction that God is as near at Kirton, and a throne of grace as accessible as elsewhere. The country looked dreary, being covered with a deeper snow than had fallen for several years, and many persons were affected with influenza. The congregations were exceedingly small, and appearances were disheartening; but God can make the most cheerless outward circumstances supportable and profitable. Ere long brighter prospects opened, congregations improved, and some few additions took place." Again at a later period, he writes, "Bless the Lord, oh my soul, and forget not all his benefits. I am gladdened as a christian, my work appears increasingly important and promising. O, that my Heavenly Father, who knows my state altogether, may deign to supply me with all-sufficient grace and wisdom to direct. Oh how wonderfully God is answering my prayers, and the prayers of dear christian friends, by reviving his work of grace. O my God, since thou dost bless an instrument so feeble; the glory shall be all thine own, through Jesus Christ my Lord." But it appears, that neither has the christian minister cause long to rejoice over uninterrupted prosperity, for shortly after he entered this remark: "Oh how true, offences will come. Oh what need of faith and patience, Lord teach me by thy spirit to blend in my labours and efforts for thee, faithfulness and wisdom, gentleness and honesty. Oh teach me to watch for souls as one that must give an account." The congregations increasing, the chapel being small, it was decided to erect galleries, and otherwise improve and enlarge it. This being done the improved chapel was opened, early in 1841. He records with heartfelt gratitude the

accomplishment of that object. "And now that we have returned to our accustomed place; Oh that God may indeed return with us, and give bright manifestations of his love, presence and blessing; so that thy work may appear unto thy servants, and thy glory unto their children." He further observes: "this week (July 17th), has been one of solemn import to me. I have been four-and-a-half years minister here, and have received an invitation to become their pastor, and have this week been solemnly set apart to that office; may I not only renew my covenant engagement, but earnestly seek thy grace, to help in every time of need. And now, Lord, let thine eye be upon me for good; be thou my light in darkness; dispel my ignorance and destroy the natural pride of my heart." In the spring and summer of 1842 he held short services in the open air, which were blessed to the good of some who had previously neglected public worship. He appears to have a deeper sense of the importance of his work, and records, that for several weeks he had risen at five o'clock in the morning to spend an extra hour in reading God's Word, and pray for divine light to enable him more fully to understand and feel its worth. Alternate seasons of hope and discouragement seemed to have gladdened or depressed him. The low state of religious principle and its development, in the outward deportment of many of the members of the church affected him, and he earnestly wrestled for more of the power of religion to be manifested. He had directed his efforts to the young, and besides keeping a day school, interested himself in the important work of the Sabbath school. In the latter end of 1843, a small school room was erected, for which, he thankfully acknowledges the goodness of his Heavenly Father. In the early part of 1844 he appears to have been

cheered by a revival, and the union of several persons with the church; but the hopes excited were transient; so that he mourns over some who sought pleasure in the paths of sin, and shun the people and worship of God. He appears to have been a good deal depressed at the change, and it seemed to have brought him to resign his ministry at Kirton-in-Linsey, which he did early in 1845. He removed to Chesterfield, where a few General Baptist friends had met for worship, and for some time laboured with encouraging hopes of success; but owing to the want of a suitable place of worship and other things he entertained but little hope of the establishment of the cause; and receiving an invitation to become the pastor of the church at Rothley and Sileby, he removed there, Midsummer, 1846. Concerning this removal he writes, "what a changing state is this! All our removals are bringing us nearer our final and eternal home, which we trust will be the realms of eternal day. Oh, that this change may be seen to result in mutual good, to ourselves, and thy church, and the furtherance of the gospel of my blessed Lord and Saviour."

For some time his labours were attended with pleasing success, and he records the goodness of God with thankfulness, and with humility, acknowledging his many defects, and imperfections. He preached generally thrice on the Sabbath, holding prayer and enquirers' meetings, at which he frequently enjoyed much of the divine presence and blessing. They were times of refreshing to many souls. Owing to a want of more enlarged and liberal views, causes of trial and misunderstanding arose, and hindered the good work. They were of a kind which came more in opposition to the peculiar temperament and character of our respected brother's mind, so that it is probable he was unduly affected

by them, to the detriment of his personal comfort and usefulness. His connection with the church at Rothley ceased in 1850. A few friends at Ansty, Thurcaston, and Cropston, had opened a place for public worship and a Sunday school at Cropston, and in consequence of Mr. Goodliffe's labours ceasing at Rothley he was invited by them to preach once a fortnight which he agreed to with pleasure.

On Nov. 9, 1851, by their own wish, and recommended by the Midland Conference, the friends at Cropston were formed into a separate church. Brother Wigg of Leicester assisted on the occasion. Mr. Goodliffe had been invited to become their pastor, which he accepted, and preached when his health would permit to the time of his death.

The friends at Cropston, with feelings of affection, remember his efforts to do good. They found him ever ready, according to his ability, to advise, assist, encourage, and promote, amongst them, the good cause that he had at heart.

His preaching was plain, serious, and impressive. Christ and him crucified formed the great theme of his discourses, and though marked by little of what may be denominated talent, they were useful and edifying to plain, earnest christians. His pastoral visits to the sick were constant. He took great pleasure in that department of labour, and in many cases his visits were blessed. Nothing gave him greater pleasure than to know that his flock were living near to God, and making advances in the divine life, and that sinners were brought to the fold of Christ.

For some time his sight had been failing, and he found in the spring of 1854 that he had entirely lost the sight of one eye, and an eminent medical gentleman whom he consulted told him he feared the other would

be lost also. His general health was not good. On Lord's day, Sep. 1854, he walked from Rothley to Sileby, to be present at the Sunday School anniversary. The heat was very oppressive. When at Sileby he complained of acute pains in his head, and was unable to attend the chapel. He and his wife returned home, and he wished immediately to go to bed. He had an apoplectic fit, which render-

ed medical aid unavailing; he lingered till about five o'clock on the following day, when he fell asleep in Jesus, about the same time as the respected Mr. Pike, who many years before delivered his ordination charge. "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."

THE PLURALITY OF WORLDS.

(Continued from page 314).

MAN has always been fond of peopling space with inhabitants. Ages ago he delighted to surround himself, on every hand, with the fair creations of fancy. He felt that it was not good to be alone, and to him all nature was full of the loveliest and the divinest life. Beneath the rolling deep—over which old Neptune rode in his royal chariot, drawn by brazen-hoofed and golden-maned steeds,—beneath the rolling deep, floated the fair daughters of the ocean, with their soft and sea-blue eyes, and long golden streaming hair. In the dark woods and shady groves dwelt the graceful Dryads; and there danced together Satyrs and Nymphs, beating the ground with alternate feet. In the clear crystal fountains Nymphs and Naiads unveiled their beauty, and with them the rapt bard and the wild-eyed seer often had inspiring communion. On the mountains and in the glens the footsteps and the pipe of Pan were heard; and his strange voice, sounding through the forest, or echoing along the dell, often startled the lonely traveller. The heavens, too, shone with deified humanity. The sorrowing, the beautiful, the unfortunate, the good and the great, transformed into bright constellations, looked down from the

midnight sky, watching over the lives of men, shaping their course, influencing their destiny. Hence we read of the rainy Hyades, cloudy Orion, the sea-calming Gemini, the bright-clustering Pleiades, and Arcturus fearing to dip in the watery main. But these poetic creations, the beautiful imaginings of the soul as it lay in its dim twilight reveries, have passed away. The day-dawn of Science has broken the slumbers of the mind, and dispelled the fantastic shapes with which it peopled the universe. Sea, wood, fount, and dell we know to contain other creatures than the graceful forms of the Poet's fancy. But as if to take vengeance on Science, for depriving grove, hill, fount, and sea of their fair inhabitants we make her turn dreamer and poet. We clothe her in the singing robes of the bard. We furnish her with wings to veil her eagle gaze. We administer to her an opiate of religious enthusiasm that her dreams may be gorgeous as the dreams of the olden bard, and shapes of ethereal beauty may ever float around her. For so does Science soar, and dream, and sing when she crowds universal space with planetary worlds, and peoples them with intelligent inhabitants.

We have seen that in the Solar

system but one planet, our own, is, by its distance from the sun, its density and gravity, fitted to be the seat of rational life. If other Solar systems had been discovered, we might, from analogy, conclude that *one* planet in each system was, like our own, inhabited. But, at present no other system—no other sun with a family of planets—has been discovered. That the countless multitudes of stars that bestud our evening sky are suns, centres of other systems, is merely a wild conjecture, a dream of Science. With the exception of their relative positions, and the fact of their being self-luminous, everything that we know about the nature of the stars is extremely doubtful. But astronomers tell us that gyratory motions, and extraordinary changes have been observed in some, which render them altogether unlike our sun; and that others, which appear to the unassisted eye as single stars, are physically double, revolving about each other, and such cannot be centres of simple systems of planets like our own system. These variable and double stars have been found to be so very numerous *that a single permanent star, like our sun, is a rare exception.* We soar, then, into the shadowy regions of speculation when we speak of space as crowded with solar systems; and still further do we rise from the *terra firma* of scientific probability when we speak of it as teeming with inhabited worlds.

Much further still from this *terra firma* do we rise when we maintain that the patches of diffused light, the faint glimmering star-clouds, which, through a telescope, like Lord Rosse's, may be seen streaking the heavens with their thin-sheeted brightness, as the Milky Way does to the naked eye, are resolvable into distinct stars, each star a sun, as distant from every other, as the Dog-star is from us, and each having a family of planets revolving round it, which,

like our own planet, are the seats of an animal and vegetable creation, and of rational and responsible creatures like man. "We may, by the indulgence of fancy, people the summer clouds, or the beams of the aurora-borealis with living beings of the same kind of substance as those bright appearances themselves; and in doing so we are not making any bolder assumption than we are when we stock the Nebulae with inhabitants, and call them in that sense distant worlds."*

Thus far, then, we conclude that there is in the starry firmament above us, no orb so exactly analogous to ours as to point inevitably and unmistakeably to the doctrine of a Plurality of Worlds. A few objectors may now be met and answered.

First comes the *Poetic* objector. He will tell us that our whole argument is based upon the supposition that the inhabitants of other worlds must be like earth's, and that this reasoning is futile, because other modes and forms of rational life are possible. "Is it necessary," says Brewster, in his half scientific, half religious, and half poetical book, "is it necessary that an immortal should be hung upon a skeleton of bone, or imprisoned in a cage of cartilage, and of skin? Must it see with two eyes, and hear with two ears, and touch with ten fingers, and rest on a duality of limbs? May it not reside in a Polyphemus with one ball, or in an Argus with a hundred? May it not reign in the giant forms of the Titans, and direct the hundred hands of Briareus?" "The being of another mould may have his home in subterranean cities warmed by central fires, or in crystal caves cooled by ocean tides, or he may float with the Nereids upon the deep, or mount up upon wings as eagles, or rise upon the wings of a dove that

* Plurality of Worlds.

he may flee away and be at rest." Or to continue the string of possibilities, he may bask with delight under the seven-fold furnace-heat of a solar heaven, or live in luxury without air and water, and vegetation in the cavernous rock-asylums of the moon. He may lay his lazy heat-impervious length on the arid, fiery soil of Mercury, or wrap his cartilaginous person in the chilly moon-light mists of Saturn. He may float a shining sea-serpent, on the ice-cold waters of Jupiter, or flit, a Hæcean ghost, across the eternal shades of Neptune. But we do not pretend to be able to exhaust the *possible* forms of rational life. They are numerous as the animal creation, and varied as the universe itself. But are the *probable* forms as numerous? An inventive imagination may for ever mix up known forms and features in wild and heterogeneous variety; but sober reason will never endorse these unnatural combinations as *probable* forms of rational life in distant worlds. Intelligent beings *much* unlike ourselves we certainly would never contend for. That form which has enshrined Divinity, and in which our glorified Lord ascended to the skies, must be fashioned after the most perfect ideal of intelligent life.

Then comes the *Scientific objector*, and says, though some planets receive seven times more, and others six or nine hundred times less, light and heat than we receive on the Earth, may not certain atmospheric conditions regulate and modify the light and heat in such a way that the temperature on the planet nearest the sun, and the planet farthest from the sun, may be the same as ours? Certainly such *might* be, but there are no scientific grounds for concluding that such *is*, the case. Astronomical discoveries and calculations point in an opposite direction. Dr. Lardner advocates this theory, and yet with strange inconsistency, after acknow-

ledging that the temperature at great elevations is low because "the atmosphere is *thin*, and incapable of collecting and retaining the sun's heat,"* says in the very teeth of his theory, "Venus and Mercury are enveloped in *thick* atmospheres."† Now being *thick* the atmosphere of these planets would tend materially to *increase* the already sevenfold intensity of the sun's rays. Arago, too, tells us that "in winter the atmosphere is loaded with *vapours* which considerably *weaken* the intensity of the sun's rays."‡ Now the very small density, and the cloudy, vaporous, humid skies of Jupiter and of Saturn—whose great belt an American astronomer, Bond, has proved to be *fluid*—and probably of the more remote planets, show that their atmospheric conditions are such as to *diminish* rather than increase the necessarily *very small amount of solar light and heat they receive*.

Then comes the *Utilitarian Objector*, and asks triumphantly, "of what conceivable *use* are the planets and stars if they are not inhabited?" Not being believers in a Utilitarian profit and loss philosophy, we do not think everything in the universe has, to us, a conceivable *use*, a *use* that we can reckon up, as a banker's clerk would the interest of a deposit. The starry heavens may be put out to a *usury* of which presumptuous philosophers know nothing. The orbs that glisten and glow in the midnight sky may have a mission to fulfil which, as yet, it hath not entered into the heart of man to conceive. That this is *probable* revelent reason will at once admit; that it is *possible* our arrogant and self-sufficient presumption alone will deny.

But is there any force in this ob-

* p. 7. vol. i., Museum of Science and Art. † p. 19. *Ibid*.

‡ Popular Lectures on Astronomy, p. 179.

jection as applied to the argument for a Plurality of Worlds? Has everything on earth a conceivable, calculable, obvious *use*? Of what *use* are the thousand varieties of colour which adorn the flowers of the field; the delicate rose-tints in the pearls which lie for ages in the dark ocean-depths; the gorgeous hues on the wings of the summer butterfly; the ever-shifting panoramic glories of a rich autumnal sunset? Of what *use* is the graceful beauty of the world-spanning rainbow; the mellow voice of the bird of evening; the fresh bright verdure of the bursting spring? Can you cast up their *use* as you would a column of figures? Do you say they have a conceivable use—affording as they do pleasure and delight to the mind of man? So also has the starry firmament, a blaze with the flashing torch-light of the universe,—aye, and a higher nobler use, for it may light us on the way to thoughtfulness, to humility, to reverence and to God.

Next comes the *Mathematical objector*. "The extent and magnitude of the earth," he says, "is so small,

when viewed in relation to the extent and magnitude of the universe, that we cannot conceive this to be the only part of the creation where rational life finds a home. God surely would never place on a little orb like this the whole intelligent responsible creation." Why not, we ask? Has He placed them on the *greater part* even of this our own globe? Is it peopled throughout?

"A part how small of this terraqueous globe is tenanted by man, the rest a waste, Rocks, rivers, frozen seas, and burning sands."

If magnitude and extent are measures of habitability, why not people the great and wide sea, the all-surrounding air, the wide-sweeping deserts, and the immense mountain ranges of the Himalayeh and Andes?

As a reply to this objection, here too, comes a new phase of the argument, which is called the argument from Geology; and to this, with objections from Scripture, we shall address ourselves in our next.

(To be continued.)

DO WE KNOW HOW TO PRAY ?

THE Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the church its duty in reference to the conversion of the world asks the following significant questions: "And has not the church almost to learn the power of prayer? What conception have we of believing prayer, which opens heaven? What of preserving prayer, which causes us to stand continually upon the watch in the day-time, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force?

What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfils itself?" Let but such prayer be understood, let our spirit but break with such longing, and the expectations of our bosom shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

P O E T R Y.

I N K E R M A N N.*

WEEP my Country, weep my Country, blend thy voice with weeping Gaul;
 Hark again the din of battle, see again thy children fall.
 But that day what pen can picture, and its conflict who may know?
 They alone could paint it truly, who beneath the sod lie low.
 For, on that November Sabbath, deeds were done none live to tell,
 'Mid the darkness and the tumult, on the hill and in the dell.

When the night, all dark and moonless, on Tchernaya's hills did lie,
 And not e'en a twinkling star-ray shot athwart the cheerless sky;
 And with long and lengthening shadows clouds of fog hung overhead,
 Like Death's sable-winged angels waiting for the doomed dead;
 Long ere morning's faintest glimmer peeped from out the misty East,
 And in calm and peaceful slumber lay war-weary man and beast;—
 Through the silence broke the music of the foe's cathedral bells,
 Floating up Tchernaya's waters to the sweet re-echoing dells.
 And the slumbering warrior heard it, and no more of foeman dreams,
 For a vision bright and lovely o'er his charmed spirit beams.
 Once again with sainted-mother, by the vine-clad cottage door,
 He, a happy child, is standing, as he often stood of yore;
 'Tis a sunny Sabbath morning, and the calm and holy air
 Whispers in its spirit-language, calling all to praise and prayer.
 Birds are singing in the woodlands, flowers are blooming o'er the lawn,
 And a quiet heavenly pleasure in each heart devout is born;
 While, from yonder ivied belfry, floats the sacred Sabbath chime,
 Blending with the woodland chorus, like Eternity with Time;
 And the warrior's soul grows radiant with bright memories of the Past,
 Pictures of his sunny childhood, scenes alas! too fair to last,
 Ere from peaceful home he wandered, ere he heard the battle blast.
 And the warrior's heart with rapture thrills—but hark, that sudden shout!
 To arms! to arms! the yelling foe is on us—Hell's infernal rout!
 Heaven defend us! Up brave Guards! quick! seize your guns and to the fight,
 Round the sleeping camp are howling ravening war-wolves of the night:
 Clang the trumpet—beat the war-drum—bid the slumbering host arise,
 Wave on high the Lion banner, let it cleave the foggy skies!
 And as if the last trump sounded, and the graves gave forth their dead,
 Started up the sleeping warriors from their cold and sodden bed,
 And the camp, once still in slumber, stirs again with busy life;—
 Quickly arm they for the battle, quickly gather to the strife—
 To the hill-top—to the valley—to the slopes of Inkermann—
 Rush they with the Russ to grapple, gun to gun, and man to man,
 On the reeling foe advances in a wide and whirling flood,
 But, an adamantine bulwark, England's Guards undaunted stood;
 Shot and shell like hail were pelting on that brave unyielding line,
 And around through fog and darkness red the baleful death-fires shine.
 Still the yelling foe advances—still the Guards before them stand,
 But, too soon, old England's life-blood streams upon that cursed land;
 From Red Battle's gory altar see the smoking incense rise,
 And the blood of thousands gushing in that mighty sacrifice.

* Extracts from a M.S. poem "To the Memory of the Brave who fought and fell victorious at Alma and Inkermann.—By Thomas Goadby.

R E Q U I E M .

SLEEP, sleep on, ye fallen heroes on the pillows of your fame,
 Fatherland on war's red record paints the glory of your name.
 Though ye sleep not with your kindred in the land where ye were born,
 Though no monumental marble your last resting-place adorn,
 Think not we can ere forget you, though in that far-distant shore,
 No! ye live within our bosoms fixed and sacred evermore.
 You in Peace or War we'll honour, love for you shall ne'er grow cold,
 O'er our hearts ye shall be shrined, like the household gods of old.
 Though no maidens weave rose-garlands to bedeck your lonely tomb,
 Nor the violet, nor the snow-drop, nor the daisy o'er you bloom,
 Think not Nature will forget you, she shall smile upon your sleep,
 Add her honours to the honours which your valour dared to reap.
 The fair Nymphs that war affrighted shall return to Alma's waves,
 Haunt again Tchernaya's valleys, weep in beauty o'er your graves,
 Green the grass shall grow above you, and the pale Crimean flowers;
 Soft the dew descend upon you, still and gentle fall the showers;
 And the moon her car of silver stop upon your sleep to glance,
 And the fairies gliding o'er you weave the ever-circling dance;
 Stars shall smile upon you sweetly, strains of music o'er you flow,
 And the sea-maid's song float o'er you when the balmy breezes blow.

Sleep, sleep on, ye fallen heroes, with the rusting battle-blade,
 The bright memory of your valour ne'er from noble hearts shall fade.
 Stern Oppression yet may hate you, and your name from honour thrust,
 And perchance the wandering Cossack leap in scorn above your dust;
 But in Freedom's sacred annals your brave deeds shall ever shine,
 With the old heroic splendour, with a radiance divine.
 Mighty bards in future ages shall hymn forth your lofty praise,
 Age to Youth rehearse those hymnings unto Earth's remotest days;
 O'er your Glory's streaming banner shall for ever be unfurled,
 And around your ashes bowing come the Pilgrims of the World.
 Sleep, sleep on, ye noble warriors—sleep, sleep on, ye fallen brave,
 Glorious in your last long slumber—holy is your battle grave!

 DECEITFUL * * AND DESPERATELY WICKED.

I'VE seen a man hug to his perverse breast
 The hideous monster, "Never Ending Woe,"
 And spurn sweet Mercy, and the tranquil rest
 She wept with eager pity to bestow.

I've heard him swear against Eternal Truth;
 She led him forth in Error's maze to rove;
 He poisoned Reason in the bloom of youth,
 And vowed immortal hate to Endless Love.

He feeds on ashes, and at shadows grasps—
 His heart deceived, his right hand full of lies—
 Hews broken cisterns, poison drinks of asps,
 Calls evil good, and truth and faith denies.

A wretch—fool—villain—traitor—maniac—he!
 Was it for this his Godlike powers were given?
 But reader, stay! How much like thee and me!
 Let us be wise—shun hell—and flee to heaven.

D T.

REVIEW.

A MEMOIR AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE, *Author of "Persuasives to Early Piety," &c., &c.* Edited by his sons JOHN BAXTER AND JAMES CAREY PIKE. *Post 8vo., cloth, pp. 457. London: Jarrold and Sons, St. Paul's Church-yard.*

FEW ministers were more generally known in every part of our Connexion than our revered and venerable friend the late Rev. J. G. Pike. His frequent journeys, undertaken on behalf of the Missionary Society, had made his commanding person, his tremulous and pathetic voice, his earnest and pungent appeals, familiar to us all. No missionary meeting seemed complete without his presence; and no addresses were ever so full of thrilling interest as those which he delivered. Instrumental in originating a missionary spirit amongst our churches, the nurturing and growth of that spirit was the one great purpose to which he devoted the strength of his days. He seemed to walk in our midst as a father in Israel, counselling, encouraging, and blessing his children. But he is now gone to his reward; and knows personally, those eternal realities which ever formed no small part of his meditations and his addresses.

Encouraged by the universal respect in which their honoured parent was deservedly held, two of his sons have jointly prepared and sent forth this Memoir. Their object has been, however, to make the subject of it, as much as possible, his own biographer. No materials were left designedly for this purpose, but such a selection from his various manuscripts and correspondence has been made as to justify us in saying that this object has been attained. That we are right in this opinion we hope to show in the sketch of this Memoir, necessarily hasty and imperfect though it may be, we now propose to give.

JOHN DEODATUS GREGORY PIKE was born in the parish of Upper Edmonton, Middlesex, on the 6th of April, 1784. He was the eldest of a family of ten children. Rev. Dr. Pike, his father, had formerly been a clergy-

man of the Established church, but for conscience' sake had seceded from its communion. At the birth of his first-born he was the minister of a Presbyterian church, Highgate. His wife, the daughter of a citizen and merchant of London, is described as a woman of cultivated mind and vigorous understanding. She was a person of too much good sense to think highly of mere ancestral distinctions, but would nevertheless sometimes complacently refer to the fact of her descent from the Lord Protector, Oliver Cromwell. For several generations her immediate ancestors had been humble followers of Christ.

Little is known of Mr. Pike's boyish days. That he was at first under the able tuition of his father; that he was afterwards sent to a school in the neighbourhood of Edmonton; and that his return from thence for a season to the parental roof, was anticipated by his father, is about all that is known. We may justly infer, indeed, from the terms in which his father addressed him, that he was orderly and quiet in his demeanour, and careful to show dutiful attachment to an affectionate parent. This had always given his father rich delight, which had never been obscured by a cloud.

The chief information respecting Mr. Pike's early days is supplied by himself in his reference to the first dawn of religious truth upon his mind. It is a part of a brief statement, made with extreme reluctance, at his ordination to the pastoral office. As this, from the subsequent eminence to which he attained, must be replete with interest to every reader of this periodical, we shall make no apology for giving the following extract:—

"I cannot refer to events of a peculiarly striking or impressive nature. I had pious parents, whose instructions I received; and almost as long as I can remember anything, recollect having serious impressions respecting the importance of religion. When a child not more than five or six years old, I distinctly remember feeling it as my desire, and perhaps I should say resolution, to serve God. Our parents

lived in a retired situation, and allowed us to mingle very little with other children, so that we had not a companion out of our own family, and this doubtless tended to preserve us from much of the contamination of evil example.

"I do not remember ever so losing those early desires as to give up the intention of serving God. My views of the nature of religion were indeed very indistinct. Of the excellencies of the gospel I knew little at that early age, but have reason to believe, that what I even then felt was the commencement of that work of grace, which, under the Divine Spirit's influence, has, I hope, led me to the Saviour.

"Soon after this period, I can recollect thinking of the number of my sins when looking at a list of words in my Latin book, and thinking of having as many sins as there were words. When ten or eleven years old I remember conversing with a younger brother on being prepared for death, some persons then having been recently removed from around us, and at the same time moralizing on the uncertainty of life. My mother early taught us to retire in the evening for reading the Scriptures and private prayer. I distinctly recollect being in the habit of this practice, and when at school, usually left the evening amusements of the scholars to retire for this purpose, and then began to lay aside the forms for devotion prepared by my father to offer extempore prayer to God. During this period I can recollect some of the struggles of conscience. My knowledge of religion taught me that obedience to parents is an indispensable duty; one amusement to which my brothers and myself were addicted, though in itself harmless, was forbidden by our father. On one occasion, for a few days, I followed it in private; but the struggles of conscience were so powerful that it was soon forsaken. Time rolled on, and my desires to be a christian continued to operate. These impressions were at times deepened by religious books, or by the services of the sanctuary; although during a considerable period of my early life, I was by no means advantageously situated as to gospel ordinances. I

have often gone to the house of God, wishing to gain spiritual benefit, and heard discourses so poor and heartless as to gain none. At other times, however, the services of the sanctuary were rendered a refreshment and a blessing; and returning Sabbaths strengthened my concern to live for God. Thus I was gradually led forward to the surrender of myself to God and the Lamb. I cannot speak of overwhelming terrors or raptures. In meeting with me, the Lord was not in the whirlwind, nor in the fire or storm, but in the still small voice."

Mr. Pike early cherished the desire of being employed in the work of the ministry. However vague in the outset, this desire grew with his growth, and strengthened with his strength. Though for a long season there appeared no prospect of its realization, he never abandoned the hope of being thus engaged. The training for such a work, which both his friends and he himself deemed necessary, and the many circumstances in providence that frequently made it appear unlikely he would ever study for that purpose, did not shake his faith.

In his eighteenth year, Mr. Pike was favoured with what he so much desired. His father assisted him in his preparatory studies for about a year; and in August 1802, he was admitted a student at Wymondley Academy. This institution was open to all classes of Protestant dissenters—Trinitarian and Unitarian, Calvinist and Armenian, Baptist and Pædobaptist. Such a foundation presented many dangers to an opening mind; but from the diversity of opinions among its various students, necessitated the formation of an invaluable habit, that of independent investigation. At the time Mr. Pike entered we learn that its standard of orthodoxy was very low, its discipline lax, and its curriculum of studies neither extensive nor severe. Four years were, however, passed here of sincere enjoyment and rich advantage. He had leisure, access to a good library, during some part of the time the tuition of able professors, and congenial companions. He read through the whole of the Hebrew Bible; and with Rev. W. H. Murch, D.D., his fellow-student and friend, frequently

read a Latin and Greek author irrespective of college duty. That gentleman thus bears testimony to his industry while here:—"He was a diligent student, and distinguished by his punctual and successful performance of college exercises."

Mr. Pike sought recreation during some part of his academical course in painting; and would doubtless have sought it much longer but for the reception of a letter on the subject from his father, who had supposed his son thought of combining the practice of an artist with the exercise of the christian ministry. That letter opens with a good deal of humour, but closes with sage and valuable advice; advice which "Deodatus" was not slow to follow.

There are three things which invest with peculiar interest Mr. Pike's stay at Wymondley; his practical adoption of baptist sentiments, his solemn dedication to God, and his first thoughts on christian missions. He confessed Christ in baptism in August 1804, being immersed by Mr. Evans, of Worship street chapel, but did not unite with the church under his pastorate. His solemn act of dedication was written on the day he attained his majority, April 6, 1805; and strongly reminds us of some of those passages, glowing with the ardour of something like seraphic devotion, contained in Augustine's "Confessions." His desire to engage in the missionary enterprise was awakened by reading Pearce's *Life*; and for more than twenty years after, that desire still dwelt within his breast.

The following year his course at Wymondley terminated, and, though preparing there for the christian ministry, it is somewhat remarkable that during the whole of the four years of his study, "he never preached a single sermon, nor presented one for examination to the tutor."

No opportunity of settling over a church offering itself, Mr. P. accepted an engagement to devote a portion of his time as classical assistant in the school conducted by his uncles, Messrs. G. and R. Gregory, Lower Edmonton, and for nearly three years he continued in this situation. The lamented martyr of Erromanga, the late Rev. John Williams, was during this period, one

of his favourite pupils. While assisting in this school the great desire of his heart was not forgotten. He was diligently preparing for future labour, and before he commenced the regular duties of the ministry had written out seventy sermons at full length. He began to speak in public, but principally either in private houses, or in small village chapels.

Mr. Pike's views, which during his college course had been far from settled, seem during 1807 to have become evangelical. His acquaintance with Mr. Hughes was not without its assistance; and by the kindness of that gentleman he was introduced to Rev. Dan Taylor, with whose church he afterwards became connected. This was in May 1808. In the following October that church formally called him "to preach the gospel anywhere he might see an opening." He frequently occupied the pulpit in the absence or during the illness of the pastor, and for some time regularly preached once on the first Sabbath of the month. No charge yet presenting itself at home, Mr. Pike's thoughts naturally returned to labouring abroad. A year after his union with the General Baptist church under the pastorate of Dan Taylor, he expresses, in a diary, his desire to become a missionary to Africa. The following month the Annual Association was held at Quorn, Leicestershire. Mr. Pike attended as a visitor, and without sustaining any official character.

"The subject which had recently occupied his thoughts still engaged his attention, and though in a mode somewhat out of order, he succeeded in bringing it before the deliberation of the Association. In an anonymous letter addressed to its Chairman, he urged the practicability and importance of establishing a Foreign Missionary Society, and in glowing terms expatiated upon its probable benefits and results. Objections were met and refuted, the timid were encouraged, the selfish rebuked, and a rousing appeal was made to all to engage promptly and heartily in this benevolent enterprise. This letter excited considerable attention. Rev. J. Freeston spoke of it in terms of high commendation, and Mr. B. Pollard declared that he could almost have sold the coat from his back for the missionary cause."

The immediate result to Mr. Pike

of this visit to the Association is best related in his own words. "Being there an entire stranger, I should probably have returned to labour in some other part; but for one of those circumstances which seem small in themselves, but on which, under divine direction, the whole course of following life depends. The Association was nearly concluding, the ministers separating, and many returning home, but some of them were going to the meeting house for the last public service on the Thursday evening. I was going there, and having finished tea, stood for some minutes at the inn door; while there, an entire stranger, the late Mr. J. Deacon, of Leicester, accosted me, and invited me to visit him. After spending two or three days on a visit to the late S. Heard, Esq., of Nottingham, I was returning home, but having engaged to call on Mr. D., did so; he then urged me pressingly to stop the week, and to preach for him the next Lord's-day. Particular reasons led me to desire a speedy return; but his importunity was such, that a sense of duty urged me to comply with his request. I did so. He urged me to come again, and, I think, obtained a promise to that effect." On this apparently trifling circumstance was hinged the whole of Mr. Pike's after life—his associations, his labours, and his successes. A few weeks rolled away, and he was again with Mr. Deacon. Several applications for his assistance had been received; one from Castle Donington, one from Derby, and some seven or eight besides. In Nov. 1809, after a visit to the church at Derby, he received a pressing invitation to accept the pastorate. The prospects, in a pecuniary point of view, were far from attractive. Fifty pounds per annum was the utmost the friends could raise in return for his services. The church was fully conscious that this sum would not be equal to their value; but, in the letter of invitation, thus refer to the matter: "We trust you will not attribute our small proposal to a want of zeal, or to a low estimate of your labours, but to what is really the case, our general low circumstances, and a want of ability to perform more honourable conditions." Mr. Pike's preference, strange as it

seems now, was for Duffield rather than Derby. Several months passed before he answered the invitation; and even at last would have declined it, but for the advice of his father.

In the summer of the following year, 1810, Mr. Pike began his regular labours in Derby. He began, too, with exemplary diligence. Not only did he hold forth the word of life in Derby, but within a circuit of a dozen miles there was soon no town nor village in which he had not thus been employed. He projected and established a local Religious Tract Society, that proved the means of great good. He sought, and eventually secured, the sympathies and aid of some of the churches of our Connexion in support of the British and Foreign Bible Society.

Mr. Pike's inadequate remuneration obliged him to commence a boarding-school, that necessarily took much of his time and attention. None more regretted this than himself. Still so successful were his efforts that in a few months after his settlement it was proposed to build a new chapel, with school-rooms for the accommodation of four hundred children. The first year of his labours was one of marked progress. Fifty-eight persons were added to the church by baptism. It was also a year that witnessed his union by marriage with Miss Sanders, a union that proved peculiarly happy, and tended in no small degree to his subsequent enjoyment and continued usefulness. But sorrow sometimes comes close upon the heels of joy. Before the year had expired he had to mourn the loss of his venerable and aged sire. His appropriate counsels to his sorrowing mother, while they must have been as "the oil of joy" to her, reveal the reality and strength of his own piety.

His efforts in connection with an adult class he had established in the Sabbath School; his manful struggles during the then great commercial depression and embarrassments; and his successful advocacy of the claims of the Baptist missionaries at Serampore, who had lost by fire their printing office and all its contents, signalized Mr. Pike's history in the year 1812. The next year he not only sought to arouse a missionary spirit amongst the General Baptist churches, but in-

duced his friends at Derby, few as they were, and as poor as they were few, unable adequately to support himself, to undertake the entire support of one of the native preachers connected with the Serampore mission.

Mr. Pike's stay at Derby now seemed doubtful. The small and incommensurable chapel, and the little prospect of obtaining a larger and more suitable one, made him hesitate before deciding to remain, as the church at Brook street requested, permanently with them. This was in May 1813. In August the people had begun in earnest to make subscriptions for the new chapel; and Mr. Pike, anxious to assist, set out with a "begging case." To enter on this irksome and thankless task he gave up his school. For six months he employed himself in this work, and at the end of that time had collected nearly £400. A new and eligible site not offering itself, the old chapel was enlarged at the cost of £1000, and re-opened in April 1815.

It is interesting to learn that the first publication from the pen of Mr. Pike appeared some eight or nine months afterwards. It was entitled, "A Catechism of Scriptural Instruction for young persons; designed to promote an acquaintance with the doctrines of the gospel." Praiseworthy and important as was the object contemplated, "it was by no means one of his most successful efforts."

The same year that saw the birth of this first effort by Mr. Pike to benefit the young, will long be remembered as the one during which our Missionary Society originated. Its establishment was agreed upon at the Annual Association, held that year at Boston, and, altogether unexpectedly to himself, Mr. Pike was appointed to act as Secretary. The great object for which he had written repeatedly in these pages, had prayed, and laboured was attained. He set himself about the duties of his new and responsible office with a zeal that never flagged, and an interest that never declined. The late Rev. W. Pickering was the writer of the letter to the churches that year, and in dilating on the various aspects of "christian zeal," which was the subject of the letter, made special reference to missionary enterprises. On his return from Bos-

ton Mr. Pike prepared a small pamphlet, urging the importance of missions in general, and soliciting aid for the new society. Six years after two brethren returned with Mr. Ward to India, and ultimately took up their station in the yet unoccupied province of Orissa. Before this time the new Secretary was indefatigable in his labours; became editor of the Missionary Observer; and visited the churches to advocate the claims of the mission.

The year after brethren Bampton and Peggs set out for India, the Secretary attended missionary services at Sevenoaks, in Kent; and was there introduced to the late Dr. Sutton. That introduction led to his being received as a candidate for missionary labour, and in the forthcoming year he and his amiable partner sailed for India; Rev. C. Lacey, the apostle of Orissa, having gone out some fifteen months earlier.

The first good news from a far country came to hand in March, 1827. In a diary, kept irregularly by Mr. Pike, is the following entry: "March 16.—We have had some pleasing news from India. Our friends there appear to have a number of enquirers, among others a high caste brahmin, who has gone out with them, and made the people stand in silent astonishment to hear him explaining and preaching for christianity." That brahmin was Gunga Dhor, who has now been for many years a most successful labourer in the Lord's vineyard. His eloquence is of no mean order, and his power as a preacher of the gospel, extraordinary.

In the volume before us several extracts are given from the letters sent by the Secretary to the missionaries. If it would not be extending our notice far beyond our accustomed limits, we would gladly cite them. We content ourselves, however, with simply pointing them out, feeling persuaded that the real devotion they exhibit, the apt illustrations with which they abound, and the kind and christian way in which our brethren were encouraged, will be as gratifying to our readers to peruse, as they are honourable to him from whose unwearied pen they proceeded.

Towards the close of the year 1829, Mr. Pike was invited to serve the

church at Broad-street, Nottingham; but after mature consideration, thinking that he might be more useful at Derby, he declined to accede to their request.

From that year to 1842, many and pleasing were the instances recorded of the good effected by the circulation of Mr. Pike's books, especially his "Persuasives to Early Piety," not only in England and America, but also in India. He had once contemplated resigning his post of Secretary, but continued it at the urgent request of his brethren. He had his heart made glad by the devotion of his two eldest sons to the work of the ministry; and again was called upon to weep over the graves of his friends, his mother and her brother dying on the same day.

(To be continued.)

THE GREAT QUESTION: will you Consider the Subject of Religion? By HENRY A. BOARDMAN, D D., Philadelphia, U. S. Royal 18mo., cloth, pp. 146. London: Religious Tract Society.

THIS little volume is specially designed to meet the case of those who "feel no interest in the subject of religion," and on this ground excuse themselves from any attention thereto. Dr. Boardman, in the course of six chapters, enforces the great question, examines the illusive pleas for neglecting it, shows that the pretexts for such neglect are irrational and sordid, points out the encouragements to consider its claims, reminds his readers that religion must and will be considered, and in answering the question "What can I do?" leads the enquirer to Christ. We are sure that this book, with its familiar illustrations, its evangelical doctrines, its warm benevolence, and its pungent appeals, will, under the Divine blessing, be the means of extensive usefulness. It is just the book to give away to those persons who belong to a class which is unfortunately large in this country—the hearers of the word, but not the doers.

THE BAPTIST MANUAL, for the year 1855. London: Houlston & Stone-man.

THIS is a useful hand-book of the Baptist body. We are grieved to find that the memorials of deceased minis-

ters is this year so large. It behoves all who remain to be up and doing. Time is short, and eternity is near. There is an excellent address by Hon. and Rev. Baptist Noel, given in the appendix, delivered at the opening of the session. This has been published in a separate pamphlet, which we shall gladly hear has been extensively circulated among our own churches, as well as among the churches of the other section of the Baptist denomination.

THE APOSTLE PAUL. Scenes from his Life, Labours, and Travels. With illustrations by Gilbert. Fcp. 8vo., cloth, pp. 96. London: W. Freeman, 69, Fleet-Street.

THIS is an excellent and well-written book. If it be, as we hear it is, the work of a young writer, it reflects great credit upon his abilities. We know of no better consecutive and popular history of the great apostle of the Gentiles. The work may be had for a shilling.

THE LEISURE HOUR, AND THE SUNDAY AT HOME, for March April, May, and June. Religious Tract Society.

THERE is no lack of interest in either of these serials. "The Struggles in Life," many of the portraits in which are well drawn, have formed an interesting series of papers, are now brought to a close. "The Sketches in the Crimea," both geographical and historical, are good, and well timed; and the articles respectively headed "The Russian Lottery Ticket," the "Lumber Room," "A Visit to the Marshes of La Vendee," and "The Downward Path," will all find readers. "The Lessons on Morals," are admirably written. In the *Sunday at Home*, the "Story of the Pocket Bible" still continues to afford incidents for the illustration of the advantages of true piety. "Henry Martyn," "A Parisian Sunday," "The Pulpit in the Family," and "Illustrations of Scripture" contain sound religious instruction. We sincerely hope that the earnest and practical reflections with which this serial abounds will find their way to the hearts of the working-classes of this country.

CHARACTER AND ITS CONQUESTS. *A Memoir of the late R. Harris, Esq., formerly M.P. for Leicester. By the REV. THOMAS LOMAS. B. L. Green, London, &c. 12mo. pp. 186.*

RICHARD HARRIS of Leicester was one of those men whose career should be studied and pondered over by the young. It furnishes an interesting illustration of the reward of virtue, industry and piety. In early life he applied himself with assiduity to the attainment of skill in the business to which he was devoted; he became also decidedly pious; and finally by application, integrity, and the blessing of God, attained a large amount of wealth and influence, the esteem and confidence of his fellow-citizens, and when he died in good old age in the hope of a blissful immortality, was lamented by thousands as an ornament to society, and a public benefactor. Such is a brief glance of this distinguished man's career. We knew him well in the middle and later period of his life, and bear most cheerful testimony to the truthfulness of the portrait which his admiring pastor has given of him.

We do not intend to give an analysis of this work, because we wish our youthful readers to purchase it themselves. The narrative is full of incident, and it is written in a clear and lucid style, and will be perused with interest by every one into whose hands it comes. Here we see Richard Harris a Sabbath scholar—a printers' boy—a mechanic—a soldier—a sceptic—a christian—a prisoner—a skilful artisan—a successful manufacturer—a munificent friend—a liberal politician—an honourable magistrate—a guest of royalty—conversing familiarly with dukes—a member of parliament—honoured by the rich—beloved by the poor, and respected by all—maintaining his christian consistency to the end of his life—and dying possessed of wealth, and in the hope of a glorious immortality.

If our readers are induced by this notice to obtain this small but useful volume, our purpose will be secured. Let it find its way into every Sunday school library, and into every family cabinet.

THE BRITISH WORKMAN, and *Friend of the Sons of Toil. No. 5.*

BAND OF HOPE REVIEW, and *Children's Friend. No. 54. London: Partridge, Oakey, &c.*

WELL illustrated, and well sustained temperance newspapers. The first is published at a penny, the second at half that sum.

THOUGHTS ON PRAYER, *resulting from a view of the beauty and holiness of the Divine character. By the Author of "The Age," and the "School Boy's Manual."* London: Seely.

THIS small book of eighty pages evinces a pious spirit. It is, however, too discursive, and glances at too many topics to afford much instruction. Several of its statements are questionable.

ADDRESS *delivered in Olney Park Cemetery at the grave of the late Mr. Henry Althans, on Tuesday, March 13, 1855. By the REV. ALEX. FLETCHER, D.D. A FUNERAL SERMON on the death of Mr. Henry Althans, Preached at Zion Chapel, Whitechapel, to the Members and friends of the East London Auxiliary Sunday School Union, on Tuesday, March 13, 1855. By the REV. CHARLES STOVEL. A BRIEF MEMOIR of Mr. Henry Althans, From "The Union Magazine." Sunday School Union, Paternoster Row.*

MR. Althans was a good and useful man. His devotion to the best interest of the young as Inspector of schools, Sunday school teacher, and Secretary of the East London Sunday School Union, was most persevering and exemplary. The form of this compilation leads to a measure of repetition which is objectionable, and detracts from its interest.

CORRESPONDENCE.

OUR MAGAZINE.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—Having heard much, of late, about our own periodical, and its declining sale, I have been thinking over two or three methods of extending its circulation; one of which, it seems to me necessary to adopt, and all of which I beg to submit to the notice of your readers.

1. We might sink its denominational character, and make it a book of general religious interest, like the *Christian Treasury*; a book which would not aim at limiting its circulation to our own, or any other denomination, but which would find its way among all classes of christians. In this way the range of its adaptation would be extended to the whole of the religious world, and its sale might be multiplied indefinitely.

2. We might keep up its denominational character, but let this occupy a somewhat subordinate position; filling its pages extensively with tales of a moral or religious character, novels continued monthly, notices to all sorts of correspondents, and essays of an amusing and lively nature. In this way it would be more *popular*, and would meet the wishes and tastes of a very numerous reading class who want something more exciting and entertaining than "dry" fact, and plain, sound, wholesome, religious doctrine. In this way, indeed, it might be made a successful competitor with the *Leisure Hour*, and the *Christian Spectator*, on the one hand, and the *Family Herald*, and *London Journal*, on the other.

3. But, further, we might, by a little constitutional agitation, succeed in getting up a strong feeling amongst our friends in favour of the Magazine *as at present conducted*,—giving us, instead of fictitious, true delineations of character, in the shape of obituaries and memoirs; instead of accounts of imagined successes and disasters in the christian church, accounts of real and actual progress or declension in real and actual churches; instead of religious essays and discussions of a doubtful character or questionable influence, essays and

discussions designed to bring out and reflect the feelings and sentiments of our own denomination; instead of articles forged on the anvil by Independent, Presbyterian, Episcopalian, or any other talent, all of which we duly appreciate, articles forged by true, sound, healthy General Baptist talent, plenty of which we have.

I need not say that the last method appears to me the best, and the one on which we ought certainly to act, as it would prevent our periodical from degenerating into a paltry religious scrap-book, (of which there are already too many in circulation) or losing its influence as the exponent and advocate of General Baptist sentiments, of which we are all so justly proud.

But though it is the *talent*, and not the *twaddle* of the denomination that we want to appear more copiously on the pages of our periodical, we should never so mistake its nature and design, as to expect it always to contain "flashing leaders" like those of the *Times*; learned disquisitions like those of the *Edinburgh, or Quarterly Review*; or abstruse speculative essays like those of a Philosophical Journal. Not that we could not find talent enough among us to write them, but such would be unsuitable to the bulk of the readers of our Magazine. For it is not a periodical for preachers or professional men only; it is not a book for those who *are*, or those who merely *think themselves* learned; and it ought not to be. Such persons can betake themselves to other works for their favourite intellectual or spiritual food. But it is a periodical designed to reach and benefit the great majority of the members in our churches, and hearers in our congregations; and these, in our body, as in all others, are not men of the most extensive reading. It should, therefore, be level with the capacities and advantages of the bulk of General Baptists, without being trashy and twaddling; and it should be adapted to educate and elevate them to a higher intellectual and spiritual life, without being above the range of their present mental and religious sympathies. That, in some good measure, it does this, every *reader* of its pages will admit; that it

might do it still more, all of us heartily believe.

Some, however, I hear, have inconsistency enough to say that it is a periodical of which they are thoroughly ashamed; and that they throw it aside *without reading it*, because it contains nothing worth reading. May I ask, Sir, by what magical or transcendental process it is that such persons discover the character of its contents? And may I be allowed to express a doubt whether the parties in question ever read anything at all, except an occasional paragraph in a newspaper, or a placard on a street wall? Whether they have any interest in the progress of our own denomination, or in religious advancement generally, I need not ask, for the man that can find nothing worth reading in the *Intelligence*, *Memoirs*, *Essays*, *Correspondence*, *Missionary Journals*, (written by some of the best missionaries, from one of the best missionary stations in the world,) that this periodical contains, is surely one whose services, generally, the religious world can very well afford to dispense with; a man of whom the General Baptist denomination has no reason to be proud, and whose loss it would never have occasion to deplore.

Yours truly,

A GENERAL BAPTIST.

[We have inserted this note from our respected correspondent, and commend its suggestions to our readers. That there is enough of real talent in the body to sustain an instructive and interesting periodical, we fully believe; and that when its pages are open to contributions from every quarter, and every talented brother among us is invited to enrich its pages with his communications, it will be more useful and agreeable for him to avail himself of this means of doing good, than to indulge in querulous inaction, we think none will deny. Let this be done; and let there be cherished and exercised interest in this work, by every minister, and in every church, and all will rejoice. —ED.]

THE ASSOCIATION AND ITS COMMITTEES.

DEAR SIR,—I am not much given to complain of my brethren, and am rather disposed to consider that they

are wiser than I am; but a few things have occurred to me about the last Association and its proceedings, which I will venture to mention because they appear to be likely, if repeated, to prevent me from being at the trouble and expense of travelling to attend these meetings in future. I supposed, from the notice on the cover of the Repository, that the business of Tuesday afternoon was the choosing of a Secretary for the Foreign Mission. This was the expectation generally; and I have no doubt that the bulk of the representatives who were present that day came with their minds made up as to the despatch of that important business. Why was it not attended to then? and why was the Association, consisting of the most competent men chosen by the churches for this end, deprived of its power to act by the moving for a Committee? Was not the Association able to decide on the question which belonged to itself without this Committee? What good did the Committee do? They dissolved for a time the Association, and thus in my opinion unwisely delayed the settlement of the business, (which after all had to be done by the Association) until myself and many others had been obliged to go home. I did not attend the Committee, for I could see no good in it, and thought it only a kind of plan to give a sort of controlling power to a party, (which after all is only less and weaker than the Association,) over the Association itself. I know and esteem many ministers and others who did attend that Committee, but I am sorry to say, I do not feel the same confidence in the wisdom and spirit of all. They might have much and anxious discussion in the Committee, but I do not see why that would not have been quite as properly attended to in the open Association. As I think the representatives of the churches were the proper persons to settle this business, I think that all the discussions as to the fitness of ministers, (if discussions were needed, for we know our men,) who were nominated for the office should have been fair and open, and not in a Committee, unless the Association itself had first asked them for their advice. Moreover, though I have for some years attended the Associations, and have felt a great interest in them; I must say, that if, when any

great matter in which all the churches have a common interest has to be decided, the Association is to be disbanded until a Committee, as a kind of House of Lords, has met and tried to do something which shall overrule its independent judgment, I shall consult my own ease and stay at home. As it was, this year I have had my trouble and expense for nothing.

July 10, 1855. A RURAL G. B.

P.S. Allow me to add that the plan of paying a Secretary £170 a year, and having one who has no ministry over a church, if it is really intended to be carried out, in my opinion will be the cause of many in our churches diminishing or withdrawing their subscriptions. They won't like to have so much of their money spent in this country, in salaries and travelling. Excuse my plainness, I wish well to the Mission, and shall be sorry for anything to happen that will lessen its support in the churches.

[Our correspondent is respectfully reminded that it was by a vote of the Association that the matter he alludes to was referred to the General Committee. His objection to this course should have been put in the shape of a counter motion, *at the time*; and then, if the majority thought with him, the course he seems to indicate as the proper one, must have been pursued. Though he did not choose to attend the Committee, he should have made some sacrifice, and remained at least until the question was decided. For the present the matter is disposed of, and it will be the part of wisdom to let it rest. It may be that the arrangements now existing will be found to work well. Our friend may rest assured that an assembly so important to our Connexion as the Annual Association, consisting of intelligent and independent representatives of the churches, will not suffer itself permanently to be superseded, much less annihilated by Committees, whose very existence is owing to its own appointment, and whose province and powers are regulated and defined by its own will. As to the latter part of his note, a great difference of opinion prevails. Some contend strongly that it would be much the best for the Secretary to have no

pastoral charge; that then he would be able to travel more, and collect more for the Mission, than as heretofore; whereas others as strongly incline to his opinion. We apprehend, however, that he will be found correct as to the result in many, if not in most of our churches. — ED.]

“WHAT SHALL WE DO FOR
MINISTERS?”

“Messis quidem multa, sed operarii pauci: deprecamini, ergo, dominum messis, ut emittat operarios in messam suam.” (See Luke x. 2.)

About one third of our churches are now destitute of resident and recognized pastors. True, several of these are small and feeble societies; but shall we, on that account, deem them unworthy of sympathetic thought and aid? If the babes in our families were utterly ignored, because of their littleness and imbecility, where should we find the men and women of the next generation? But, several of our destitute churches are very considerable for age and size, for respectability and influence; and several others would speedily revive and flourish, no doubt, did they only enjoy the advantages of adequate pastoral supervision, accompanied with the ordinary blessing of God our Saviour. But where are they to look for suitable and useful ministers? Is not the number gradually diminishing, in *our Connexion* at least, rather than increasing? During our last denominational year—from June 1854 to June 1855—did we not lose about eight ministers by death and other means, while only three or four were introduced to our societies? By the new arrangement relative to our Foreign Missionary Secretary, another vacancy will be created; and if the largest church in our Connexion is to have, henceforth, two pastors instead of one, an additional hiatus will, most likely, be produced. No objection, whatever, to either of these last mentioned movements, is hereby insinuated; on the contrary, if practicable, they appear to the writer highly expedient and proper; though, when the paucity of “pastors and teachers” is seriously considered, they must surely be contemplated with a somewhat modified satisfaction.

May I respectfully offer a well-meant suggestion or two relative to that sombre aspect of our connexional state which this brief article is intended to indicate and deplore?

First,—Should not *all* our churches be incited to immediate, importunate, and simultaneous supplication? Should not those who are privileged with faithful and useful ministers sympathetically intercede on behalf of others that are, unhappily, destitute of such a precious blessing? Does not “every good and perfect gift come from above?” Is it not the prerogative of Jesus to “give pastors and teachers for the work of the ministry, for the edifying of the body of Christ?” Has not our blessed Lord expressly instructed us to “pray that he would send more labourers into the harvest?” O, then, let us “ask and receive, that our joy may be full.”

Secondly,—As prayer was never intended to supersede appropriate human effort, but rather to stimulate and sanctify our own exertions, should we not also “look out among us men of honest report, full of the Holy Ghost and wisdom,” who may be eligible to enjoy the benefit of a collegiate curriculum, and be duly “appointed” to the momentous “work of the ministry.”

Third,—A classical education not being absolutely *indispensable* for the pastorate, however *desirable*, on some accounts; and the capacities and inclinations of some pious young *preachers* giving no promise whatever of much literary and scholastic proficiency, however favourable their circumstances for mental culture, might it not be well to train a considerable number for the ministry by giving them a tolerably good *English* education, and allowing them to remain as ignorant of Homer, Horace, Euclid, &c., as they would, in all probability, *desire* to be?

It is a well-known fact that several of our most acceptable and successful pastors and preachers have been almost, if not entirely, unacquainted with the classics and mathematics; and it must be evident enough, that literary tastes and attainments but ill adapt individuals to contend with the ignorance and roughness by which some of our smaller congregations and societies are unhappily characterized.

Fourth,—Might not some of our best “*local brethren*” be encouraged to take

the oversight of *village* churches especially; and qualified to do so by a little gratuitous instruction, as indicated above?

Hoping these suggestions will be tolerated, if not universally approved, I lay down my pen for the present, pledging myself, as an individual, to “pray for the peace of Jerusalem,” and to “seek the good of Zion.” T. Y.

Wirksworth, July 4th, 1855.

Can nothing be done for Belper?

The attention of our Home Mission Societies is respectfully solicited to the above inquiry. Belper is a respectable market town, very pleasantly situated, seven miles from Derby, with a population of about 10,000 souls. We have a good substantial chapel, in a central situation. Probably it will seat 500 people; and, by the erection of side-galleries, much additional accommodation might easily be obtained. The church consists of forty-five members; several of whom are respectable tradespeople. Sixty individuals reside in and about Belper, who have been connected with the church, but now attend other places of worship. Many of these would return, no doubt, if there was a stated and acceptable minister. There are two hundred scholars in the Sabbath-school, and thirty teachers. There is a kind feeling in the town in relation to our cause, as evidenced at the chapel and school anniversaries. On the whole, Belper appears to me a very eligible sphere for a judicious and zealous Home Missionary, of average preaching abilities. The members are longing for such a person. Some of them would contribute liberally towards his support; and if a little pecuniary assistance could be afforded for two or three years, I feel certain that the cause would revive and improve greatly. Could it not be adopted as a Home Mission station? I have no personal interest whatever in pleading for this place; but it seems to me, as if one of the very best things we could do would be to resuscitate several of our languishing and decaying churches. O that “the Lord of the harvest” may help and bless us. T. Y., W.

LONDON HOME MISSION.

DEAR SIR,—In the report of the proceedings of the committee of the London Home Mission, furnished by

the esteemed Secretary in the last No. of the Repository, I perceive a mistake, which it is desirable briefly to correct. It is said that "a chapel debt presses heavily on the friends at Praed Street." This is, happily, not the case. The debt was cleared off in the commencement of the year 1852. An account of the social meeting at which the last sum was raised, and the extinction of the debt thankfully announced, will be found in the February number of the Repository of that year.

S. C. SARJANT.

THE FORNCETT CASE.

SIR,—I take the liberty of asking the insertion of the inclosed note sent by an unknown friend; it will serve to keep this very needy and deserving case before the Connexion and may induce some to aid according to their

ability. The sum sent may be small, but as a friend at St. Edmonds, who sent ten shillings, said, "every little helps." We received from the associated brethren, by Mr. Mathews, two pounds; one of which was kindly given by Mr. Hill. A few such contributions would soon place things here in a very different condition. Yours truly,

G. MADDEYS.

DEAR SIR,—I am interested in the cause, and having read your statement in the "Repository," I inclose these few stamps, 1s.; therefore accept of a mite. I suppose if every General Baptist was to do the same, all your secular difficulties would be at an end. May the Lord move the hearts of a thousand benevolent disciples to lend an helping hand in the time of need.

Yours most truly

JAS. WALKER.

Edinburgh, June 28th, 1855.

OBITUARY.

MR. THOMAS BARNETT.—On the 19th day of April, 1855, the church at Broughton lost a most valuable member, and excellent deacon, in the death of Mr. Thomas Barnett. But little is known of the early life of our departed friend. He was baptized at Broughton in the year 1817, and from that time his walk and conversation was such as "becometh the gospel of Christ." He was, for a considerable number of years, a deacon of the church; for which office he was eminently qualified, and filled with great acceptance. He also, occasionally exercised his gifts as a preacher of the gospel; and although his pulpit talents were of a very humble order, yet, so consistent was his character, and so unassuming his deportment, that he was always heard with profit by many, and with attention by all. During the greater part of his connection with the Broughton church, he resided at Hickling Pasture a distance of two miles from the chapel: but about nine or ten years before his death he removed to Keyworth, which increased his distance to nearly six miles. This did not, in the least, lessen the

interest he took in the cause. He always, whilst possible, attended the church meeting, and ordinance of the Lord's supper. About sixteen months before his death, it became evident that we should soon be deprived of his valuable assistance and counsel. His visits to Broughton became less frequent, and at last entirely ceased. The writer had several interviews with him during his last illness. His minute inquiries, on those occasions, about the friends and church matters, showed his desire for the prosperity of the cause at Broughton. There was the absence of any thing like rapture or ecstasy in his dying experience: this was to be expected from his great diffidence and natural temperament; and also, from his anxiety that his profession should not exceed his practice. But he had, what is of much greater moment, a firm faith in Christ as his Saviour; and he was graciously enabled to rest his soul on the Rock of Ages. Our deceased friend was characterized by liberality and simplicity. Perhaps his love for what was plain and simple was carried to an extreme. He was never married.

and his pecuniary means being ample, he had it in his power to assist in every good work; and his assistance was never, it is believed, asked in vain for any object that he fully approved.

His mortal remains were interred in the burial ground, adjoining the Brough-

ton chapel, according to his own request. Mr. Hoe improved his death on Lord's-day evening, May 6th, to a very crowded congregation, from Acts viii. 2. "And devout men carried Stephen to his burial, and made a great lamentation over him." B.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Queenshead, according to appointment, May 29th, 1855. Mr. Salter opened the morning service with reading and prayer; and Mr. R. Ingham preached from Acts xvi. 9.

The ministers, representatives, and members, of churches, reassembled at two o'clock p.m. for business. Mr. R. Hardy presided, and Mr. Taylor supplicated the divine blessing. The churches at Bacup and Vale requested the Conference to recommend them to be entered on the list of churches connected with our Association. The Conference cordially recommended these two churches to be received into the General Baptist denomination. The Secretary was appointed to give the necessary instructions to them. Mr. Hardy, the Secretary of the Home mission, read the report, which was approved, and ordered to be printed. A visitation of two or more brethren to some of the smaller churches to be a subject for consideration at the next Conference. The church at Burnley lane was urgently desired to send out an appeal to the different churches in behalf of the fund for the relief of Mrs. Robertshaw and her children. A meeting of the representatives to arrange a better plan for conducting Conference business was appointed for the evening.

Statistics.—*Leeds*, Call-lane, two candidates. At Bradford, Tetley Street, there are several candidates, and they have baptized one. At Clayton they have baptized six. They have two candidates at Atherton. Queenshead, two candidates. They have baptized three at Halifax, and have two candidates. At Birchcliff they have baptized thirteen. They have eleven candidates at Heptonstall Slack, but are suffering in consequence of removals. They are united at Lineholme, baptized three, and have several candidates. At Stalybridge they have baptized four. They have five candidates and the congregations are encouraging at Burnley-lane. Four have been baptized at Burnley. The prospects are encouraging at Gambleside, and

one has been baptized. At Denholme they have ten candidates and a number of enquirers. They have baptized six at Bacup. Owing to the depression of trade at Northallerton, many have been obliged to leave the town, so that the congregations are much diminished, baptized four. At Ovendon the Sabbath-school is encouraging. No visible change at Shore and Vale.

The next Conference to be held at Burnley, on Tuesday, Sep. 11th. Mr. Simons, of Lineholme, to preach in the evening. Subject:—The superiority of the Christian religion over the Jewish.

At the meeting in the evening, a committee consisting of brethren J. Ingham, J. Sutcliffe, J. Lockwood, C. Springthorpe, and W. Marshall, was appointed to prepare a plan for the holding of future Conferences, and submit it to the next meeting.

ANNIVERSARIES.

TARPORLEY.—On Tuesday, June 5th, an excellent sermon was preached in the G. B. Chapel, Tarporley, by Rev. H. S. Brown, of Liverpool, after which a collection was made to reduce the debt upon the chapel. At half-past four the same afternoon, an interesting tea-meeting was held in the Town Hall, when nearly 300 persons partook of "the cup that cheers but not inebriates." Select pieces of sacred music, sung during tea, greatly enlivened the meeting. The trays being furnished from a fund contributed for that purpose, nearly £20 was realized towards the above-named object. At half-past six, the minister of the place having been called to preside, after the usual devotional service introduced to a very large and respectable assembly, the Rev. H. S. Brown, who commenced a very interesting lecture on "the Literary History of the Pilgrim's Progress," which frequently, during its delivery, elicited the cheers of the delighted audience. The Rev. Lecturer, after an appropriate eulogium on the Pilgrim's Progress, and a racy reference to Bunyan as a mechanic, a soldier, and a baptist preacher, referred at some length to the

persecutions endured by the baptists of that age. "The spirit of persecution," he remarked, "was evinced alike under Presbyterian and Episcopal rule, even the devoted Burgher not being free from its influence. The persecuting enactments existing during the commonwealth were, however, mitigated by the more tolerant spirit of Cromwell. These persecutions became increasingly severe at the 'Restoration,' and Bunyan was one of the earliest victims of the intolerant and infamous conventicle act. The Pilgrim's Progress, written during his incarceration, though his greatest, was by no means his only work. It was written while he had access to no other books than his Bible and Concordance. Might he not have added Fox's Book of Martyrs? It proves, however, that he had read the former very closely. It also evinces an accurate knowledge of human nature and a just appreciation of the beauties of creation. He man, in Psalm 88th, furnished him with materials for the slough of despond, Christ with his wicket gate—Paul with his armoury—Peter with his Appollyon—and John with his description of the celestial city. His Great heart and Valiant for the truth, he found among the heroes of the parliamentary army. His parson two-tongues among those clergymen, who, in his own day, changed their religion with the changing times, and his atheist might then be seen on the throne of England.

Bunyan, though a great allegorist, he regarded as no rhymist. His Pilgrim's Progress was indeed poetical, but his rhyme mere prose. This book, like Paradise Lost, though long unnoticed by the great, was at length eulogized by Campbell, Southey, and Macaulay. It had been translated into many languages." The Rev. lecturer then vindicated Bunyan from the charge of literary piracy, quoting largely from some of the miserable attempts to improve this inimitable allegory, by turning it into poetry, an epic poem, and even into a drama.

The last and most audacious attempt was that of a clergyman to make it teach the doctrines of Puseyism, that thus by supplying its deficiencies, pruning its redundancies, transposing its separate parts, it might safely be placed in the hands of the children of the church. He then concluded by expressing the wish that we all might be found followers of those pilgrims who, through faith and patience now inherit the promises. After the cordial thanks of the meeting had been presented to the lecturer, and the benediction had been pronounced, the large assembly retired highly gratified by the services of this interesting day.

H. S. T.

HEPTONSTALL SLACK.—On Whit Monday we held our annual juvenile missionary meeting. The day being fine, the teachers, scholars, and friends assembled at half-past two, and took a jaunt into the beautifully wooded vale which lies adjacent to Slack. After a few hours we returned—gathered round the festive board—and then adjourned to the chapel for the evening. A financial statement was read, from which it appeared that the Sunday school here has, for several years, raised the liberal sum of £12 per annum for the Foreign Mission. One cannot forbear the exclamation, "What mighty moral forces inhere in the Sunday school system!" And may we not add—"What an amazing loss the church of modern times is sustaining through partial neglect of these infantile organizations.

WHITWICK, *Leicestershire*.—The annual sermons on behalf of the G. B. Sabbath-school were preached on Lord's-day, May 27th, 1855, by the Rev. J. Cholerton, the minister of the place. The congregations were very good. The collections, &c., about £7, being considerably more than last year.

IBSTOCK.—The annual sermons for the Sunday-school here were preached on June 17th, by the Rev. E. Stevenson, of Loughborough. Collections nearly £12, being more than for many years.

HUGGLESCOTE.—On Wednesday, July 4th, a meeting was held here to welcome the visit of the Rev. H. Smith of Tarporley, (formerly one of the pastors of this church) who, on the previous Sabbath, preached and administered the Lord's supper here. The meeting after tea was of a very interesting nature. The Rev. T. Scott, of Norwich, spending a few weeks here for the benefit of his health, presided. After prayer by the Rev. J. Cholerton, of Coalville, brethren Newbold and Dean, of Ibstock, the senior officers of the church, moved and seconded a resolution conveying to Mr. Smith a handsome time-piece, accompanied by the sincere wish that his health would still improve, that his visits here would always be welcome, and that he would live to see many souls added to his ministry in his present sphere of labour. Mr. Smith, in a very appropriate address, thanked the church for the very cordial manner in which he had been received, and for the present itself, which he should ever look upon with the most grateful feeling; and also stating, "It affords me great satisfaction in the review of the eight years I spent in connection with this church, that I always experienced the greatest kindness, and that no unhappy difference arose

between me and any of its members." A happy feeling pervaded the whole meeting, and after thanking the chairman and brother Cholerton for their visit and affectionate addresses, the meeting separated.

SMALLEY.—On Lord's-day, June 24th, the Rev. C. Springthorpe of Hepton, stall-Slack, preached two excellent sermons to crowded congregations for the benefit of the Sabbath School; and the collections amounted to £6. 14s. 7d.

J. C.

OVERSEAL.—On Lord's-day, June 10th, two sermons were preached in the Baptist Chapel, Overseal, by Mr. Wileman of Longton, when collections were made to defray the expenses incurred by cleaning and painting the above place of worship. On the following day a public tea meeting was held; after which speeches were delivered by the Rev. R. Kenney and several other friends; collections and proceeds of tea amounted to eight pounds.

W. F.

BAPTISMS.

HEPTONSTALL SLACK.—On Saturday, June 16th, at 6 p.m., a large concourse of people assembled to witness the celebration of the baptismal rite, when 19 persons were buried with Christ in baptism. Shortly afterwards the newly baptized received the right hand of fellowship. By request, one of the candidates gave a detailed account of his conversion. The recital of his inward conflicts—his outward temptations, and the sore struggles through which he passed ere he arrived at the crisis of his spiritual being. It was deeply affecting. With great pathos our friend thus spoke,—“O my brethren, I have sought rest in many ways; I have sought it in the gloomy speculations of infidelity—in the enchanting fields of pleasure—in the deceitful haunts of vice—I have sought it at home, and abroad—by night, and by day—but never, never did I find it till I fled to Jesus my Saviour, and trusted in his bleeding cross, to God be all the praise.”

CROWLE.—On Sunday, June 24th, about 1500 persons assembled on the banks of the river Torn to witness the baptism of three believers in Christ. After an address by Rev. G. Rodgers, on baptism, according to the New Testament, one of the candidates, who has been a member of the Methodist body about twenty years, addressed a few words to the people, stating that reading the New Testament had led him to the conclusion that this was the right and scriptural way; and very earnestly exhorted such as had peace with

God to do the same, and such as had not that peace to believe in Christ the Saviour of all such as believe in him. In the afternoon they were received into the church, and sat down at the Lord's table. The intense interest of the day was augmented by a funeral sermon for our late sister, Mrs. Foster, who was twenty-five years a very consistent member of the church at this place.

SHEFFIELD, Eldon Street.—On Lord's-day, July 1st, two females were baptized at the public bath, and joined the church; one, the eldest daughter of a free-thinker; the other, an old disciple, who has long attended a Baptist chapel in London, and for many years wished to be baptized, but wanted resolution. Both are pleasing cases. D. T. I.

PORTSEA.—On Wednesday evening, June 27th, five persons were added to this church by baptism. One of the candidates. John Kingsford, is the grandson and namesake of the first pastor of the church; a other, Stephen Brighting, is a soldier belonging to the Rifle Brigade, and fought with his regiment at the battle of Alma. On the following Sabbath, they were amidst many tears and prayers received into the fellowship of the church.

COALVILLE.—On Lord's-day, July 8th, 1855, the ordinance of believer's baptism was administered for the first time, in the G. B. Chapel in this village. At the morning service the chapel was crowded to excess, and numbers were unable to obtain admittance. After a sermon from Acts ii. 41, our minister, Mr. Cholerton, baptized five persons. The order observed was most admirable, and the impressions produced very gratifying. In the evening the chapel was again crowded; when after a sermon from Gal. iii. 27, the newly baptized were received into fellowship, and the Lord's-supper was administered. The whole of the congregation remained to witness our order. A solemn sense of the divine presence seemed to be realized. Many were in tears. All found it good to be there; and by not a few will this, our first baptismal day, be a day to be long remembered. We are happy to say that the congregations steadily improved. We have four other candidates, and a large number of hopeful enquirers. May the Great Head of the church bless us and make us a blessing.

STALYBRIDGE.—On Lord's-day, May 27th, after a sermon from Mat. xxviii. 19, four young friends were baptized; and on the following Sabbath they received the right hand of fellowship, and sat down at

the Lord's-table. What rendered this baptism more interesting, was, they are the children of praying parents, who are also members of the church. "Instead of thy fathers shall be thy children." May all endure to the end!

BROUGHTON.—On Lord's-day morning, July 15th, three persons (two from Willoughby,) were baptized by Mr. Reid. Mr. Hoe preached a very appropriate sermon from Acts ii. 46, 47. The congregation was good.
B.

NOTTINGHAM, Stoney St.—On Lord's-day, July 8th, six friends were baptized and added to the church. The Rev. J. Stevenson, of Derby, kindly preached for us morning and evening; and in the afternoon administered the ordinance of the Lord's-supper. We are thankful to say, that although our dear pastor has been absent, which we much regret, yet we have not been without the tokens of good from God.
B. W. Y.

BEESTON.—On Lord's-day morning July 1st, after a discourse from Acts ii. 41, our minister in the presence of a goodly number of spectators, immersed three young believers.
T. N.

SMALLEY.—On Lord's-day, June 17th, three persons were baptized by Bro. Briggs of Reddington. May they be steadfast!
E. R.

NOVEL BAPTISM IN WISCONSIN, U.S.—A correspondent informs us that he was present at a baptism at Cassville, Wis., when a Wesleyan immersed one, poured on four, and sprinkled one. It seems that the administrator adapts himself to the peculiar views of his candidates. Some are also represented as kneeling by the water side and having water thrown on them for baptism! When will men be wise?

MISCELLANEOUS.

THE REV. W. UNDERWOOD having received a *third* invitation from the church at Chesham to become its Pastor has accepted it, and is expected to close his stated ministry at Derby on the first Sunday in August.

We are requested to state that owing to Mr. Underwood's removal the agency of the Hymn Books is transferred to the Rev. T. Stevenson of Leicester, to whom all orders from Publishers, Booksellers, Ministers and others must henceforth be addressed. See advertisement on the covers.

BROUGHTON AND WILLOUGHBY.—The annual missionary services were held at these places on Monday and Tuesday, June the 25th and 26th. The Rev. J. Buckley preached at Willoughby, on the Monday in the

afternoon; and in the evening, addresses were delivered by the Revds. J. Goadby, and J. Buckley. Collections £2 11s. 6d. On Tuesday the Rev. J. Goadby preached at Broughton in the afternoon; and excellent speeches were made in the evening, by the Revds. T. Hoe, J. Goadby, and J. Buckley. Collections £7 13s.

B.

HOSE AND KNIPTON.—The annual missionary services were held at these places on Wednesday and Thursday, June 27th and 28th. Mr. Buckley preached in the afternoon; and Messrs. Goadby, Hoe, and Stocks, pleaded the cause of the heathen in the evening. The attendance at both places was good, and the collections liberal.

BEESTON.—On Lord's-day, June 17th, two sermons were preached in the G. B. chapel Beeston, by the Rev. J. Buckley, in behalf of the Foreign Mission. The attendance was tolerably good; collections about £4.

REV. J. BUCKLEY.—On Monday afternoon, July 16th, the friends at Castle Donington had a farewell tea meeting on the occasion of Mr. and Mrs. Buckley's return to India. About 130 persons sat down, and afterwards, a very interesting meeting was held. Suitable hymns were sung, addresses delivered, and fervent prayers offered, that the blessing of our Heavenly Father may rest on our dear friends, now they are about to proceed to this much loved sphere of labour. Great interest was excited by Mrs. Buckley's interesting account of the schools in Orissa, of which she had several coloured representations; also of the native customs, dress, &c.: the daughter of one of our friends being arrayed, "by way of illustration." We all feel that their sojourn among us has been a high privilege: and desire to record our gratitude for Mr. Buckley's kindness to us; also our very high esteem for his devoted wife. She is a thorough missionary: all her thoughts and aims centre in Orissa; and we do devoutly pray, that her valuable life may long be spared. May the missionary spirit, our friends have been the means of inspiring, be permanent; and lead to greater liberality, and more earnest prayer in reference to this holy cause. We are delighted to find Mrs. B. is likely to succeed in her wish to take out useful articles for the native schools. Many friends have generously contributed: and the profits of the tea were given towards the purchase of umbrellas, copy books, &c. We all say to the whole mission party shortly to sail in the *Sutlej*: "God speed and bless you."
S. A.

MISSIONARY OBSERVER.

ORDINATION OF REV. W. HILL, AS A MISSIONARY TO ORISSA.

MR. W. HILL was solemnly set apart to the work of a Missionary to the heathen, in the General Baptist Chapel, Mary's Gate, Derby, on Tuesday, July 10. Mr. Staddon, of Quorndon, opened the morning service by reading and prayer; and Mr. Bott, of Barton, delivered the Introductory address. The preacher commenced by remarking, that the place of their meeting was one of great interest in connection with the missionary cause, and, after a touching reference to the late Secretary, observed, that his spirit, though silent and invisible, was probably an interested spectator of their proceedings. The Scripture precedent for such services was deemed to be Acts xiii. 2—3. No doubt the church at Antioch would remember the command of Christ "Pray ye therefore the Lord of the harvest," &c., and the promise "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven," and they met for the purpose of asking that the Lord would send forth labourers into the harvest. This, it was observed, was highly suggestive of the duty of all the churches of Christ. It was while the church was engaged in fasting and prayer, that the Holy Ghost said, "Separate unto me Barnabas and Saul;" and if churches now were to have special seasons of fasting and prayer, might we not hope that many Barnabases and Sauls would be raised up and sent forth to bless the world?—Ezekiel xxxvi. 37. Here reference was made to the discouraging state of the mission a few months since, owing to bereavements, afflictions, the fire, and the paucity of suitable missionary candidates. Many were stirred up to prayer: they agreed as touching this thing—an increase of faithful labourers in the mission field; for this they pleaded with their Father in heaven; and in the changed aspect of things we might surely see that prayer had been answered. The church at An-

tioc'h, it was observed, sent forth ministers whom the Lord had celled to the office—"The work whereunto I have called them." It was the work of the Lord to appoint and qualify ministers; and the churches should be most anxious that the ministers sent forth should be such, and only such, as the Lord had appointed. With regard to the brother about to be set apart to the work of the mission, a persuasion was expressed that he was divinely called to this important service. The recognition of Barnabas and Saul by the church was commanded. And they were set apart by the laying on of hands and prayer. The imposition of hands on such occasions was regarded as a significant and Scriptural rite. It was not of course pretended that any endowments were conferred, but it was becoming and in accordance with Scripture precedents, and should therefore be retained. Prayer was eminently suitable, and the union of all praying persons there in supplication for Mr. Hill was affectionately requested. Some remarks on impotency in prayer, and on exercising faith in prayer closed this appropriate address.

Mr. W. R. Stevenson, M.A., of Nottingham proposed the questions. Mr. Hill's answers excited much sympathetic emotion. He referred to the language of his dying mother; and to his early impressions of the importance of religion, which were like the morning cloud; and the early dew that passeth away. He very gracefully acknowledged his obligations to the teachers in the Sabbath School. It is worthy of notice that his early religious feelings were connected with the meetings of the juvenile missionary association at Derby; and at the meeting of this association he made his first attempt at public speaking. The encouragement and help he had received from Mr. W. R. Stevenson, in devoting himself to the work of the ministry, were suit-

ably acknowledged. The appeals of returned missionaries had often enkindled in his bosom a desire to be engaged in the work of the mission, but the feeling had died away. The final decision to offer himself to the work of Christ in Orissa was formed at a missionary meeting at Wirksworth, in October last. His staying to attend that meeting appeared at the time accidental, as he had previously resolved not to remain for the service, but was induced by the persuasion of friends to do so. He had never regretted the decision to which he then came, but desired in prospect of the difficulties of a missionary life to be able to say, "None of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The congregation were then requested if they would pray for and support the brother before them to signify it by holding up a hand, and the response was unanimous. A solemn and comprehensive ordination prayer was offered from the pulpit by Mr. T. Stevenson, of Leicester, and several brethren joined in the imposition of hands. Mr. Wallis, the respected Tutor of the College, then delivered to his former pupil some judicious counsels and encouragements from Gal. iv. 18.—"It is good to be zealously affected always in a good thing." Without professing to give an outline of this valuable address, we may favour our readers with a few of the choice sentiments it contained. The preacher regarded his text as a maxim or axiom admitting of general application, and might be specially applied to missionary efforts. Zeal was an intense emotion of the mind in relation to any object. The zeal described in the text was a seraphic flame. Its antecedents were, concern for the honour of God—love to Christ—an overwhelming sense of the value of souls—a fear that the time of life might pass away without the work of life being done. The word in the original rendered good was not *agathon*, the usual word for good, but *kalon*, which often signifies honourable or beautiful. Good use was made of

this in the course of the sermon, especially in relation to learning the language. It was not *kalon*, it was not honourable to go as a missionary and not to learn the language. The excellence of the missionary cause and the excellency of zeal in such a cause were suitably illustrated, and, in closing, several suggestions were given for maintaining this holy ardour. Brother Hill was exhorted to consider himself as "a little wheel in a great machine that was moving all over the world." The quality of zeal in prompting a christian man to seize occasions of doing good was strikingly illustrated, in reference to the disciples it was remarked that "the very state of the people" led them to deliver their burning thoughts. "Why look ye so earnestly upon us," &c. Acts iii. 12. John xi. 8—10, and Mark xiv. 3—8, were also referred to as showing how holy zeal seeks occasion of accomplishing its object. Another remark we cannot omit. "*In the Book of Life there is a page for the Missionary*, and on that page such names as Martyn, Brainerd, Coke, Carey, Bampton, Peggs, Lacey, Sutton are written; and the Missionary addressed was exhorted to be ambitious to have his name written on that page. The closing advices were important.

1. Learn, like our late Secretary, perpetually to realise eternity. Here "abominable secularism" was referred to, and it was described as "the shame and ignominy of humanity."

2. Cultivate perpetually a sense of your love to the Saviour. Be like Paul, who said, "For the love of Christ constraineth us because we thus judge that if one died for all, then were all dead," or, as the preacher rendered it, "then all died in him." In Paul were united "the burning love of the seraph with the high intelligence of the cherub," and this union made him an angel of a man.

3. Prepare yourself for trial, and be quite sure that you will have the Saviour's sympathy with you in it. Special reference was made here to a Missionary's trials arising from the opposition of brahmins and others, and some weighty remarks were made on the spirit with which such opposition should be met. "A Missionary's work is done when he begins

to scorn, or pour contempt on his hearers; he may as well come home as stay." The spirit of Christ in praying for those who derided and crucified him should be cherished towards those who oppose themselves.—Luke xxiii. 34.

4. Pray always. Here the Missionary was cautioned that his religion should not be mere intellectualism on the one hand, nor mere excitement on the other.

5. Though you leave us, Jesus will not leave you. Nor shall we forget you. After you are gone, when we receive the Repository (which I hope will be well sustained and supported by this Connexion,) we shall turn it over to see what there is from brother Hill; and joy or sorrow will be felt as the intelligence is pleasing or painful. We are aware that this is an imperfect sketch of the discourse, but we are persuaded that it will be very acceptable to those of our readers who had not the advantage of hearing it. Mr. Kenney of Burton-upon-Trent closed the morning service with prayer.

In the evening Mr. Gray of Ripley, read and prayed, and Mr. Buckley delivered a discourse on Female Missionary Agency, from Rom. xvi. 1—4, 6, 12, 15, in connection with Phillip. iv. part of 3.—“Help those women who laboured with me in the Gospel.” After illustrating at some length from Scripture and history, the general principle, that woman under the influence of piety, had in all ages been ready to labour or suffer in the cause of righteousness and piety, he enlarged on the agency of pious females in advancing the kingdom of Christ in the heathen world, especially in India. Reference was made to the quiet and unobtrusive, but very useful efforts of the Female Education Society. The

different ways in which pious women might further the cause in India were pointed out; and the value of such devotedness as the female disciples of Christ had shown in the cause of Missions was dwelt upon. A few counsels and encouragements were addressed to the sisters about to go forth—who sat together in the same pew, (FIVE—a larger number than ever went together to Orissa before) and, in closing, an appeal was made to all the sisters present, to remember them, and pray for them, and support them. Our hearty prayer is, that the importance of “Woman’s Mission,” both at home and abroad may be increasingly felt. We believe that only one address similar to this has been delivered since the establishment of the Mission, and this was delivered by the late Mr. Pike, eighteen years since, when Miss Kirkman, now Mrs. Stubbins, left her native land. As we had not the privilege to hear it, we cannot say how far it agreed with the discourse of which a brief account has just been given. At the close of the sermon

“Brethren and Sisters ere we part,”

was sung with much feeling, and Mr. Gill, of Melbourne, closed the solemn engagements of the day with prayer. The following brethren gave out the hymns, J. Stevenson, M.A., J. C. Pike, W. Underwood, J. F. Stevenson, B.A., and G. Taylor. The attendance at both services was very gratifying; not of course so large as if other interesting services had not been at hand, but sufficiently so to mark to a pleasing extent the esteem felt for Mr. Hill, and the interest cherished in the Mission. It is believed that all who were present retired from the services with the conviction that they had enjoyed a good day.

GO FORTH YE HERALDS.

Addressed to the eight missionaries who are expected to leave England for India on the 8th of August, 1855.

Go forth, ye heralds of the Lord,
Laden with blessings. Go, record,
In yonder distant land of night,
The truths of Heaven-born gospel light.
Go tell that sin-bound, heathen race,
Of Christ and his rich stores of grace.

Point them to Calvary’s mournful tree,
To Christ’s dark hour of agony.
Tell them by virtue of his blood,
They can be made the sons of God,
That all their sins may be forgiven,
And they become the heirs of heaven.

Oh! show them true religion's worth,
 The thing most needful while on earth,
 That in the dark and threatening hour,
 When the fierce tempter tries his power,
 They may be saved and joyful sing,
 Victory through their Saviour King:
 That when the hour of death is come,
 They may attain a heavenly home.
 Servants of God!—go forth,

Go, spread the gospel through the earth,
 And every idol soon dethrone,
 That all the God of heaven may own.
 At last when time shall be no more,
 Oh, may we meet on the heavenly shore,
 There we shall rest and sweetly sing
 Praises to Him our Lord and King.

T. W. HANDFORD.
Nottingham. A Sabbath Scholar.

ARRIVAL OF MRS. SUTTON IN AMERICA.

WE are thankful to inform our readers of the safe arrival of Mrs. Sutton, with Mr. Phillips, in the United States. The following extracts from her letter to our respected Treasurer will be perused with interest. It bears date Chelsea, Mass., June 12th.

“As one of the early and long continued friends of my late precious husband, I doubt not you will be glad to hear of my safe arrival among my friends in New England. The *Brutus* reached Boston on the 3rd of this month. Our passage on the whole was pleasant. We had no weather really alarming, or any accident, but many mercies were vouchsafed by our kind Heavenly Father. From Mr. Phillips, of the Orissa F. W. Baptist Mission, I received throughout the whole passage, much christian

and brotherly kindness; and when I reached my native shores found a large circle of friends to extend to me the welcome hand, but alas! we could only mingle our tears together as a keen sense of irreparable loss was brought fresh to mind. How different was the meeting from the joyous one experienced on two former return voyages, when there was a beloved bosom friend to share in one's dearest interests! But the Lord has been very gracious, and not forsaken me in times of deep emergency.

Probably Mr. and Mrs. Buckley may have sailed for India before this reaches you, so I do not write to them. Remember me kindly to your dear wife, and with best regards to yourself, believe me,

Your obliged friend,
 ELIZABETH W. SUTTON.

VISIT TO A FESTIVAL, BY MR. W. BROOKS.

Cuttack, April, 28th, 1855.

MY DEAR BROTHER GOADBY,—I commenced a letter to you to send by the last mail; but unexpectedly it was announced that the mail would leave three days earlier than the usual time, and I had not time to finish it.

But I must now try to give you a short account of a visit brother Stubbins and myself paid to a festival near Jajipore a short time since. We went the first ten miles at night in Palkeys; but reaching Tangi much sooner than we had expected, got a couple of hours sleep before mounting our horses, which we did before day dawn, and rode on to Barachana for breakfast. A number of bungalows have been erected by order of Government, about ten miles apart, for the

convenience of the road overseers, &c., and in one of these we took shelter. The person who had had the building of three of these bungalows, (an East Indian assistant overseer) had used sun-dried instead of burnt bricks, with the intention, it is supposed, of pocketing the difference in expense; and the consequence was that he was dismissed, and the bungalows remained in a dirty, unfinished condition, without a single door. In the afternoon, sun very hot, rode on to the next bungalow at Brahmini Kool. At night we had a very violent thunder storm, with wind and rain; and the bungalow being in the same unfinished state as the last mentioned, what with wind, sand, dust, and rain all blowing through it, we were in any-

thing but a comfortable condition. We have often had to shift for ourselves under similar circumstances, and we did the best we could then; but there was very little rest for us. Early the next morning we rode on to Khunditter. Here we were soon surrounded with our dear christian friends, and one or another came to the bungalow with fruit, vegetables, or milk, as an expression of their kindly feelings towards us. This was Saturday morning, and during the day we had a variety of matters to attend to connected with the station. At night a church meeting was held, when it was found necessary, among other things, to disown one of the members, for making false statements with respect to his circumstances, intended to mislead the young person he had since married, as well as other unworthy conduct; and his young wife was suspended for her unjustifiable conduct towards him. We were up, talking about a variety of matters, till past midnight.

On Sabbath morning we attended the usual early prayer meeting. And as we were reluctantly obliged to leave the same afternoon, to attend the Jatra next morning, brother Stubbins administered the Lord's Supper after the morning service. We did not reach Jajipore till past dark, and were near upon losing our way. Sebo, Jagu, and Thoma, went with us.

After an early breakfast we left for the festival, about two miles distant. We passed great numbers on the road, and were astounded to find such an immense concourse of people at so early an hour. The place, Tidheswara, (I suppose literally, God-fulfiller, or fulfiller of all desire,) takes its name from an idol of Mâhâdeb on the banks of the river. Thousands were bathing in the river, both men and women, and a turn in the river that came up to the temple steps, seemed to be particularly sacred, though almost the colour of mud from the immense number of people bathing in it. A number of poitared gentlemen were in attendance on the steps to perform ceremonies for the people, and would doubtless make the best price of their wares. After looking round for a convenient and shady spot as a preaching stand, we commenced with

our work, and continued as long as we were able, with occasional intermissions. The number of our congregations varied and were constantly changing; but a large number of people heard the gospel. From the vicinity of the Jatra to Jajipore, (as vile or viler place than Pooree) it might be supposed that we should meet with some interruption from the notoriously vile brahmins. We had a few; but much fewer than we might have expected. It is true that *their sordid interests* lay in another direction, and that may account for the little trouble they gave us. One great object of our visit was to distribute Scriptures and Gospels; and after preaching as long as we could, we got out our books. We determined at first to try to sell a few, and for a considerable time withstood all the applications that were made for them gratis. The means used by a number of more respectable natives to cause us to relent in our determination were very characteristic. The flattery they plied us with was most fulsome; but finding that that sort of thing did not succeed, they turned on the opposite tack, and of course with as little success. We were not able to dispose of a single copy at any price, and eventually retired to a distance outside the crowd, to enable us to distribute with discretion to those persons who were on their way to their homes. The native brethren went in an opposite direction for the same purpose. No books were given away except to those who could read. What with the heat of the sun and the immense crowd of people, we returned to the bungalow in the evening thoroughly drenched in perspiration, and tired out. We supposed there could not have been less than 60,000 people at the festival. The native brethren remained all night in or near our small tent.

We attended the Jatra again the next day. We found much fewer people, but had as large congregations, and much more attentive, as on the previous day. The festival is continued for several days; but after the first day, principally for purposes of trade. Indeed there is seldom anything approaching to a *serious* character on any of these festive occasions. Of course one great

attraction is the idol, and of course the brahmins do their best to keep up its celebrity; but beyond the precincts of the temple all is mirth or wickedness. The greater part of the ground under an immense grove of trees was covered with shopkeepers or stalls, with all the confusion of buying and selling. In one part were an immense number of native drums, at which scores were thumping away with all their might. At another, large vessels of toddy, or juice of the palm tree, of which the lower castes were drinking immense quantities, and would most likely be intoxicated before they left the spot they sat on. There were gipsy beggars, snake charmers, and all sorts of beggars, and few of these will accept a refusal, but will help themselves to what they want. Thousands of young women visit these festivals who never leave their homes at any other time during the year; and doubtless these occasions are the cause of immense wickedness and misery. They are also occasions when we can more extensively make known the gospel, and hence it is our duty to visit them for that purpose as far as we can; and we trust that the labours in which we were en-

gaged may be made an everlasting blessing to some precious souls.

We returned home the nearest way we could, and had a repetition of a violent storm with all its attendant inconveniences; but were thankful to reach home again in safety, and to find our loved ones well. The native brethren returned to Khunditter. A few days after we reached home we were shocked to hear that the young man who had been excluded from the church at Khunditter, and who had accompanied one of the native preachers to the festival, had been found drowned in the river, near the christian village. Whether he had accidentally fallen into the water, or rushed in in a state of insanity, (of which he had some time before shown signs) cannot now be known.

You will be sorry to hear of the death of Captain Frye, at Berham-pore. He had recently returned from the hills in search of Meriah victims. He died from fever and jaundice.

It is now quite posting time, and I must close.

With our kind christian regards to all your family, I am, yours affectionately,

W. BROOKS.

SPECIAL SUBSCRIPTIONS AT NOTTINGHAM.

WE have been requested to publish the following particulars of the special contributions at the missionary breakfast, Mansfield Road, Nottingham, May 1st, 1854. The attention of subscribers is respectfully solicited to the list, to see if it be correct, as, owing to the excitement of the meeting, great difficulty was felt in making it out correctly. Should any inaccuracy be detected, it is requested that a letter may be addressed to Mr. Thomas Hill, the Park, Nottingham. It was a special subscription for school purposes in Orissa, and the amount £111 ls. has been paid to the Treasurer with the understanding that it is to be kept distinct from the general Mission fund.

	£	s.	d.
Rev. H. Hunter ..	..	5	0
„ Dr. Crofts ..	..	1	0

	£	s.	d.
Brought up....	6	0	0
Rev. Mr Parks .. ..	..	1	0
„ G. A. Syme, A.M. ..	..	0	10
„ W. R. Stevenson. A.M. ..	..	0	10
„ W. Green .. ..	..	0	8
Mr. B. Walker .. ..	..	5	0
„ A. Goodliffe .. ..	..	5	0
„ G. Baldwin .. ..	..	5	0
„ H. Mallet .. ..	..	5	0
„ T. Hill .. ..	..	5	0
„ W. Booker .. ..	..	5	0
„ Townsend .. ..	..	5	0
„ Seals .. ..	..	5	0
„ W. Stevenson .. ..	..	5	0
By Mrs. Gilding .. ..	..	5	0
By Miss Manlove .. ..	..	3	10
Mr. Butler .. ..	..	2	0
„ Mr. G. B. Trueman ..	..	2	0
„ Mr. Henton .. ..	..	2	0
„ Biddle .. ..	..	2	0
Miss Green .. ..	..	2	0
Carried up....	71	18	0

		£	s.	d.			£	s.	d.
	Brought up....	71	18	0		Brought up....	98	18	0
Mr. Kemp	.. ..	1	0	0	Mr. Barwick	.. ..	0	10	0
" J. Young	.. ..	1	0	0	" Latham	.. ..	1	0	0
" Ashling	.. ..	1	0	0	" Lovett	.. ..	0	10	0
" G. Kerry	.. ..	1	0	0	" Liversege	.. ..	0	10	0
" Osborn	.. ..	1	0	0	" F. B. Baker..	.. ..	0	10	0
" Humphries	.. ..	1	0	0	Miss Worthington	.. ..	0	5	0
" J. Kerry	.. ..	1	0	0	Misses Rooke	.. ..	0	5	0
" W. Mallet	.. ..	1	0	0	Miss Ellaby	.. ..	0	5	0
" Small	.. ..	1	0	0	Mrs. Sully	.. ..	0	5	0
" J. S. Baldwin	.. ..	1	0	0	" Booker	.. ..	0	5	0
" Woodhouse	.. ..	1	0	0	" Leedham	.. ..	0	5	0
" W. Hill	.. ..	1	0	0	Mr. Stretton	.. ..	0	5	0
" Hill, Basford	.. ..	1	0	0	" Tagg..	.. ..	0	5	0
" Cockrell	.. ..	1	0	0	" Noakes	.. ..	0	5	0
Misses E. & A. Granger	.. ..	1	0	0	" Dewey	.. ..	0	5	0
Misses M. & S. M. Granger	.. ..	1	0	0	" S. Dewey	.. ..	0	5	0
Mrs. Granger	.. ..	1	0	0	" H. F. Young	.. ..	0	5	0
" Halford	.. ..	1	0	0	" Smith	.. ..	0	5	0
" Unthank	.. ..	1	0	0	Mrs. M'Craith	.. ..	0	5	0
" J. Hurst	.. ..	1	0	0	" Carr..	.. ..	0	5	0
" Brownswood	.. ..	1	0	0	Oakey & Co	.. ..	0	7	6
" Inger	.. ..	1	0	0	Mr. Bird	.. ..	0	2	6
" West	.. ..	1	0	0	" R. Baldwin	.. ..	0	5	0
" Shipston	.. ..	0	10	0	" Pegg..	.. ..	0	2	6
" Singlehurst..	.. ..	0	10	0	Mrs. Willoughby	.. ..	0	2	6
" A. Woodhouse	.. ..	0	10	0	Two Broad Street Scholars	.. ..	0	5	0
Mr. C. Bishop	.. ..	0	10	0	Sundry amounts received in meet-				
" H. Cox	.. ..	0	10	0	ing, names unknown ..	..	3	4	6
" Beacroft	.. ..	0	10	0	Do. small sums with names	..	0	18	6
" Brailsford	.. ..	0	10	0					
" Poxon	.. ..	0	10	0					
Carried up....		98	18	0					
						Total....	111	1	0

THE BERHAMPORE FIRE FUND.

THE following sums on this account are thankfully acknowledged. We expect this will be our final acknowledgement, and in making it we are requested to state that the sum of £5 5s. acknowledged in Dec. last from Mr. C. Bate of Tarporley, was not wholly contributed by that estimable friend, but by several of the friends of the Mission at that place.

	£	s	d
Sums previously acknowledged	359	16	6
Tring, per Rev. W. Sexton		8	5
R. Wherry, Esq., Wisbech, in addition to £5 sent to Mr. Wilkinson		5	0
Mr. Beunet, Sawley		5	0
Boston, in addition to £8 10s. 6d. previously acknowledged		1	15
Carried up....	372	0	1

	£	s.	d.
Brought up....	372	0	1
Mr. Peak, Leicester, Geneva Bible for Mr. W. (valuable)			
W. D. Ditchett, Esq., Louth	1	1	0
Miss Packer, Faversham	2	0	0
Iseham*	2	0	0
	£377	1	2

N.B. Two of the sums acknowledged in our last paper have been received since the accounts of the year were audited, and cannot therefore be included in the sums published in the Report.

* This sum was sent to the Treasurer eight or nine months since, and in the absence of any instructions it was supposed to be for general purposes, and entered as such. But on making out the accounts of the year, it was inferred that it was intended for this fund, and has been carried to it.

THE
GENERAL BAPTIST MAGAZINE,
REPOSITORY,
AND MISSIONARY OBSERVER.

VOL. 2.—NEW SERIES.

SEPTEMBER, 1855.

No. 21.

“THE IMMACULATE CONCEPTION:” THE NEW
PAPAL DOGMA.

POPERY is a living form of spiritual arrogance and pretension, of blind credulity and gross idolatry. In contemplating it as a huge system of error, the intelligent Protestant knows not which to wonder at most, the subtlety and audacity of its priesthood, or the ignorance and subserviency of its people. It has, indeed, become too much our custom, as we pay no respect to the authority of Rome, for zealous Protestants to be unobservant of her proceedings; but this must be an error of policy so long as the power and pretensions of the popedom remain and influence the opinions and destinies of nations. Claiming to be the sole authority over all Christ's flock on earth, to have power to decide matters of faith, to be infallible and unchangeable, and pronouncing anathemas on all who either deny her authority or dispute her dogmas, while millions tremble to disobey, it cannot be out of place for those who have no such fear, to mark her proceedings, and note what in them appears to display her sagacity or her folly.

VOL. 2—N. S.

V

On the 8th of last December, the Pope, speaking “*ex-cathedra*,” or from the chair of St. Peter, in the midst of prelates from various countries, and after a gorgeous ceremonial, dogmatically defined the “*Immaculate Conception*” of the Virgin Mary, and thus propounded the doctrine, henceforth to be believed on pain of perdition, that the Virgin Mary was not only miraculously born of sterile parents, (for to this assertion Rome had long ago committed herself) but that further, she was conceived without the taint of original sin, or that she in no way partook of the innate corruption incident to the human race! The words of the definition are thus translated by a Romish priest:—

“We declare, pronounce, and define, that the doctrine which holds that the blessed Virgin Mary at the first instant of her conception, by singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ the Saviour of mankind, was preserved immaculate from all stain of original sin.

has been revealed by God, and therefore should be firmly and constantly believed by the faithful." And the Bull which was dated on the same day, says, "whoever shall presume to think otherwise has suffered shipwreck of the faith, has revolted from the unity of the church, and if he gives utterance to his thought, he incurs by his own act the penalties justly established against heresy." Thus, if a pious papist not believing this doctrine had died on Dec. 7, he would have been saved; but if he died on the 9th, he was a heretic, and is eternally lost; so monstrous is the aspect of the first issue of this new doctrine from the papal chair!

But the Pope says this doctrine has been "revealed by God." Where? Not truly in the Scriptures. They teach nothing of the kind. They teach that Mary was a virgin, and that she was miraculously the mother of our Lord, and that in this she was "highly favoured of God, and blessed among women;" but beyond this they teach nothing about her. The ideas included in the papal dogma are totally without warrant from Scripture, and are merely the invention of superstitious men, who have long ascribed to the Virgin divine honours and worship. There is no proof that her parents were naturally sterile, nor that there was any thing miraculous connected with her birth. The total silence of Scripture on this head, compared with the peculiar and special references it makes to the birth of Isaac, and of John the Baptist, fully warrant an inference to the contrary. If, as in their case, there had been anything miraculous or special in the birth of Mary, this fact would most certainly, as in other examples, have been distinctly recorded. But Rome appeals to tradition, and even exalts her tradition above the Holy Scriptures. Well, tradition is silent here; for among all the tales about the Virgin, handed

down from the dark ages, when they were all for the most part concocted, this about the immaculate conception has no place! Both the Pope and ourselves have to look elsewhere for the origin of this idea: and as we trace it, any one may see how like to blasphemy and impiety is the announcement that this doctrine has been "revealed by God."

Like the worship of the Virgin, this idea may be said to have its origin in the idolatrous conceptions of the superstitious papists. It is, however, certain that the notion is of comparatively modern date. It is, certain it was not even mentioned for the first thousand years after Christ. In vindicating the divinity of Christ, the council of Ephesus, in 461, gave her the title of "Theotokus,"—Mother of God. This title led to her exaltation among the saints by the superstitious people. The use of images induced them to regard hers as the most attractive. In the opening of the ninth century the legend of her "assumption," or miraculous ascent to heaven, and her throne above, was received, and a festival appointed in honour of this fabulous event. In 1050 a service specially addressed to the Virgin was introduced, and divine honours were paid to her. These and other "pious beliefs" grew up in the mediæval church unsupported by papal sanction, which when it was given was indirect or inconclusive. Zeal for the honour of Mary seems to have been long a passion in Popish communities. Still, with all their inventions, they had not yet attained to this of the "immaculate conception." They had made her birth miraculous, and had sent her to heaven without dying; and they had made an office for her worship, but they had not yet reached the fancy of her being free from "the stain of original sin." This, which contradicts the previous notion, was reserved for after times.

In 1140, St. Bernard reproved the chapter of Lyons for their supposed adoption of this idea as absurd, and asks "why should not the same honour be assigned to the Virgin's mother, and so on forever;" and this is the *first indication of the existence* of the notion, and moreover, coming from a warm devotee of the Virgin, shows that he was struck by its novelty and absurdity. In the year 1306, Duns Scotus, our own countryman, when filling the chair of Divinity at Paris, proposed the doctrine of the immaculate conception, not as a deduction from Scripture, nor as a tradition of the church, but as a subtle speculation to be debated as an intellectual exercise. His words are remarkable as they show that this doctrine had not yet been received with favour by the doctors and heads of the church. "God," he says, "might have ordered it so that the Blessed Virgin never was in original sin; he might have ordained that she should be in it for not more than an instant; he might have ordained that she should remain in it for a long time, and was purified from it only at the last moment. Which of these possibilities is true He only knows; but it seems right to attribute to Mary that which is most excellent, provided always that it is not repugnant to the teaching of Scripture or to the decrees of the church."

Scotus was a Franciscan, and those of his order espoused his suggestion; while the Dominicans, who followed Thomas Aquinas, opposed it. Towards the close of the 14th century, the Sorbonne condemned the Dominicans. In 1416—18, the Council of Constance could not be induced to sanction this dogma; but twenty years later the Council of Bâle did so, and when the Pope Eugenius declared this council schismatical, the doctrine it had sanctioned seemed to lose ground. Its advocates in 1476 induced Pope Sixtus

IV, who was a Franciscan, to establish the feast of the conception, but in the office for it the word "immaculate" was withdrawn. Thus the advocates and the opponents of the doctrine could agree to use the office, and celebrate the feast in *different senses*. This Pope finding he had gone too far, prohibited the discussion of the subject, and denounced excommunication against either party that condemned the other. The great Council of Trent in 1546, fifth session, debated it so warmly that the Pope interfered and enjoined silence, as had Sixtus IV. Still the clamour for her honour proceeded. Gregory XV, in reply to the importunities of the king of Spain, rather smiled on the doctrine, but said he could do no more, and that it was not in his power to give a dogmatical decision "because the doctrine was not revealed by God." Successive Popes tampered with the question, knowing the difficulties which would entangle them if they, to please the advocates of the doctrine, affirmed it in the face of all past opposition, the silence of ages, and of Scripture, and tradition. At length, in 1843, the General of the Dominicans took a step which involved his approval of the doctrine, and obtained a dispensation from other oaths in ceasing to maintain the doctrines of St. Thomas Aquinas. He accepted the office for the Virgin, and imposed it on his order, with the sanction of the Pope. The Jesuits in 1844 followed with their open adhesion. In 1849 the present Pope addressed an Encyclical Letter to all the archbishops and bishops, desiring to know their opinions on the question, he was now about to decide. The answers to this appeal, 602, Dr. Wiseman says, have been collected and printed in nine quarto volumes. Of these, four object, and fifty-two demur. The rest are favourable: though it is clear that the clergy were not always or

generally consulted. On the faith of these opinions, and in defiance of Scripture and all his own antecedents, the Pope, Pius IX, in the presence of the representatives of the Catholic church, pronounced the doctrine, declared it to be revealed by God, and anathematized all who think differently! Such is a brief outline of the history of this dogma, chiefly taken from an elaborate article in "The Quarterly," and, with the exception of the description given of the gorgeous ceremonial, and the mockery of the Pope calling on all to join him in invoking the light and grace of the Holy Spirit, before he read a written document, the intoning of *Veni Creator Spiritus*, the booming cannon of St. Angelo, and the ringing of the bells, &c., &c., affords a correct idea of the proceedings, by which a new doctrine is ushered into the Catholic world; which is to them they say a cause of universal triumph and joy. On this event, as Protestants, we offer one or two remarks.

1. This definitive decision is given in direct opposition to other Popes who declared the doctrine "not revealed," and whose claim to infallibility was the same as that of the present Pope. It is of no avail to say "that the Church of Rome possesses the power of raising to the rank of doctrines of faith propositions which previously to her definition were not such." No authority can be infallible that opposes itself. Truth is uniform and consistent. Pope Pius IX is wrong in saying the doctrine "*is revealed by God,*" or Pope Gregory XV was wrong in saying it *was not revealed*. Either way the infallibility of the papal chair is destroyed.

2. This decision is founded on a basis which apart from its contradicting previous decisions, is fallacious and blasphemous. How does God reveal a truth? By the clamour of a superstitious multitude? by the

jargon of the schools? by the jealousy of one order against another? Never. And to pronounce a dogma, opposed to Scripture, to common sense, and to the consent of all antiquity, as being an article of faith which men are to believe on pain of eternal damnation, indicates an effrontery befitting only him who has on his forehead the names of blasphemy.

3. This decision will only awaken the contempt of Protestants who see in it a mark of anti-christ too palpable to be denied, and render those who were approaching the papal region, averse to advance any further; but it will also create a new schism and a fearful one among those who continue, like Luther, to hang on the hope of good coming from their connection with the papal church. The announcement of the Pope's purpose to settle this question provoked shouts of laughter among Catholics in Portugal. The able Laborde, a French ecclesiastic, opposed the settlement of the doctrine—remonstrated with his arch-bishop on his conduct, addressed a Latin letter of expostulation to the Pope, and attended at Rome to protest against it. All in vain. He might have been burned as a heretic in Rome if French soldiers had not been there; as it was, he was ordered away and his papers were seized. But he, and all the party who think with him, are henceforth heretics, unless they confess to a belief in this absurd dogma.

4. This decision will most certainly create a new class of Protestants. The dogma of the immaculate conception, is not more opposed to reason and Scripture, than are many of the things the worshippers of the Virgin believe about her. Resisting this, they may examine these, and thus be led, we would hope, to a more scriptural and apostolic creed. Such a result would be for good. But another is feared; viz.:—that the rejection of Romish superstitions

will lead to infidelity, as those who hold them have little or no faith in the Bible, and therefore when the hold of superstitious belief is gone, all is gone, and the mind is out at sea without any guide.

5. At all events, a decision which shows at once her arrogance and her meanness, which under the pretence of unity scatters the elements of discord among her children, which awakens the scorn of her foes and alarm of her friends, which insults God and disgraces man, may be regarded as a step toward her fall. It is as one has said, "the delirious strength of fever," which precedes the prostration of the patient, rather than the energy of health. Let but French and Austrian bayonets be removed from the states of the church, and the Popedom would not be worth a month's purchase.

6. Finally, the monstrous absurdity of this decision, and the prostrate condition of those millions who bow to it, and receive it as "an oracle of God," may serve to make all Protestants thankful for the Bible,

for common sense, and for a recognized right and power to use them. How low, intellectually, morally, and spiritually, must be the communities who with open mouths receive this as a boon from heaven! How like the blind chickens ready for any thing! Let us pity and pray for them. How subservient and truckling, how broken and prostrate must those leaders of the people be who have schooled themselves, and been schooled to review such a dogma as a revelation from God! In the face of all their reading, of their understanding, of every ray of true light in them, they receive and promulgate with gratulations this papal definition! Infatuated men, surely "the light in you is darkness." Let us cling more closely to the true oracles of God. They give no uncertain sound. They tell the way of salvation clearly. They point to "one God, and one Mediator between God and man, the man Christ Jesus;" and they rebuke the will—worship—the pretences—and the abominations of the man of sin.

L.

BIOGRAPHY OF ELI NOYES, D.D.

From the Morning Star.

THE subject of this notice was born in Jefferson, Me., April 27, 1814. His father, Moses Noyes, was a farmer, and universally respected for his integrity, honesty, and kindness of heart. He was the peace maker of his neighbourhood. He lived to a good old age, and died much regretted, as he had lived much beloved.

Dr. N.'s mother, Sarah Noyes, was a woman of a very strong mind, great energy of character, and deep and ardent piety. His early conversion furnishes another striking evidence of the happy results of early maternal faithfulness. He was the youngest of nine children. In consequence of ill health in child-

hood, he was confined to the house months together. His earliest recollections were connected with his mother's religious teachings and her ardent prayers in his behalf. While he sat upon her knee, like the mother of the pious Doddridge, she taught him Bible history, and Scriptural stories, to which he listened with much delight. She also taught him to regard the Sabbath in true Puritanic reverence and devotion. To her he was indebted for his first knowledge of the heathen world; and while hearing her read Buchanan's Christian Researches in India, he first desired to become a missionary. By the blessing of God upon

his pious mother's labours, he devoted himself to the Saviour at the very early age of ten years, when he was baptized and joined the Calvinistic church in Jefferson. He continued a devoted member of that church till 1834, when, on account of some change in his religious sentiments, he united with the Free-will Baptists.

From early life he had strong desires to read and study constantly. He read with avidity the books he could obtain in the place where he resided, and spent what little money he could obtain for such works as he could not get there. He was resolved to obtain an education; and after pursuing his studies as far as he could in his native town, he early commenced teaching to procure the means of attending more advanced schools abroad. He taught a few months in the winter, and studied the rest of his time till he commenced preaching in 1834, which was the year before he went to India. It is said that his simple and ardent piety, his studious habits, and his uniform kindness and gentleness of spirit gained him warm friends at that early period of his life, who still remember him with much affection.

Early in January, 1835, he offered himself to the Board of the Free-will Baptist Foreign Mission Society as a candidate for missionary service in Orissa, Eld. David Marks having previously learned his feelings on the subject, and encouraged him to go into that field. After a careful examination as to his religious experience, literary qualifications, call to the ministry, especially his call to labour among the heathen, he was accepted as a candidate on probation for three months. The result of the probation, during which time he studied at Parsonsfield Seminary, was perfectly satisfactory to the Board, and he was accepted as the first mis-

sonary of the Society to India. May 4th, 1835, he was married to Miss Clementina Pierce of Portsmouth, N.H., who became the faithful partner of his missionary toils, sufferings, and success. The next month he was ordained during the session of the New Hampshire Yearly Meeting in Lisbon. It was a time of unusual interest and holy joy, and never before had such a scene been witnessed by the Free-will Baptists. The audience consisted of about three thousand persons, among whom were many ministers, including Rev. Amos Sutton, and Rev. Dr. Cox, of the Calvinistic church, London. The latter preached an able ordination sermon, which with the other services sometimes deeply stirred the feelings of many persons in the large assembly. At the close of the afternoon services nearly one thousand persons pledged themselves by raising their hands, to pray for and assist in supporting the new missionary and his wife. The 22nd of September 1835, they sailed for India, and arrived at Calcutta the 5th of the following February. About the first of May 1836, at the request of the General Baptist Missionaries brother Noyes took charge of the English School at Cuttack. This was gratifying to his wife, as she was desirous to teach in connection with her other labours. Rev. J. Phillips, who went out in the same vessel with brother N., took charge of the bazaar schools connected with the General Baptist mission in Balasore. They remained at these stations, studying the language, and labouring in connection with the General Baptists till December 12, 1836. It having been mutually decided that the interests of the cause could be better promoted by the Free-will Baptist missionaries occupying a station of their own, they set out that day for Sumbhulpore, which had been selected as their new field of labour, and is situated two hun-

dred and fifty miles from Cuttack. Their bright hopes of usefulness at their new location were in a few months succeeded by dark scenes of suffering and disappointment. By some means their remittances from home were delayed so long as to greatly embarrass them in relation to building, and distress them with fears of a failure of being supported. Added to this painful state of things, they were one by one attacked by an Indian fever, before they were settled in their new, hastily built, and insufficient abodes. They were their own doctors; and, ill as they were, mostly their own nurses. Surrounded with the heathen, far from friends, destitute of many of the comforts of life, and prostrate with disease, their situation was gloomy and distressing beyond the comprehension of all who in sickness are surrounded with kind friends and earthly comforts. On one occasion while he was very ill, brother Noyes called his wife from her sick bed to bleed him! For a season they were both prostrated together, while the groans of the husband answered the groans of the wife, which doleful notes of pain and gloom were almost the only sounds they heard. Only one European family resided in the place, but they were very kind to the missionaries, and rendered them all the assistance in their power. This, however, was but a trifle compared with their sufferings and necessities. During their residence of less than one year at Sumbhulpore, brother Phillips lost his wife, and brother and sister Noyes a daughter sixteen months old. Before their health was wholly restored they left the scene of their sufferings and sorrows, and returned to Balasore, with stricken hearts and still emaciated frames. They had previously left this place with pleasant prospects before them, as Naomi left her home, and like her they returned drinking

the bitter waters of bereavement. Their desire for usefulness among the heathen was not destroyed by their deep afflictions; and the advantages at Balasore better suited to their distressed condition, enabled them soon to begin anew their labours for the benighted around them.

Brother Noyes made rapid progress in the language, became a ready and able preacher and disputant, and for sometime encouraging results attended his missionary efforts. His bright prospects were, however, at length beclouded by attacks of dysentery, which in the end assumed a chronic type. He struggled hard and nobly for a considerable time against this enemy of his usefulness; but feeling that he was sorely wounded, and unable to maintain the conflict longer, he reluctantly left the field and returned to his native land, which he reached in the fall of 1841. On parting with the christians and children in Balasore, their crying was so loud that he was obliged to leave them and flee into a private room. On his leaving the station several of them followed him about a mile, when he was compelled to beseech them to return home. The parting scene was painful, not only on account of the sadness it caused the missionaries and those under their care, but because it greatly weakened the strength of the mission. With a sad heart and anxious mind, brother O. R. Bachelor took charge of the work that brother Noyes had so well begun, and was enabled to carry it forward efficiently till his wife's illness obliged him to leave it in the hands of brother R. Cooley, whose labours have been untiring and successful. Soon after brother N's arrival in this country, he took an agency for the society, and succeeded well in raising funds. After a season spent in this way, he left the work, choosing rather to locate than to travel longer among the churches. He

was for some time a member of the Executive Committee, and took much interest in its proceedings. He often expressed a willingness to return to Orissa; but on account of a tendency to the complaint that drove him from his field of labour there, the committee thought it not advisable for him to expose himself again to a climate so unfavourable to those predisposed to that disorder, dysentery.

On retiring from his agency, he laboured for a season as minister of the small church and congregation in Hallowell, Me. From that place he went to Lynn, Mass., where he remained for a season, when he accepted an invitation to take charge of the church in Boston, which was then in a feeble state, and under the patronage of the Home Mission Society. Through his able and energetic efforts at that important and responsible station, the church and society were soon enabled to sustain themselves, and consequently asked nothing more from the society under whose patronage he commenced his labours in Boston. After remaining there a few years he went to North Scituate, where he preached to the church for a season. On closing his labours in North Scituate, he was invited to become the pastor of the Roger Williams church in Providence, R. I. His labours as pastor of that church and congregation were very useful. The meeting house was soon insufficient to accommodate all who wished to sit under his ministry, and galleries were erected in the house to make room for such as could not obtain seats below. His prosperity there continued but a few years, when troubles arose, his health failed, and his pastoral labours were suspended, never to be resumed.

In 1847 he, with elder Jonathan Woodman, was elected by the General Conference, as a deputation to visit the General Baptists in England. In 1848 he attended to the duties of

his appointment, and was well received among those to whom he was sent by the General Conference. He spent several months in England, travelled considerably, and often spoke with good acceptance at religious gatherings. During his absence, he purchased several rare, costly, and valuable books which were subsequently of great service to him in some important parts of his studies.

In some branches his education was thorough, while it was quite deficient in others. Few persons of his advantages exceeded him in a knowledge of languages, and he was able as a theologian, a lecturer, and a writer. His doctorate was obtained by his friends, who purposely kept their intentions secret till after the degree was conferred. Nothing had been previously said to him on the subject, and when the brother who was solely the means of procuring the title, addressed him as D.D., he supposed it was merely a joke.

He was constitutionally inclined to consumption, and for several years past his symptoms have at times indicated that the wasting disease would ultimately be fully developed, and bring him to the grave. A year or two past he was unable to attend to pastoral duties, and it seemed evident that his end could not be distant. In this debilitated state he went to La Fayette, where his brother-in-law, Mr. M. D. Pierce, had generously provided a home for him and his family. He died the 10th of Sep., 1854, and his companion writes that his end was peaceful, and he felt that he was "safe in the hands of a covenant God."

He was assiduous in his literary pursuits, which he did not relinquish till sometime after the state of his health demanded a respite from his too close attention to his books. A Hebrew Reader, Lectures on the Truth of the Bible, and two or three

sermons were published before his death ; and several Reviews, Sermons, Lyceum Lectures, &c., were left in manuscript.

Notwithstanding his studious habits, he was social, pleasant, and interesting among his friends. His enunciation was good, his style perspicuous, and his sermons instructive, while he was fluent, but not boisterous as a speaker. His attachments and aversions were strong, and consequently as he practiced but little concealment he had friends and enemies of kindred feelings. Of the correctness of his own opinions he was usually very confident—sometimes so much so as to seem to forget that it was possible for those who dissented from his views to be in the right, and he in an error. Hence, his reputation sometimes suffered on account of what others regarded as impudence in him, while he considered it only as carelessness. More circum-

spection and deference to the opinions and feelings of others would at times have been greatly to his advantage. Still he had many warm friends, by whom his memory will be affectionately cherished.

His wife has ordered white marble grave stones, on which is to be inscribed,—

“ELI NOYES,
FIRST F. W. BAPTIST MISSIONARY
TO INDIA,
DIED SEP. 10, 1854,
AGED 40.”

It ought perhaps to be stated here that this notice has been delayed till this late period, in the hope of receiving a missionary sermon which it was said would be preached, giving an account of the life and labours of brother Noyes. As no such discourse has come to hand, the preceding account has been taken from other sources.

E. H.

THE PLURALITY OF WORLDS.

(Concluded from page 314).

In reply to the *mathematical* objector we urged that, inasmuch as by far the greater part of our earth is not peopled with intelligent life, he need not regard it as incredible or absurd that by far the greater part of the universe should be untenanted by a single rational inhabitant. We promised, also, to notice the argument from Geology, the force and weight of which any mathematician will, we think, readily appreciate. This argument we shall endeavour to set forth, as briefly as possible, referring our readers for a fuller delineation of it to an anonymous book, entitled, “of a Plurality of Worlds;” an Essay, the reading of which suggested these papers.

The history of our earth is written on the various beds of rock that underlie its surface. That history, like the history of man, is full of ex-

traordinary changes and wonderful revolutions, but amid all order, design, progress are perceptible: and one thing is especially apparent, viz., that the earth, as it now is, was not rounded out of chaos in an instant. As in the ordinary vegetable creation there is “first the blade, then the ear, and after that the full corn in the ear;” so in the formation of the world, there was first the rude, undeveloped material containing in itself, blade-like, the elements of the future globe; then the preparatory and immature outgrowth from these original chaotic elements; and then the completed and finished orb. Such, also, is the testimony of revelation. “In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness *was* upon the face of the deep. And the Spirit of God moved

upon the face of the waters." The inspired writer then goes on to show how, in obedience to the command of Omnipotence, the work of creation gradually went on; light broke through the darkness; the firmament above arose; the waters rolled together into seas; the dry land appeared; vegetation sprang up; living creatures peopled sea, sky, and shore; and at last man, as the monarch of the new-made world, appeared, to whom was given "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

There is, then, a long page of the world's history to be read before we come to the creation of man. We must pass through the various stages of earth's progressive growth. Beginning at the time when there was no life at all on our globe, we must pass on to the period when only vegetable life flourished upon its surface; and from thence to the era when "great whales" floated in its wide seas, and "winged fowl" soared into its pathless heaven; and from thence to the age when the beasts of the earth roamed through the forest and bounded o'er the plain, until at last we come to the time when, as the crowning glory of creation, man was created in the image of God. Now this very page of history the geologist reads on the various strata of rocks that wrap round the undiscovered, and perhaps undiscoverable, nucleus of our globe. On the earliest rocks he finds no traces of life at all, afterwards appear fossil remains, indicative of vegetable life, and then of marine and celestial, and then of terrestrial animal existence. But no skeleton of a human being, no work of human contrivance, no remains of man are to be found among the vegetable and animal life which lies buried in the sepulchre of the ancient ages. Indeed all the formations in which there are fossil remains appear

to have been deposited before the advent of Adam. Now from the slow processes by which such depositions have been carried on since man's creation, the thinness of the deposits produced in a very long period of time, Geologists compute that several miles of strata must have taken *millions of years* for their formation. The world must, therefore, have existed for *millions of years before the creation of man*. Ages before the advent of man the earth was being gradually formed out of the wild chaotic abysses, his home was gradually rising, stratum by stratum, from the foundations that were laid in the deep, until at last it was swept and garnished for his reception.

The human race, then, from its first origin until now, has occupied but a comparatively *small period of the earth's existence*. When we say, therefore, that intelligent life finds its seat *only* on our earth; that man peoples but one globe which rolls through a myriad-globed but *unpeopled* universe, we do not say anything which is contrary to the teachings of science; we do but say something equivalent to those undeniable yet startling truths which are written on the "thick rotundity of the earth," and engraved, as with an iron pen, on the everlasting hills. If Astronomy teaches the insignificance of the space man occupies in the surrounding unpeopled universe, geology teaches the insignificance of the time he occupies in a period of millions of unpeopled years. "If the earth as the habitation of man is a speck in the midst of an infinity of space, the earth as the habitation of man is also a speck at the end of an infinity of time. If we are as nothing in the surrounding universe, we are as nothing in the elapsed eternity, or rather in the elapsed organic antiquity during which the earth has existed, and been the abode of life. * * * The intelligent

part of creation is thrust into the compass of a few years in the course of myriads of ages; why, then, not into the compass of a few miles in the expanse of systems? * * * If, then, the earth be the sole inhabited spot in the work of creation, the oasis in the desert of our system, there is nothing in this contrary to the analogy of creation;”—and if any one considers this supposition monstrous and absurd, just in the same degree ought he to consider the facts of geology monstrous and absurd.

The geological argument is, however, scarcely exhausted here. For the millions of years that our earth, before the advent of man, was going through most of its many stages of growth, it would present to the eye of a planetary observer the same general outline that it would now. Its surface would have been variegated with seas and continents, mountains and valleys. Its poles would have been capped with eternal snow. Clouds, vapour and a deep atmosphere would have been observable enveloping its orb. Suppose, then, for the sake of argument, that during all that long period of time the planet Mars had been inhabited by beings like ourselves: that these Martian denizens had often turned their attention to the starry heavens, and speculated concerning the nature, movements, and character of the heavenly bodies; that, after a comparatively short time in their history, a Copernicus had given a true theory of the solar system, and a Galileo had pointed to the heavens an optic glass; that, at length, mightier and more powerful tubes had been invented through which some enthusiastic astronomers had looked towards the sister planet earth, and by which they had discovered traces of clouds, snow, sea, land, hill, valley on our globe, as some of our astronomers have discovered on

Mars; and suppose they had said, “here is an orb like ours in all respects essential to rational inhabitants: it has water, land, air and vapour, day and night, spring, summer, autumn, and winter; here is every thing requisite for a vegetable and animal creation, *it must, therefore, be peopled with intelligent beings;*” suppose, we say, Martian astronomers had reasoned thus about our earth ages before the creation of Adam, what difference would there have been between their reasoning and the reasoning of our modern believers in, and advocates of, a plurality of worlds? None at all. Why, then, should we give our assent to the conclusions of the veritable Mars-peopling philosophers on Earth, any more than to the conclusions of our supposed Earth-peopling philosophers on Mars? If speculators from a neighbouring planet arrive at a certain conclusion from defined premises, and that conclusion we know to be *false*, what kind of logic is it to take those same premises, and deduce from them the same conclusion, and declare that that conclusion is *true*? An argument that was false *once* must be false *always*. If a philosopher in Mars, supposing there are inhabitants there, were *now* to reason in the same way his *argument* would be false, though his *conclusion* might be true. If he were to say because the Earth presents appearances of every thing essential to rational life *therefore* it is inhabited, we could not now deny the conclusion, because it is inhabited; but we could and do deny that the conclusion *follows* from the premises, for with the same premises he proved a false conclusion once, and bad reasoning, so long as the eternal distinction between right and wrong is maintained, can never, by the lapse of a few years, become good reasoning. Circumstances may change so as to make an assertion true which was once false, but no circumstances can

make a fallacious argument sound, no changes in matter can interrupt and reverse the nature of logical sequence, can change or modify the fixed and unalterable laws of mind.

We have now, we think, discussed and answered the two questions with which we set out. It appears to us that there is *no* evidence that any other orb is analogous to our own in every respect essential to rational life. If the planet Mars is an exception we dispose of him when, in answer to our other question, we say that, even if such analogy could be proved this does not of itself afford sufficient or any grounds for a belief in a plurality of worlds; the application of this argument to our earth before the creation of man, by the supposed philosopher in the planet Mars, and the erroneous conclusion to which he would arrive, sufficiently showing that it is unsafe and fallacious.

We wish it to be distinctly understood, however, that our aim in these papers is simply to show that the doctrine of a plurality of inhabited worlds is *not a revelation of science*. The dreams of modern star-gazers of thickly-peopled worlds in the thickly-starred heavens *may* be true, and we have always been disposed to believe *are* true; but these dreams are not *scientific* certainties, not founded upon, but contrary to, the the wondrous teachings of the telescope, and the marvellous calculations of science.

One word before we close may be addressed to another opponent, the *Scriptural* objector; for some men, notwithstanding the profundity of their wisdom, have folly enough to bring texts and arguments from the Bible in favour of the doctrine of a plurality of worlds. Really infidels may well say christians can twist Scripture any way, and make it prove anything. One cannot but smile at the more than human logical

acuteness which discerns the idea of a universe peopled with an intelligent creation in the pious exclamation of David:—"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and has crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."* Surely here there is not the faintest shadow of a thought in reference to the orbs of heaven being inhabited, the general idea of the passage is so obvious and simple that we wonder how any one could torture from it any other meaning. The grandeur and magnificence of the universe are compared with the littleness and insignificance of man. The higher regard which God pays to his intelligent, than to his unintelligent creation, is forcibly brought out, and the difference between man's estimate of the universe and himself, and God's estimate of the universe and man. Man sees in himself, as compared with the wide heavens above thronged with countless orbs of fire, only littleness, insignificance and nothingness. God estimates man and the universe from a different point of view, crowns his intelligent subject with glory and honour, gives him dominion over matter, lays the universe at his feet. This is representative of the general difference between the human and divine estimate of things. Man looks at that which is external, at outward show, material grandeur, vastness and magnitude. God looks at that which is internal, and makes no outward show, that which, like himself, is spiritual, and was made in his own image. Sun, moon and stars are but lumps of inanimate

* Psalm viii. 3-6.

matter, man has mind, spirit, intelligence. That mind is of greater real value than all the material universe. It shall live when sun, moon, and stars are no more. The heavens shall perish, they shall all wax old as doth a garment and as a vesture shall they be folded up. But man will survive the ruins of the universe. He shall flourish in undying and unfading youth when the heavens have crumbled to decay. He shall behold the lurid flames ascending from the funeral pile of creation. He is crowned with glory and honour. God has put all things under his feet. So accordant are the teachings of God's word with the declarations of philosophy—"There is nothing great in the universe but man, there is nothing great in man but mind." But where in this passage, is there the slightest hint in favour of any other orb being equally favoured with the orb man occupies? Does it not ignore the very idea of it?

But our Scripture opponent triumphs when he reads, "For thus saith the Lord, that created the heavens, God himself that formed the earth and made it; he established it, he created it NOT IN VAIN, he formed it TO BE INHABITED."* Now no one contends that the earth was not made for habitation, and that the heavens were not made to overcanopy those inhabitants. We contend that they were. But this surely cannot prove that, if other orbs are not inhabited, they are made in vain, for God's purpose in the creation of sun, moon, and stars is revealed in his word, as well as written in the orbs themselves; "and let them be for signs and for seasons, and for days and for years; and let them be for lights in the firmament of the heaven to give light upon the earth."† So does God honour his intelligent creature, and make all nature minister to his wants.

Much more might be said on this

Scriptural and religious aspect of the question, for many will remember that infidels accused Christianity of assigning to man too much importance in the scale of creation, when it represented Christ the Son of God as dying for him, the occupier of an insignificant globe in a universe crowded with intelligent life; and that this called forth Chalmers's splendid "astronomical discourses," and gave birth to the idea that the Saviour made our world simply the altar whereon he offered himself up for the whole intelligent creation,—but we refrain now from enlarging further. Suffice it to observe, by way of practical improvement that man's piety cannot suffer if, contrary to the popular notion, he regard this globe as the only one peopled with rational life, for such a solemn thought will rather deepen and intensify our religious emotions. It will fill our minds with more awful views of our responsibility and privileges; for what can lead to higher and sublimer views of life than the thought of ourselves, not as surrounded with worlds peopled like our own, but as being "*alone in the universe with God.*" If to the hermit who seeks the still retirement of his forest-cell, or the quiet solitude of the mountain shrine; if to the christian who shuts himself up in the lonely silent closet to commune with his God, or worship him from the more lonely and silent chambers of his own heart;—if to them influences come down from above, hallowing the thoughts of the contemplative spirit, and sanctifying and spiritualizing the meditative mind, how much more will those influences fall upon our souls when we feel ourselves alone in the still starry solitudes of creation—alone on the great broad sea of uninhabited space—alone on the wide-gleaming deserts of an unpeopled universe.

THOMAS GOADBY.

* Isaiah xlv. 18.

† Genesis i. 14, 15.

SILENT INFLUENCE.

THE most powerful influence which one man can exert on another, is that of goodness, the magnetism of the eye and voice, set in motion by the throbbing of the heart—that influence which emanates from the very presence and look of a good man, which all feel, but cannot describe. To do good, therefore, the simplest rule is to be good. Take heed to thyself. Place the whole man under discipline. School your temper, your pride and selfishness, by daily restraint and self-denial, till every spot is removed from the purity of your soul. But rest not in a mere negative virtue. But by the same detailed and persevering method, try to build up a character of greater energy, as well as purity, than can be produced by mere selfish motives.

A mind so purified and so exalted can no more help exerting an influence for good, than a powerful magnet can help attracting particles of iron. The inspiration of a better world is upon it, and men see it, and know that it is not of earth. It is always doing good, by the heavenly atmosphere which it throws around it. Even in dying, it looks religion, when it can no longer speak.

This is the strongest influence which a christian can bring to uphold and extend christianity. Men have tried force long enough. Every attempt to coerce men into religion has proved a failure. They must now try a slow, but more potent method, influence—the force of a

religion without weapons—the human spirit made celestial, and purifying others by simple contact. The most effective missionary agency, the true Christian propagandism, is this : Let your light shine ! Let the church be as a city set on a hill ! In the coming war of religions, what but this is to give Christianity the victory ? What is to make the Hindu believe that this is any better than the religion of his fathers ? Nothing but the moral power of that superior character which christianity produces in individuals and nations. The wave which is to cover the earth, must receive its first impulse from within the church. Exemplify religion and straightway it becomes universal. If every christian had enough of christianity to convince his neighbour that there was something in it, the church would rapidly swell out beyond her borders till she embraced the world. There is, therefore, a sublimity attached to the self-discipline, and patience, and humility, and faith, and kind acts of the obscurest christian, from their tendency to this mighty result. As the coral reef rises up out of the waves and dilates into a continent, through the toil of millions of insects, so is it by the countless agencies of all the good that have lived, and that shall live to the end of time that a new heavens and a new earth are to rise up out of the ocean of this dark and troubled universe.—*N. Y. Evan.*

THE PULPIT OF THE SEVENTEENTH CENTURY.

RICHARD BAXTER. But here comes, with quick step and nervous motion, one with the frail frame and the pale face of an invalid, but with a restless eye that seems to burn and blaze with a quenchless light in its socket. Mark

those sharp features—those pressed lips—that open brow. It is Richard Baxter who declined priestly hands to make him a Bishop, for he knew God had made him one—a man whose life seemed a seventy year's

death-bed, and who did a giant's work as it were in his shroud—looking sharp into eternity, with one hand on its great doors, while he spoke as one that like the Apostle of Patmos had not only looked into the mouth, and seen the great pillars of smoke of the bottomless pit, but had been with the Saviour transfigured on the mount, and found it good to be there. To him life is an errand, and he is hurrying through it “with his might,” to go home. You see no smile upon his face but when he looks up, and then it is a sort of Stephen-smile—a death-glance into glory. You cannot find, in all the scores of volumes that he wrote, one sentence that bears marks of the file. And yet the grandeur of the thought, and nervous energy that flung it,—not like the dying Turnus, though with a dying hand—but with a force worthy of Milton's fleshless angels—direct at the heart; burst open its locked and bolted door, and there the great blazing truth lay, burning its way down into the chambers of imagery, till every Sodom plague-spot was charred and cindered, and the heart purified for God. That was more than eloquence. A dying man can-

not wait to order a golden pen, before he writes his last farewell to his distant home.

JOHN BUNYAN.—And now we have plain John Bunyan—a stout, burly, genuine Englishman—quite a good tinker once, though possibly a little negligent, pausing at his work too long, and gazing absent-mindedly in the fire, dwelling on what “it minded” him—till his irons burned: and he preaches a little, and for this sits twelve years, musing and dreaming in prison for it, and says he will stay there—if God spare his poor life so long, “till the moss grows upon his eyebrows,” rather than not preach.—Noble heroism! And yet he did preach there.—Those stone walls were his sounding-board to a world-wide audience-chamber. Little did he think the tones of his silent thought had then begun their echoes, traveling at once toward the Ganges and the Mississippi. Cowper may name him now. Scholarship, learned critics, poets laureate, would be proud of the tinker's genius. It was a God-consecrated, Columbus genius. It charted out the route of the pilgrim to a Paradise, such as never bloomed on the bosom of tropic seas.

A GREAT MAN'S HOPE OF THE WORLD.

THE following passage occurs in an article upon “the Past and Present Morality of British Statesmen,” in the North British Review:

“We recently ventured, at the close of some long conversations with a retired philosopher and statesman, who for many years was the first minister of a great kingdom, to ask him the following question: You have lived through some of the most interesting and troublesome times of modern history; you have studied men contemplatively, as well as acted with and governed them; you have long had the fate of your own country,

and a portion of that of Europe in your own hands. What feeling is strongest in your mind as you look back and look forward—hope or despondency for your country and for the world—contempt and disgust, or affection and esteem for your fellowmen? His reply was, as nearly as we can recall it, this: ‘I do not feel that my experience of men has either disposed me to think worse of them, or indisposed me to serve them; nor, in spite of failure which I lament, of errors which I now see and acknowledge, and of the present gloomy aspect of affairs, do I despair of the

future. On the contrary, I see a glimpse of daylight; I see elements of rescue; I see, even now, faint dawnings of a better day. The march of providence is so slow and our desires so impatient—the work of progress is so immense, and our means of aiding it so feeble—the life of humanity is so long, and the life of individual men so brief, that what we see is often only the ebb of the advancing wave, and thus discouragement is our inevitable lot. It is only history that teaches us to hope."

P O E T R Y .

LIGHT AT EVENTIDE.—BY THOMAS GOADBY.

"It shall come to pass that at evening time it shall be light."—Zechariah xiv. 7.

PRECIOUS is the wealth of wisdom which God's oracles unfold,
More to be esteemed than rubies, more to be desired than gold;
Gladdening are their words of mercy which in many a golden shower,
Fall upon the drooping soul as rain-drops on the fading flower;
Glorious, too, the rays of Promise from that holy book shed forth,
Brighter than Aurora's presence blushing o'er the starry North,
Painting on the rolling storm-clouds, gathering o'er us dark as night,
Words that gleam with Heaven's own hues—*at eventide it shall be light.*

Youthful pilgrim in Life's journey, the to-come thou can'st not read,
For like Abraham we know not where the path we trace may lead,
But let no forebodings haunt thee, fear thy soul must never know,
Nerve thy heart for every danger, and thine arm for every foe;
Though thy path be dark and lonely, "Onward" let thy motto be,
Seek to tread the right way only, and it will be well with thee,
Lo, the promise spans thy Future, like a rainbow fair and bright,
On! through its triumphal arch, *at eventide it shall be light.*

Fearful voyager, sad and silent, sailing o'er the deeps of Death,
When the angel of thine earth-life has resigned her fleeting breath,
While around the gloomy billows heave and swell with hollow moan,
And one ever-deepening shadow o'er thy trackless course is thrown;
Gaze not down the deep dark waters, stay not ever o'er the dead,
Onward urge thy bark with vigour, light shall yet break overhead,
In that sea God plants his footsteps, all his ways are just and right,
Trustfully still look to him, *at eventide it shall be light.*

Soldier pilgrim, worn and weary with the toil and heat of day,
Mourning thy untoward fortune as the sunlight wanes away,
And thou sit'st, in evening's shadows, on the pathway of the world,
Gazing on the pure bright summit whence by sin thou hast been hurled,
Arm thyself again for conflict, plant thy feet with firmer tread.
Up, and bravely mount through darkness with God's banners o'er thee spread.
Weep not, thy day is over, for God's promise still is bright,
He shall guide thee on to glory, *eventide shall bring her light.*

Trembling hoary-headed traveller, drawing near the dark, dark vale,
When thy staff is weak and broken, and thy faith begins to fail.
And behind thee lie the shattered hopes and aims of fiery youth—
Hopes of life-long holy ardour—aims of conquest for the truth:
Tremble not, nor faint, nor stumble, now thou comest near thy goal,
All thy life shall work together, for the good of thine own soul; [night,
Though thy Past seems cloud-gloomed morning and thy Future starless
Fear not, through the shrouding shadows *eventide shall send her light.*

REVIEW.

A MEMOIR AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE, *Author of "Persuives to Early Piety," &c., &c.* Edited by his sons JOHN BAXTER AND JAMES CAREY PIKE. *Post 8vo., cloth, pp. 457. London: Jarrold and Sons, St. Paul's Church-yard.*

IN our last we glanced at some of the leading incidents from 1784 to 1842 in the life of our revered brother Mr. Pike. We now proceed to chronicle the events of the remaining portion of his course; urging our readers, however, to fill up from the "Memoir" itself, what may be lacking in our notice.

The year 1842 was one of peculiar interest to Mr. Pike. He occupied the post of chairman at the Annual Session of the Baptist Union, and saw the realization of his long-cherished wishes in the opening of a larger place of worship than that in which for thirty years he had laboured. He was now "in the full maturity of his powers, and at the zenith of his usefulness." The enlarged sphere of labour at home induced him to curtail his journeys for the mission, and to address himself with youthful vigour to careful pulpit preparations. The change was soon perceptible. The congregations rapidly increased, and during the first year fifty-one members were added to the church. His connexion with the mission obliged him to be still frequently from home; but many affectionate letters to different members of his church, now preserved as precious mementoes, abundantly attest that he never forgot the people of his charge.

At the suggestion of the secretary of the Religious Tract Society, Mr. Pike applied himself in 1843 to the preparation of a work on Popery, entitled, "Anti-christ Unmasked." The work being somewhat larger than the Tract Society desired, he issued it on his own responsibility. As a notice of this work appeared in these pages at the time of its publication no further reference to it need now be made, except, perhaps, just to add that those

of our readers who wish for a withering exposure of popery will find it in "Anti-christ Unmasked."

Mr. Pike continued to conduct three services on the Lord's-day for three years after his removal to Mary's Gate; and would have continued still longer, but for the judicious interference of his friends. With some reluctance he was at length induced to give up the afternoon service. How much our brother had need of such rest may be seen from the following summary of one year's engagements:—

"During 1845, which may be taken as an average specimen of other years; he preached from home on fifteen Sabbaths; visited for the purpose of preaching, or attending missionary meetings, or as was frequently the case, for both, sixty-four towns, and was engaged in these services, or in travelling arising out of them, one hundred and twenty six days. When to this it is added, that a considerable number of these services were on special occasions, such as preaching before the quarterly conference of the churches, the opening of new chapels, the ordination of pastors and missionaries, and therefore requiring special preparation—that he was conducting an extensive correspondence on missionary subjects with brethren in China, India, and America, and the churches at home, and invariably prepared the Annual Report, a document generally of sixty pages 8vo.,—that he wrote at the desire of the Association the "Letter to the Churches"—that he wrote usually about six tracts a year for the Tract Society—that he had the sole pastoral superintendance of a church of about five hundred members, and of a congregation of double that number—that he occasionally delivered a lecture to the Young Men's Christian Association—attended the meetings in connection with the Bible and Tract Societies in Derby and the neighbourhood, and took a very active part, both at home and in London in efforts to resist the endowment of the papist college at Maynooth—when this brief summary

of one year's employment is considered, it is obvious that his mental and physical energies must have been taxed to the utmost; and we need not wonder that he should remark,— 'I often think of your dear mother's words, "*There is no rest for you here,*" and so it seems; the mission alone is quite sufficient for one person's business, and more than one could fully do if he had nothing else to engage him.'"

During the year 1846, he suffered a long and severe illness, and sought by entire cessation from his onerous duties, and by a visit to New Brighton, near Liverpool, to recruit his health, but returned after a month's absence considerably worse. A short residence at Quarn Common, about three miles from Derby, proved more beneficial. It was not, however, until March 1847, that he again occupied his pulpit. His indisposition elicited from the churches and ministers at home many expressions of sympathy, and the brethren and sisters in India forwarded a united letter of condolence. The church at St. Mary's Gate also gave proofs of their anxiety for his welfare by the election of an assistant minister.

As one instance out of many of Mr. Pike's christian liberality we may refer to his giving the American Tract Society a complete set of stereotype plates of "*The Persuasives to Early Piety,*" not in his own name, but as D. Gregory, and to him, under that name, the committee of that society expressed their thanks.

The following year he was called to weep over the grave of his beloved and devoted wife. When it is stated that this union had now lasted thirty-seven years; that it was in every sense most truly a happy one; and that Mr. Pike was now in the decline of life—it will be obvious that her removal would be a severe and painful shock. So it proved. Borne with resignation, it yet cast a shade of gloom over his path. His grief would frequently burst forth in writing to his friends, or when conversing with his children. He was too real a christian to let his sorrow interfere with the claims of active duty. He was too affectionate a man to forget the loss he had sustained. Writing to Mr. Buckley, he

says:—"The day on which you wrote was to me for many years an interesting day. It was our wedding-day, when that beloved woman became my fellow-traveller, who is now a saint in light. I think of her almost incessantly, and yet would not fetch her back. Foster, referring to his departed wife, strikingly observes, that she was getting farther and farther from death, while he himself was getting nearer to it. So it is; and who could wish those who rest in Jesus back to earth to suffer and die again? There seems to me a satisfaction in thinking of beloved friends as safely landed. So the sailor on the wreck would feel pleased in thinking that some he loved were safe on shore, though he might still be in a storm. Let us, dear brother, keep the land in view, and do all we can to help others thither, and we shall soon also reach our home, 'where tempests never beat, nor billows roar.' 'There is rest at home,' as a poor negro said to a wearied traveller to animate him onward. 'There is rest at home!' blessed thought."

There is given in the twenty-seventh chapter a proof of the ease with which Mr. Pike could adapt himself to the capacities of children, and of the interest he took in those connected with the mission schools. This is a letter to Suba, a scholar in the Berhampore school. We vouch for it that no child would listen to the reading of that letter without the most fixed attention and the deepest interest.

In the same chapter occurs the following extract from a letter to the Rev. I. Stubbins, referring in an interesting way to the bearing of the 67th Psalm on missionary efforts. "I never noticed till a few days ago, that the 67th Psalm is one of the most glorious predictions respecting the Saviour's reign in all the blessed Bible: but so it is. Our translators have hidden the sense, by rendering it a beautiful prayer. In the original it is not a prayer, but a prophecy, and as a prophecy, one of the most clear, and cheering, and delightful in the Scriptures:—

"God will be gracious to us,
And will bless us.
He will cause his face to shine upon us.

To make known on the earth thy way,
Among the nations, thy salvation.
The people shall praise thee, O God;
All the people shall praise thee.
The nations shall be glad and shout for joy;
The people shall praise thee, O God,
All the people shall praise thee."

Can any prediction be clearer respecting the universal reign of the Lord? As the verbs are in the future in the parts now quoted, so the nouns, over and over again, are in the plural. Not one people or one nation are the subjects of the prediction, but the nations generally appear intended."

Sufficiently restored to resume the chief of his engagements, Mr. Pike again buckled on his armour. Nothing was so irksome as inaction; and it was soon apparent that the object of his friends in providing him assistance would not be accomplished. Differences of opinion and feeling arose in the church, and the issue was that Mr. Pike once more sustained single-handed the duties of his pastorate.

In 1851, for the eighth time, Mr. Pike was the writer of the Letter to the Churches. "By a singular lapse of memory, he entirely forgot both the appointment and the subject. Conversing with his family the night before the Association met, he enquired respecting the writer and the subject of the letter. On being reminded that he was to be the writer he expressed surprise at his strange forgetfulness, and soon after retired to his study, where he drew out the rough outlines of the letter. Amid the bustle and occupation of successive meetings, (the Association being held at Mary's Gate) he found it impossible to fill up his sketch, and in consequence of this, the letter was published without having been previously adopted by the Association."

The following month he went for relaxation to Edmonton; and with a pensive heart revisited many of the scenes of his childhood. His impressions and the reflections they suggested are given in a letter addressed to one of his daughters.

The next Association was held at Louth, and Mr. Pike was pre-appointed chairman. His address on that occasion was full of mournful interest; and yet full of encouragement. It

was given entire in the Repository for 1852. Some months after, he visited Bourne, his mind still brooding over his domestic loss. On the Sunday after his return he perceived the first symptoms of what proved to be a cataract on his left eye. He wrote: "I never observed much amiss with it till that day. Then there seemed a dimness as to seeing the congregation on the left side of the chapel; and when in the course of the week I tried by shutting the other eye, I perceived that there was a great deal of difference, and that the power of sight was very much impaired. If anything can be done to prevent the total loss of sight, I should wish to do it; but if nothing can, I would leave it in the Lord's hands. It is under the direction of him without whom not a sparrow falleth to the ground." He consulted Mr. Cooper, of London; but considering the age and feeble state of health of Mr. Pike, he declined operating upon it, especially while the right eye remained unaffected.

This was a severe visitation to one whose work and recreation consisted so much in reading and writing. He had to remain for weeks together without attempting either.

In Jan. 1853, Mr. Pike had occasion, with Rev. R. Kenney, to wait upon the late Marquis of Anglesea to present a memorial from the Baptist church at Burton-on-Trent. Referring to this visit he wrote: "The afternoon was very fine, and the air refreshing. We lost our way, and I should think it took up seventeen miles at least to get to the Marquis's seat. Upon our arrival we were immediately introduced to Lord Anglesea, who received us in a very kind manner. He read the memorial without spectacles, though he is eighty-four years old. He told us that he had many applications—that he believed every third letter was an application of some kind or other. The memorial asked for a grant of land for ninety-nine years, at a low rent. He professed to be very liberal to all sects, but could not give a decisive answer without conferring with his agent at Burton, which he engaged to do, and as we were going to Burton, he proposed to send the memorial and his letter by us. He said we must have some refresh-

ment, and for this purpose we retired into the library. The Marquis came to us twice. One time he read the letter he had written to his agent, as he said he did not like any secrecy, and in a few minutes he brought the memorial and his letter sealed up in a business-like manner. Mr. K. said if he were a specimen of the English aristocracy, he would sooner have to do with them than with any number of democrats. When we had finished our repast, the person who first attended us wished to show us the house, and said the phaeton should be brought up in the meantime to the front entrance, ready for us to start, and that he would direct us a nearer way. We then looked over the house, and its splendid apartments. It is a fine old building; part, it is said, built in the time of William Rufus, and part of brick in Queen Elizabeth's days. There are many portraits of those who are long gone, some of which one could not but see with sorrow, when thinking of their former course. We saw the state bed-room in which George IV, the Duke of Wellington, and others, had slept. After all, I saw nothing that made me wish for such splendour and wealth. I like my own bed as well as that, and a plain house as well as all that grandeur. The country was the chief charm—that is beautiful. As to the rest, if a wish could gain it, it is doubtful whether I should wish it. I wished that its possessors might know the grace of God."

Mr. Pike's sight still remained weak; and his general health feeble. He was able, however, to continue his various labours. The church was more prosperous than it had been for several years, and the congregations on the increase. The decease of Dr. Cox, who was called to his reward at the close of the year 1853, was about the same age as himself, commenced his public life about the same time, and with whom he had been long in terms of friendship, produced a visible impression on his mind.

In the early part of 1854 he went out but little, a slight cold having produced inflammation in the eye, causing acute pain. He seemed conscious that his course was drawing to a close; and in Jan. 13, writing to one of his

daughters, observed, "I have thought you would like me to write you a few lines while you are away from home; and if this would gratify you, I would not neglect to give you that gratification. I have often thought of your dear mother's words, 'It will please them; you cannot please them long.' So it is: and whatever pleasure I give to any must be given soon, for to me time gets short."

In the commencement of March he was laid aside, but on the 12th was sufficiently recovered to preach one sermon at the opening of a new organ in St. Mary's-gate chapel. He also preached twice the next Sabbath, but was not able to occupy his pulpit again till 23rd of July. In April his illness greatly increased. Danger seemed great. His pain was agonizing, arising from inflammation in the eye. For some time it was thought his last hour was at hand. From this time to the meeting of the Association at Leeds, June 20th, he desisted from all public labours. "He had been appointed the previous year to preach one of the sermons at the Association, and believing that he might not have an opportunity of again preaching on such an occasion, was anxious, if possible, to fulfil the engagement. Up to the evening before the appointed service, it was doubtful whether he would be able to conduct it; but on the morning of the day, to the joy of all present, he expressed his intention to make the effort. The subject selected,—'The glorious gospel of the blessed God,' was in admirable keeping with his past career and present circumstances. He felt that this was the last time he would be thus engaged, and the sermon may thus be regarded as his final testimony before his ministerial brethren and the representatives of the churches, to the truth and excellency and glory of that gospel which now for nearly fifty years it had been his delight to proclaim." Never shall we forget the deep solemnity which rested over that assembly, and the eagerness with which every syllable was caught up as it fell from the lips of the venerable preacher. To his brethren in the ministry that discourse was a loud and earnest call to renewed diligence and faithfulness, the impressive appeals of which none could resist.

To every one present it was a service, the memory of which will linger with them during all their earthly pilgrimage.

"His feeble tones, the hesitancy and difficulty of his speech, and his shattered appearance" when reading on the following evening the annual missionary report, betokened the change that would shortly come, and told every one that this was indeed the last time. How prophetic the closing sentence of that report!—"Let us be more active, more prayerful, and more liberal for the brief remainder of our uncertain life. Pagan nations must be brought to Christ, or perish; and if we are honoured to lead them to him, it must be soon—VERY SOON."

A short time was spent, after the Association, at Scarborough, and with evident benefit. He returned to Derby; but in August again became unwell. The symptoms were now different from any that had been observed before. He did not think them serious. "On the next day he went to Quorndon, on a visit to his second son, and spent most of the week there, partly engaged in missionary correspondence, and partly in recreating in the garden and rural walks. On the Saturday evening he returned home to be ready for the services of the Sabbath. He preached in the morning from 1 Cor. iv. 7.—'Who maketh thee to differ from another? and what hast thou that thou didst not receive?' The last sentence in his brief manuscript notes, (which, however, for nearly forty years he never used in the pulpit), proved beautifully in harmony with the solemn occasion on which it was delivered: 'Think much of what grace has done for you—much of what is before you—and what you are to be! Bring home to your own hearts this reflection: I am soon to have done with this world, and all these cares, toils, duties, comforts, and trials, to join nobler beings in nobler employments forever.'

"In the evening, instead of preaching a sermon and then administering the Lord's-supper, he occupied the whole time with the latter service. About five hundred communicants were present in the lower portion of the sacred edifice, while probably an equal number looked down upon the

proceedings of the evening from the galleries. The season has been described by those who were present, as one of uncommon interest and solemnity." At the close of the service he gave out the 325th hymn in the New Hymn Book; and in repeating the last verse,—

"Thus will we sing till nature fail,
Till sense and language die,
And then resume the pleasing theme
In happier worlds on high,"

his feelings almost overcame him, while the attempt to repress them gave additional emphasis to the noble resolution and glorious anticipation there expressed.

How, the following morning, he attended, a united monthly prayer-meeting of the dissenting ministers of Derby; how, in the afternoon, he walked into the town, and returned home at four, apparently in tolerable health; how, while in the act of writing, his spirit was called away; how rapidly the intelligence of his decease spread through the town and country; how at the funeral all classes, forgetting their mutual differences, vied with each other in paying their respect to departed excellence; and how, at the next Sabbath evening, when his funeral sermon was to be preached, the spacious chapel was so inadequate to accommodate the eager and thronging crowds that an additional service was conducted in the large square in front of the chapel,—all this is well told in the volume before us.

The Memoir concludes with a description of Mr. Pike's character, theological sentiments, and style of preaching. Every one who was ever privileged to listen to him will at once acknowledge that his faith in unseen realities was the strongest, that his anxiety to turn men to righteousness was the deepest, that his enunciation of the great facts and principles of christianity was the clearest, and that his method of presenting those before an audience was the most solemn and impressive of any minister in the circle of their acquaintance.

In the appendix we have some of the poetical remains of Mr. Pike, and an essay on the Early Christians, glancing at their principles, lives and

sufferings. The first of these, if not admired for their poetic fire, will find readers from the pious sentiments they contain, and as the effusions of a good and great man. The essay is invested with special interest from the fact of its being "the last production of a pen that had been instrumental in so widely disseminating scriptural knowledge and spiritual blessings."

We cannot close without offering our hearty thanks to the editors for the efficient way in which they have accomplished their labour of love, and at the same time expressing a wish that no minister of our body will long rest without a copy of the Memoir, and no member of our churches will be satisfied till he has carefully and thoughtfully perused it.

EVANGELICAL MISSIONS. *A discourse delivered on Wednesday morning, April 25, 1855, in Bloomsbury chapel, London, on the Sixty-third Anniversary of the Baptist Missionary Society.* By J. P. MURSELL, of Leicester. Demy 8vo. pp. 43. London: B. L. Green.

THE WORLD'S FUTURE; or the Kingdom of Christ as portrayed in the 72nd Psalm. *A sermon, by SAMUEL C. SARJANT, B.A., Minister of Præd-street chapel, London.* Demy 8vo, pp. 31. London: B. L. Green; Leicester Winks and Son.

THE first of these discourses it was intended to have noticed in detail, but the time which has elapsed since its publication, and the circulation which it has already secured among our readers, now render any lengthy remarks superfluous. Suffice it to say, that the sermon abounds in all the excellencies characteristic of its well-known and much talented author: now careful and accurate in definition, and now swelling out into the most brilliant and most effective rhetoric; strong in thought, select in language, and beautiful in illustration.

It is one of the most vigorous and the most successful of all apologies for christian missions it has ever been our lot to read. Many passages of great beauty and force, which we had marked for quotation, must be passed over. One, however, we cannot withhold. *Ab uno disce omnes.*

"Should we be taking," says the eloquent preacher, "too sanguine a view of the amount of interest felt by the people of God in the welfare of the dying heathen, and it be so, after all, that the missionary spirit is subsiding, it is difficult to conceive of a greater calamity, either as regards the church or the world. All things are in motion around us, and the great heart of society is throbbing with manifold life. Science is startling the world with her brilliant discoveries. She is controlling distance and space by invoking to her aid the breath of the waters; is rendering the lightning of heaven the winged messenger of thought; and is teaching the orb of day to sketch with his streaming rays the lineaments of the fading creatures as they pass in solemn succession before his burning throne down to the slumbers of the grave. Commerce is rousing the nations from their slumbers by her invincible energy; is carrying her civilizing influence into hitherto untrodden regions and unnavigable seas; and is covering and enriching the country of our birth with its glittering spoils. Despotism, (the game of liberty and the throne of vice) is lifting her dark and insulting brow, like a storm-cloud, before the face of peoples, and with that mad ambition which is the sad but invariable inheritance of irresponsible power, is restless of guilty conquests. Regardless of the claims of humanity and of the sacredness of life, it ministers with murderous hands at the dreadful shrine of war, and heaps up its hapless victims, unmoved by the remonstrances of earth or by the vengeance of heaven. Impiety, the condensation of depravity, and often the foul progeny of superstition, has collected its forces and furnished its arms. No longer a sullen and passive thing, it has assumed the attitude of a proselyting power; it seeks to draw into its vortex the great industrial classes of society. Impatient and envious of the silent progress of truth, and of the triumphs it has won, it strives to reduce all things to a confused chaos, and to plunge whatever is dearest to man into its deep and foaming abyss. Wherever we turn, there is activity and progress, either for good or for evil; and shall the church of God be the only theatre for supineness and scene of retrogression and decay? Shall sloth, driven by the universal voice from the outer court, find a refuge and a home in the holiest of all, and sit with flaccid sinew and folded arms beneath the ark of the covenant, the outstretched cherubim, and the streaming glory? Such a disaster, my brethren, would be the death-dirge of the nations, and might well fill heaven with mourning,

and the dark caverns of hell with grim and malignant joy."

The second discourse is a masterly exposition of the 72nd psalm, and delineates the righteousness, benevolence, peace secular prosperity, and devotion of the nations, when "the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea." None who were present when this discourse was delivered will forget the enthusiasm, and the pent up feeling with which it was heard. It has lost nothing by publication. Its vigorous thought, its choice and classic language, its noble and christian feeling are all here — to quicken the mind, please the taste, and influence the heart. We are right glad that the first edition is sold off, and that our estimable brother has been induced to venture on the issue of a second.

THE LEISURE HOUR, AND THE SUNDAY AT HOME, for July. *Religious Tract Society.*

WE have always read these serials with pleasure, and have felt as much in bringing them before the notice of others. That variety which constitutes the greatest charm of a periodical, is still found in both. For those who like easy narratives, we have in the *Leisure Hour*, "A French Soldier's Adventure," "A Picnic in Andalusia," "A Diplomatic Lesson," and other attractive pieces. For those who desire more substantial food there is a brief sketch of "Russian Literature;" and "Lessons in Morals." This last series of papers we suspect to be the production of Archbishop Whately. They are beyond all praise. In the *Sunday at Home*, we find as rich a variety. "A Sunday at Meadow Bank" contains many useful hints about the treatment of young children on the Sabbath, how to interest them, and how to implant in their breasts a longing for the return of that hallowed day. "The Spoiled Child," "Two ways of spending a day," and "The Pulpit in the Family," have all a claim of their own. In the account given of the "Interview with Neander," we are glad to find that he knew and loved our English Divines. "I love your country," said the great man. "It is the land of light and gospel

liberty. I have read your best authors on theology, and have been greatly strengthened and built up by their writings." In speaking of his spiritual change he said,—"I was not converted from being a Jew, but from being a mere sinner of the human race. I had occasion to read the gospel of John, and I was struck with its sublimity, its total dissimilarity to all the writings of men. 'None but God could have compiled that gospel,' I said to myself. It bears the clearest proof of the Divine hand. The transition from astonishment to love was easy. I saw therein the glory of Christ; his character as a redeemer and intercessor; his power over diseases, sin, and death; his sacrifice for transgression, and his glorious victory over the grave. I was humbled into nothing, and spent many days and nights in seeking to know the great mystery of redemption through the cross. I found that knowledge, for God called me by his grace to the belief of the truth. Thus if I am saved, I am saved as a poor, wretched, miserable sinner of the human race, without regard to my descent or early creed, and I desire to think of no other."

HARD WORDS MADE EASY: *Rules for Accent and Pronunciation, with Instructions how to Pronounce French, Italian, German, Russian, Danish, Dutch, Swedish, Norwegian, and other Foreign names. Post 12mo, square, pp. 32.*

BLUNDERS IN BEHAVIOUR CORRECTED. *Post 12mo, square, pp. 32. London: Groombridge & Sons.*

THE title of the first professes too much. A few words of each of the eight languages are given, and some rules as to their pronunciation; but any one who imagines that for the sixpence he pays for this book he will "catch the accent" of any one of these tongues will be grievously deceived. Still the book is worth the money, and will be a great help to hundreds.

The second contains many useful hints. A glance at it will save some from that awkwardness which arises from uncertainty, without making them mere conventional machines.

CORRESPONDENCE.

THE GREAT WANT OF OUR
CONNEXION.

THE great want of our Connexion! And what is that, pray? is a very natural inquiry. If the question were proposed to a number of individuals separate and apart from one another, doubtless a number of distinct and different answers would be given. One would probably say the great want of the Connexion, is a more learned and efficient ministry. Another, perhaps, would say, a more general and liberal support of our various religious and benevolent Institutions, is the great want of the Connexion, &c., &c. Now it is granted that it is impossible to overrate the vast importance of a well educated, a deeply earnest, a thoroughly devoted, and efficient ministry. Such a ministry is demanded by the character of the times in which we live, and is essential to the accomplishment of the stupendous and glorious objects for which it was ordained. It is equally necessary that the churches composing the body, should according to their ability liberally support our connexional institutions. Their prosperity and efficiency greatly depend upon the amount of pecuniary support which they receive. No one, except the rankest enthusiast, will deny this. It is admitted, then, that these, and others which might be named, are important, and have greater demands upon both ministers and churches than they have yet received. Still it is believed, by the writer, that THE GREAT WANT of the Connexion, at the present moment, is a *general revival* of pure and undefiled religion, throughout the churches of the denomination. This was deeply impressed upon his mind during the sittings of the late Association. That impression has been revived and deepened by a perusal of the published minutes. It may be fairly presumed that the minutes give a tolerably correct index to the spiritual state of the Connexion. If this be so, might there not have been a line appropriately put upon the cover, calling for "mourning, lamentation, and woe?" It is true that from some of the churches the

reports are of an encouraging character. But are not these the exceptions? And are not the exceptions exceedingly few? It appears that if a correct statistical report had been given, instead of an apparent increase of 64, we should have a clear *decrease* of 65. Is not this a lamentable state of things, when it is considered that we have nearly 100 recognized ministers, a large number of occasional preachers, nearly 4,000 Sabbath school teachers, besides a great number of tracts distributed? Does not this call for deep searchings of heart before God? Is there not a cause? Where, then, does it lie? Is the spirit of the Lord straitened? Is his hand shortened, that it cannot save; or his ear heavy, that it cannot hear? Surely not. The Holy Spirit is the same Divine and blessed agent that he was on the day of Pentecost. The Lord is as ready to hear prayer, and as strong to save, as he was when the disciples met in the upper room at Jerusalem. Nor can it, surely, be resolved into abstract sovereignty. If God has no pleasure in the death of a sinner—if he is not willing that any should perish—if, as the great proprietor of the gospel vineyard, he comes to seek abundant fruit—if, because his Son has made his soul an offering for sin, he has promised that he shall see his seed, and that the pleasure of the Lord shall prosper in his hand—if in his holy word he has declared that he is rich to all that call upon him, and even urges his people to prove him "if he will not open the windows of heaven, and pour out a blessing that there shall not be room to receive it." And above all, if God made manifest in human flesh, wept over the devoted city of Jerusalem, and exclaimed with holy yearnings, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." Then it is evident that the absence of prosperity is not to be ascribed to mere sovereignty. Let no unfaithful church or minister lay the flattering unction to their souls, that they are not responsible for results. It is true we cannot *command* success in any moral or religious enterprise,

but we can use appropriate means, and God has promised that if we do he will give prosperity. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." From these considerations it must appear that the cause of the present spiritually depressed state of the Connexion is to be traced to the churches themselves. Too many professors are resting on their lees, and are "at their ease in Zion." There is a manifest want of that large-heartedness and burning zeal which should characterize the true followers of Christ. Too many are looking upon their own things, and not upon the things that are Christ's. There is too little sympathy for perishing souls, and too little faith in the power of the gospel, and of the presence and energy of the Holy Ghost. The churches want more of the spirit of God's ancient people, which led them to exclaim, "For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Nor are the members of our churches alone deficient in these respects, but our Sabbath school teachers, our deacons, and our ministers also. The writer in thus speaking condemns himself; and he does it designedly, "For if we would judge ourselves, we should not be judged." It is not intended in the present article to describe the *nature* of a revival of religion, but to call attention to its

manifest *necessity* from the unprosperous state of the Connexion. In conclusion, if his beloved brethren in the ministry will forgive his presumption, he would suggest the desirableness of holding some special religious services, in all the churches, for the promotion of their prosperity. These might vary according to the views and circumstances of different churches. The following kind and order of services appear to the writer to be adapted, by the blessing of the Holy Spirit, to secure the desired object, and he purposes to bring the matter seriously before the attention of his own church, as soon as convenient.

1. A prayer meeting in the Sunday school on the Sabbath afternoon, when all the scholars and teachers are present. This would, no doubt, interest many of the elder scholars and all the teachers in the special services.

2. A sermon on Sunday evening on the necessity of a revival of religion.

3. A special prayer meeting on Monday evening for the out-pouring of the Holy Spirit.

4. Addresses on Tuesday evening by the minister and other friends. These should be brief, pointed, and earnest.

5. An experience meeting on Wednesday evening. At this meeting those who speak should just tell in a familiar manner what the Lord has done for their souls.

6. A special meeting for inquirers on Thursday evening.

This arrangement may not suit every church, but if any thing is done, *in any way*, to improve the piety, to inflame the zeal, and to increase the prosperity of the Connexion, he is convinced its great want will be realized.

Burnley.

J. BATEY.

INTELLIGENCE.

THE NORTH DERBYSHIRE CONFERENCE met at Kirkby-in-Ashfield on Monday Aug. 6th. Brother Yates, of Wirksworth, gave out a hymn and prayed, and was then called to preside. The reports from the churches were generally of an interesting character. At Crich one had been baptized. At Hucknall they have three can-

didates. At Kirkby they have added three by baptism, and have five waiting for that ordinance; and in other respects are in a very flourishing condition. At Ripley two had been baptized, and many more were anxiously enquiring the way to Zion. At Smalley, three were reported as having been added by baptism. At Sut-

ton four. At Wirksworth fourteen, and have ten candidates. The churches at Belper, Duffield, Milford, and Langley-Mill, sent no report. We regret this, as in the locality above alluded to, the "Address to the Churches" originated.

After the reports, a short season was spent in imploring the divine blessing on our assembly—on the Churches of the district, and on the denomination; and thanks were presented for the pleasing additions reported and upon our future prospects.

The business part of our meeting was as follows:—

1. The Tagg Hill friends having asked the advice of the Conference, in reference to the settlement of their chapel affairs, it was resolved,—That a committee, consisting of brethren Ward of Ripley, Roe of Smalley, Sims of Belper, with the Secretary, be appointed to advise the friends in this matter.

2. That the committee for arranging supplies for Tagg Hill pulpit, be re-appointed.

3. An article having appeared in the Repository in reference to the low state of the cause at Belper, the Conference was led to consider the question, "Can any thing be done to revive the church there?" It was thought that something might be done in the way of home missionary operations. On this view of the matter, the Secretary was requested to write to the Belper friends, urging them to try what they can do for themselves, as preparatory to an effort being made by the churches.

4. That the churches be requested to collect money for home mission purposes.

5. That brother Ward of Ripley be asked to give at the next Conference a statement of money owing to him, as the late Treasurer of the Conference fund.

6. That this Conference remembers with gratitude the devoted and efficient labours of the Rev. J. Burrows, while in this district; and now he is laid aside from all ministerial engagements, by affliction and old age, desires to express its deep sympathy with him, and hopes that the effort to raise a small fund for his benefit may be successful. We cordially commend his case to the christian public and the churches.

7. That the next Conference be at Belper, on "Good Friday," 1856, at two o'clock p.m., and that we invite the Rev. J. Stevenson, of Derby, to preach to us in the evening, in case of failure brother Gray to preach.

We were pleased to see so good an attendance at this Conference. Though the day was exceedingly wet, yet the chapel was comfortably filled. A goodly coun-

pany sat down to tea, and in the evening brother Yates preached an interesting and useful sermon to a large and attentive audience.

W. GRAY, Sec.

ANNIVERSARIES.

BARTON.—On Lord's-day, August 5th, the Rev. J. C. Jones, M.A., of Spalding, preached two highly instructive and useful sermons for the benefit of our Sabbath School. The collections amounted to £21 13s. 9d., being the largest we have had for several years.

MEASHAM.—On Sunday, July 29, the annual sermons on behalf of our Sabbath and Day schools were preached by the Rev. J. Buckley; and this being the farewell visit of our estimable brother to his native place, previous to his departure for India, the congregations were unusually large and the services were deeply interesting. The day will not soon be forgotten. Our united prayer is that the blessing of our Heavenly Father may abundantly rest on our dear friend and his beloved partner, and that their valuable lives may long be spared. Collections £14 5s.

NETHERSEAL.—On Lord's day, July 22, two admirable sermons were preached on behalf of the chapel debt, by the Rev. T. Goadby, of Glasgow University.

CROPSTON.—On Lord's-day, July 1st, two sermons were preached in a barn, fitted up for the occasion by Mr. Preston, of Leicester, when a good congregation was present on both services, collections £4 10s.

A public Tea Meeting was held on Monday July 2nd. Several interesting and profitable addresses were delivered, altogether it was a very refreshing season from the presence of the Lord. J. S.

WHITWICK, *Leicestershire*.—The annual sermons on behalf of the G. B. Sabbath school were preached on Lord's day, May 27th, by the Rev. J. Cholerton, the minister of the place. The congregations were very good. The collections, &c., about £7; being considerably more than last year.

BELPER.—Last Lord's day, August 12th, two excellent sermons were preached by our much respected friend, the Rev. R. Nightingale, in behalf of our Sabbath school. Collections £9.

SUTTON.—The friends connected with the G. B. Chapel held their anniversary tea meeting on Monday, July 9th; when above two hundred people sat down to an excellent tea, gratuitously provided by the members and friends belonging to the congregation. After tea, as usual, a public meeting was held, Alderman Noble presided; addresses were delivered by

several ministers and friends of different denominations, who expressed their warmest sympathy towards the church. We therefore take courage, and hope that better and brighter days are about to dawn upon us, that the dark mysterious clouds, which have of late been hanging over us, are about to disperse, and that the church will yet again shine forth in all its native beauty and loveliness.

A. Y. T.

IBSTOCK.—The annual sermons for the Sunday school here were preached on June 17th, by the Rev. E. Stevenson of Loughborough. Collections nearly £12, being more than for many years.

BAPTISMS.

CROPSTON.—On Lord's-day, April 15th, after a faithful discourse by Mr. J. Riley, founded on Acts. xviii. 8., three young friends went through the water to the fold in honour of their Lord and Saviour; and what rendered it more interesting is that this is our first gathering out of our Sabbath School at Cropston into the vineyard of the Lord. The Woodhouse friends kindly lent the chapel for the occasion. The Lord's Supper was administered in the evening at Cropston, when the Divine presence was manifestly in our midst. May the Lord frequently bestow upon us such delightful visits.

J. S.

RETTFORD.—On Sunday, July 15th, after a powerful sermon from our minister the ordinance of believer's baptism was administered to four persons, two of them female teachers from our Sabbath School. This is the first baptism since our minister came amongst us; our church bears a pleasing aspect. We have hopeful enquirers and several more candidates.

COALVILLE.—On Lord's-day, July 8, the ordinance of believer's baptism was administered, for the *first time*, in the General Baptist chapel in this village. At the morning service the chapel was crowded to excess, and numbers were unable to obtain admittance. After a sermon from Acts ii. 41, our minister, Mr. Cholerton, baptized five persons, the order observed was most admirable, and the impressions evidently produced very gratifying. In the evening the chapel was again crowded, when after a sermon from Gal. iii. 27, the newly baptized were received into fellowship and the Lord's Supper was administered. The whole of the congregation remained to witness our order. A solemn sense of the divine presence seemed to be realized. Many were in tears. All found it good to be there; and by not a few will this our first baptismal day be a day to be long remembered. We are

happy to say that the congregations steadily improve. We have four other candidates and a large number of hopeful enquirers. May the Great Head of the church bless us and make us a blessing.

LOUTH, *Northgate*.—On Thursday, August 2, after an appropriate sermon by Mr. Burton, five persons were baptized by the pastor, Mr. Orton, who were received into the communion of the church on the following Sabbath.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, July 29th, Mr. Batey baptized seven persons in the name of the Lord Jesus.

J. B. B.

ILKESTON.—On Lord's-day, July 1st, four persons were baptized after the morning service, and received into the church in the afternoon at the Lord's-supper.

NEW CHURCH.

WHITWICK AND COALVILLE. *Church formed*.—On Lord's-day, Aug. 19, seventy-five persons, formerly members of the church at Hugglescote, were constituted a separate church, having peaceably separated from their former friends for this purpose. The service was held at Whitwick. The Rev. J. Cholerton, the minister, opened the meeting by reading and prayer; the Rev. J. Goadby of Loughborough delivered a discourse from Acts ii. 28,—“The church of God which he hath purchased with his own blood,” and then proposed some questions to the brethren, which were answered in their name by Mr. Cholerton, and ratified by a show of hands. Mr. Goadby then administered the Lord's Supper to the church. The attendance was large, and it was a season of hallowed enjoyment. May the little one become a thousand!

MISCELLANEOUS.

LONGFORD.—The jubilee of the Sabbath School connected with the first General Baptist Church, Longford, was celebrated on Sunday, August 5th, and on Monday 6th. On Sunday morning Mr. Tunnicliff, of Leeds, preached a very impressive sermon from Rev. vii. 15; in the afternoon Mr. A. Smith of Braunstone (formerly a scholar in the school) preached an admirable sermon from Psalm lxxii. 16; and in the evening Mr. Tunnicliff again preached, after which £6 17s. 6d. was collected towards the jubilee fund. During the afternoon and evening the chapel was crowded.

On Monday afternoon brother Knight of Wolvey opened the service with reading and prayer; and Mr. E. Stevenson of Loughborough preached to a full, attentive, and delighted audience. Tea was provided under the Marquee belonging to

the Coventry Horticultural society. This was about 52 yards long and 10 yards wide, and had been decorated in a most beautiful and tasteful manner. The sight presented on entering the Marquee was exceedingly imposing. With the exception of a passage through the centre there were four rows of tables arranged from one end to the other. These were crowded with persons, who seemed intent on doing justice to the provision made. The whole of the seven poles supporting the roof were decorated with evergreens; among these, and on different parts of them, were attached larger or smaller bunches of flowers. Between each of the poles were suspended two lamps, and between the lamps a very beautiful wreath of flowers. Two or three similar wreaths hung from the roof of the entrance to the Marquee, as well as a singular device formed by the teachers and children from Sowe. On the side opposite to the entrance the words "Sunday School Jubilee," were formed with evergreen leaves and flowers. The whole of the decorative part did great credit to those who accomplished it. There were three sittings down, and, including the children belonging to the school, about 2,000 persons took tea. Medals were struck to commemorate the occasion, and each teacher and child in the school had one of these suspended from the neck, the former by a blue ribbon and the latter by a pink. Tea was provided gratuitously for the whole of the children.

At the Meeting after Tea the spacious Marquee was crowded almost to suffocation. Mr. G. Smith, one of the first scholars in the school, presided. A history of the school, prepared by Mr. J. Wright, was read. This was listened to with deep and absorbing interest, and a unanimous wish expressed that it should be printed. From this report it would appear that the school commenced with 15 scholars, its present number (exclusive of Bedworth and Sowe) is 382; the average number in the school during the 50 years is 250 per year. No fewer than 2,500 scholars have been trained in it. At the present time out of 29 male teachers 26 are members of the church—and out of 27 female teachers 23 are also members. The other 7 are hopefully pious. Four of the scholars have received an academical training for the christian ministry, and several others are usefully employed in supplying our out stations, as well as assisting occasionally at home. Out of 175 baptized by the present minister 105 have passed through the school. Of money, the sum total collected during the fifty years is, £1,062 17s. 3½d., being rather more than £21 5s. per year. In addition to this the entire profits

arising from the sale of Magazines and Hymn Books, &c., have been devoted to the interests of the school.

After this history, from which these interesting facts are taken, was read, Mr. Chapman briefly explained the necessity of having larger accommodation for the school. Had time permitted and the place had not been so crowded, it was evident that promises to a very considerable amount would there and then have been made for this object; as it was vast numbers, by a show of hands, signified that they would be happy to be called on for a subscription. The heartiness of this invitation will be tested in a week or two.

During the evening very appropriate and stirring addresses were delivered by the Chairman, and Revds. E. Stevenson, J. Tunnicliff, J. Sibree, and J. Lewitt. Though the whole of the arrangements were conducted by the teachers of the school, and members of the church, yet these feel themselves under great obligation to every section of the church of Christ in the parish. Ladies connected with the Established Church, the Wesleyans, Congregationalists, Baptists, Primitive Methodists, &c., complied most cheerfully to assist in making tea. It was a true Evangelical Alliance. Great kindness too, was manifested by Mr. Birch, of the White Lion, who let us his field for the occasion; and by Mr. F. Ball, of the Coach and Horses, who allowed us the use of his large copper.

In addition to the brethren who took part in the services there were present, Revds. J. Jones, Pailton; E. Stenson, Nuneaton; S. Hillyard, Bedworth; W. L. Withers, Foleshill; and J. Taylor, (formerly a scholar) Allerton

The Jubilee of Longford Sunday school, though by no means free from imperfections, will be a time long to be remembered by multitudes. The day was wet, and the night especially; for this many of us were thankful; for there is great reason to conclude that had it been otherwise we should have been overwhelmed with numbers.

HUGGLESCOTE.—On Wednesday, July 4th, a meeting was held here to welcome the visit of the Rev. H. Smith of Tarpoley, (formerly one of the pastors of this church,) who on the previous Sabbath, preached and administered the Lord's Supper here. The meeting after tea, was of a very interesting nature. The Rev. T. Scott of Norwich, (spending a few weeks here for the benefit of his health,) presided. After prayer by the Rev. J. Cholerton, of Coalville, brethren Newbold and Dean of Ilstock, the senior officers of

the church, moved and seconded a resolution conveying to Mr. Smith a handsome timopiece, accompanied by the sincere wish that his health would still improve, that his visits here would always be welcome, and that he would live to see many souls added to his ministry, in his present sphere of labour. Mr. Smith, in a very appropriate address, thanked the church for the very cordial manner he had been received, and for the present itself, which he should ever look upon with the most grateful feeling; and also stating, "It affords me great satisfaction in the review of the 8 years I spent in connection with this church, that I always experienced the greatest kindness, and that no unhappy difference ever arose between me and any of its members." A happy feeling pervaded the whole meeting, and after thanking the Chairman and brother Cholerton for their visit and affectionate addresses the meeting separated.

NOTTINGHAM, *Stoney Street*.—On Thursday, July 19, we had a most interesting tea meeting, connected with the farewell services of Miss Butler, who for a long time was an active and very useful member of our church and teacher in our Sunday-school. Nearly 300 sat down to tea in our school-rooms, which were decorated with flowers and evergreens for the occasion. At one end hung a banner bearing the inscription "Farewell, may God give success to your labours." After tea the meeting adjourned to the chapel, and Mr. Taylor, one of the deacons, was called to preside. When the devotional exercises were concluded, a watch, which had been

made expressly for the occasion, was presented to Miss Butler, bearing the following inscription, "Presented to Eliza Butler, by friends at Stoney-street chapel, Nottingham, on the occasion of her departure to India, July 19th, 1855;" and in reply to which Miss Butler handed in a very affectionate and suitable reply. The members of the juvenile missionary society connected with us had provided a chest of joiner's tools for the use of the mission in India, and these were next presented to the society, and which the Rev. William Hill suitably acknowledged. The members of the Young Men's Mutual Improvement Class, in a feeling and affectionate address, gave to Mr. Hill an elegantly bound copy of "Nineveh and its Remains," to which he kindly responded. We much regretted the absence of our esteemed pastor from these services, and felt that we only wanted him to make the meeting complete. Altogether, the occasion was a most interesting one, and will long be remembered by the friends who were present.
B. W. Y.

PACKINGTON BAZAAR.—*My dear Brother*,—Permit me, through the medium of your pages, to express the thanks of the Packington Bazaar Committee to the friends who kindly rendered assistance, whether as contributors or purchasers. The success of the effort far exceeded the anticipations of the most sanguine; the sum realized was £84 11s. which clears the debt off the chapel, and leaves a surplus for improvements. In behalf of the Committee,
Ashby. I. PRESTON.

POETRY.

AWAKE, THOU THAT SLEEPEST.

AWAKE, thou that sleepest! arise from the dead!
And Christ His own light on thy spirit shall shed.
The shadows of death at His presence shall fly,
And the dawn of life's morning shall blush on the sky.

Awake, thou that sleepest! arise from the dead!
And gaze on the Lamb for lost sinners who bled;
E'er the worm, never dying, its dread work begin,
And thou be for ever tormented by sin!

Awake, thou that sleepest! arise from the dead!
E'er the thunders of vengeance break over thy head;
E'er the hands now extended to save be for ever
Withdrawn, and thou criest when none can deliver.

Awake, thou that sleepest! arise from the dead!
Let Christ be thy Saviour, Jehovah thy dread;
Walk in the footsteps of Jesus thy Lord,
Obey his commands and repose on His Word.

MISSIONARY OBSERVER.

ORDINATION OF REV. G. TAYLOR, AS A MISSIONARY TO ORISSA.

WE have this month a press of matter relating to our Mission. Besides one or two letters direct from our Missionaries in Orissa, we have to report the ordination and farewell services of those who have embarked for India, and also the safe return of Mr. and Mrs. Bailey, from the scene of their labour. We are happy to report that Mrs. Bailey's health has considerably improved since she embarked for England, and also since she arrived in her native land. We can only add our earnest prayer that the visit of our esteemed friends may be a blessing both to themselves and the mission.—Ed.

On Wednesday, July 25th, Mr. George Taylor was set apart to the work of a Missionary to the heathen, in Friar Lane Chapel, Leicester. The solemn services of the day were commenced with reading and prayer, by the Rev. R. Kenney, of Burton-upon-Trent. The Rev. W. Underwood, of Derby, delivered an appropriate and interesting introductory discourse, in which he showed the obligations under which the churches were laid, to continue to cooperate in the Missionary cause, especially referring to the increased knowledge that had been obtained of the moral state of the world, to the many striking examples of Missionary zeal and devotedness that had been furnished, and to the cheering success which the Lord had granted. The questions were proposed with great propriety by the Rev. S. Wigg, pastor of the church at Friar Lane; and the answers of Mr. Taylor were listened to with deep and sympathetic emotion. This part of the service was felt by all to be particularly interesting and impressive; Mr. Taylor himself was deeply affected, and not a few of the congregation were melted into tears. The narrative of his conversion was highly fitted to encourage pious mothers, and

Sabbath school teachers. His call to engage in Missionary work was clearly and satisfactorily stated. The affecting bereavements sustained by the Society revived his former desires to be engaged in Missionary service; and these desires were greatly strengthened by the frequent prayers of his respected Tutor about that time, that those who were then being trained for the work of the ministry might be fitted to occupy the places of the departed. The congregation then pledged themselves to pray for and support him in his work; and Mr. Wigg, on their behalf, affectionately gave him the right hand of fellowship. The ordination prayer, accompanied with the imposition of hands, was offered with much solemnity by the Rev. G. Cheate, of Birmingham.

"Ye messengers of Christ,
His sovereign voice obey,"

was then sung; and an impressive charge was delivered by Rev. J. Stevenson, M.A., of Derby, founded on Matt. iv. 19:—"Follow me, and I will make you fishers of men"—from which the speaker enlarged on the two following propositions. That the work to which a Christian minister's life should be devoted is to save souls; and that in attempting this he should learn of Christ, and follow him. The Rev. J. P. Mursell, of Leicester, P.B., closed with prayer.

In the evening the Rev. J. C. Pike, of Leicester, opened the services in the customary way; and the Rev. G. A. Syme, M.A., of Nottingham, delivered a discourse on Missions, from Matt. ix. 37, 38, characterized by original and striking thoughts, and containing suggestions worthy of being pondered by the intelligent friends of Missions. The weather throughout the day was extremely unfavourable; but the attendance, especially in the morning, was numerous; and the hallowed engagements of the day will long be remembered with lively interest by many.

FAREWELL SERVICES OF REV. JOHN BUCKLEY.

ON Tuesday, July 31st, the solemn and interesting services connected with the return of our beloved brother, and his estimable partner, to their labours in

Orissa, took place at Baxter-Gate Chapel, Loughborough. As it was expected that the Missionaries and their wives who were going out with Mr. and Mrs. Buckley, and

the two young ladies who accompany them as teachers, would be present on this occasion, and as many friends have a special interest in Mr. and Mrs. Buckley, a large gathering was anticipated. In this there was no disappointment. The spacious chapel was filled in every part at the morning service, and in the evening was crowded; many friends of the neighbourhood, as well as from Nottingham, Derby, Leicester, Ashby, Burton, &c., being present. In the morning the Rev. E. Stevenson gave out the hymns, and Rev. I. Lawton, of Wimeswold, offered a very suitable prayer. Rev. J. B. Pike, of Bourne, (in place of his brother,) delivered a long and argumentative discourse, which was chiefly designed to meet the various objections which have been, and sometimes are, urged against missions to the heathen. Some of these were treated with considerable power and effect. One or two questions were proposed to Mr. Buckley, by Rev. J. Taylor, of Kegworth, and the replies elicited gave great satisfaction, especially the sentiment so firmly avowed by Mr. Buckley, that he had given his life to the mission, and should prefer to live and die in the service of God among the heathen. Special prayer was then offered for Mr. Buckley by Rev. J. C. Pike, (in place of the Rev. H. Hunter, of Nottingham, whose ill health unhappily prevented his attendance,) Rev. J. Goadby delivered an affectionate and impressive valedictory address to Mr. Buckley, founded on Acts

xxvii. 23, 24, in which, after alluding to his long intimacy with, and affection for, the Missionary, he reminded him that he was the Lord's—by his creative power—by his special providential care—by Redeeming and recovering grace—and by voluntary consecration; that the service he rendered to God as a christian Missionary, was honourable, useful, specially appointed to him, and would be successful; and that he should take courage in it from its very excellence—from the fact that the church would pray for him—that God's angels would be his guardians—that God would be his helper—and that his reward would be great and eternal. Rev. W. Bailey (just returned from India) concluded with prayer. In the evening the minister of the place presided. Rev. Mr. Gill, of Melbourne, offered prayer, and brief addresses were delivered by Revs. J. Buckley, G. Taylor, W. Hill, the Missionaries, and W. Bailey, just returned from India, and sent for specially to be present at this meeting. The presence and address of Mr. Bailey added greatly to the interest of this meeting. He gave some account of his visit to St. Helena, and finding a prosperous church of G. Baptists there, &c. During the meeting Dr. Sutton's Christian's Hope was sung, in Auld Lang Syne, with great spirit by all in the immense assembly. This was a day which for deep religious interest and feeling will be long remembered. The collections were near £50.

EMBARCATION OF REV. J. BUCKLEY, &c.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—In compliance with the parting wishes and instructions of our beloved brethren and sisters who have just set sail for India, I give you a brief account of their embarkation and departure.

Very imperfect must this account be—and a much more graphic pen than mine would fail to do justice to the solemn and delightful scene, which a few hours ago presented itself on the road-stead from Portsmouth harbour to Spithead, at which far famed spot, and close to the watery grave of the "Royal George," our friends, with many others who accompanied them to the Ship, embarked on board the "Sutlej." From this you will perceive that they were detained in Portsmouth several days longer than they had expected; and many besides myself heartily thanked God that it was so, as their detention resulted in one of the most glorious Sabbath's I have known in Portsmouth for the last twenty years.

Sermons for the mission were preached in Clarence Street on Sunday, Aug. 5th, by the Rev. J. C. Pike—with whose visit and services we were much pleased and gratified—and for an account of our public meeting I beg to refer you to a report (certainly an imperfect one) in the columns of the "Hants Telegraph."—

"DEPARTURE OF EIGHT BAPTIST MISSIONARIES FOR INDIA.—A valedictory service, previous to the embarkation of eight Missionaries in the "Sutlej," Captain James, took place in Clarence Street Chapel on Thursday evening last. The spacious chapel was crowded to excess. R. Pegg, Esq., of Derby, Treasurer to the Society, was called to the chair, and having stated to the assembly the object of the service, a brief introductory address was delivered by the Rev. F. Meadows, of Gosport. Farewell addresses on behalf of the Missionary party were delivered by the Revs. G. Hill, H. Taylor, and J. Buckley. The service

was rendered peculiarly interesting by the presence and address of the Rev. R. Moffat, from the Cape of Good Hope, and the Rev. Hugh Hunter, of Nottingham, formerly the pastor of two of the departing Missionaries. The Rev. E. H. Burton, on behalf of the congregation, bade farewell to the brethren and sisters about to depart on the morrow, and solemnly and affectionately commended them to God. Other parts of this solemn service were conducted by the Revds. J. Carey Pike, Secretary to the Parent Society, Compton, of Lyndhurst, J. Davis, of Kent Street, Arnott, Haslett, Shearman, &c., &c. The collection at the close of the service amounted to nearly £17."

The "Sutlej" being detained by contrary winds—rather I think no winds at all—the Missionary band spent their last Sabbath, Aug. 12th, with us, and besides them we had Mr. Winks, and Mr. Hunter, and I think about half a score others from Derby and Nottingham.

Mr. Hill preached a very nice sermon in the morning, on "seeing through a glass darkly;" Mr. Taylor delivered a very appropriate address to the parents, teachers, and children of the Sabbath school in the afternoon, and Mr. Buckley gave us a most searching, and soul-stirring discourse at night, on "Paul before Festus and Agrippa." The congregation was as large as the chapel could contain. After this we had the ordinance of the Lord's Supper—having deferred it on the previous Sabbath on account of the mission—Mr. Hunter at my own request kindly presided at the table, and conducted the whole of the service in a most orderly, affectionate, and profitable manner.

There were present at the table about 260 communicants; and amongst them were the Rev. J. Buckley and his beloved partner, from India; the Misses Harding, from the Cape of Good Hope; a lady and gentleman

from America; so that at this service the four quarters of the world were all represented. Shortly after breakfast on Monday morning, Aug. 13th, we had notice of the Ship, and the passengers with their luggage were to be on board by twelve. There was not a moment to be lost. So, collecting our party as fast as we could, we hastened to the Camber Wharf, and got on board a large cutter, and in rather more than an hour came along-side the "Sutlej." On our way to the Ship we sung the hymn beginning

"There is a land of pure delight."

And on arriving there, after inspecting with considerable curiosity and interest the "ocean home" of our beloved friends, the whole party repaired to the cabin occupied by the Buckley's, when Mr. Hunter, in a most gentle and loving spirit, delivered a parting address, and concluded with prayer.

Amongst those present on this occasion, besides several of our friends from Clarence Street, were Mr. and Mrs. R. Pegg, Messrs. Wilkins, Richardson, Josiah Pike, Hill, and Dusatory, of Derby, Mr. and Mrs. Hunter, Mr. and Mrs. Butler, from Nottingham, Mr. Winks, from Leicester, Mr. C. Pike, of Quorndon, myself and Mrs. Burton. Scarcely had we landed at the Portsmouth Pier before the Ship began to sail, and before dusk in the evening she was to us quite undistinguishable from other gallant vessels on the bosom of the deep.—Having thus, though in a hurried and imperfect manner, fulfilled my promise to the Missionaries, and hoping you will soon receive from them some of their good news, which is as cold water to a thirsty soul,

I remain, dear Sir,

Yours, very affectionately,

E. H. BURTON.

Portsea, August 13th, 1855.

ACKNOWLEDGMENT OF PRESENTS, BY REV. J. BUCKLEY.

In sitting down to acknowledge the kind and hearty response of many friends to the appeals of the Repository for April and June, I am reminded of two portions of Scripture. The first is a precious saying of Christ, not recorded in any of the gospels, but as it was far too valuable to be lost, it was introduced by Paul, who had probably heard it from some of the disciples, into one of his sermons, and recorded by the inspired penman of his labours and sufferings. "Remember the words of the Lord Jesus, how he said, it is more blessed

to give than to receive." This is the only saying of Christ in the New Testament which is not recorded in the gospels. We do not know *where*, or *when*, or *to whom* Christ uttered this memorable saying; whether by the mountain side, or on the Galilean lake, whether in the courts of the temple, or in the profitable intercourse with the lovely family at Bethany; or, which is perhaps more likely, in rebuking the grinding covetousness of the Pharisees; but, wherever spoken, it was a pearl too precious to be lost. The world needed it

to restrain its selfishness. The church required it to encourage her members in great, noble, and liberal actions. And it is very gratifying to our feelings to think that the generous response of dear friends to our appeal, must have largely contributed to the happiness of many christian hearts.

The other text which occurs to me is Paul's acknowledgment of the kindness of the Philippian church, as recorded in that epistle, iv. 14—19. What a noble and generous spirit is manifested in this acknowledgment of the kind offices of christian friendship! He rejoiced in their liberality *much more for their sakes than his own*. It was "fruit that would abound to their account." It was "an odour of sweet smell, a sacrifice acceptable well pleasing to God." And God would take care that they should not be losers by their liberality, for it is beautifully added, "My God shall supply all your needs, according to his riches in glory by Christ Jesus." Ours is a more favoured lot than his. "No church communicated with him as concerning giving and receiving," but only one; while many churches have expressed their deep interest in the objects which we have presented to their notice. We rejoice in it for their own sakes, and on account of those far away who will be partakers of the benefit, while we thankfully regard it as an expression of love to ourselves for our own sakes.

One pair of spectacles was requested, eight or nine have been given, by friends at Spalding, Loughborough, (Wood Gate) Castle Donington, and Bretby, near Melbourne. One pair will be given to Rama Chundra, another to Gunga Dhor, the others as there may be an opportunity, the preference being given to native preachers. Personal acknowledgments are gratefully rendered to a christian friend at Louth, for No. 22 G. B. R., and to another sister at March for the Vol. containing the No. I have been interested to learn that many friends examined their old Repositories in the hope of aiding me, and I am as much obliged as if they had been successful in their search. We serve a Master who looks at *intentions*, and who accepts desires to render service, which, from circumstances, cannot be actually rendered. Thanks are

also rendered to a christian sister connected with Friar Lane church, Leicester, who collected from all the G. B. churches in that town £6 14s. for the native preachers' worsted garments, and to a warm friend of the mission at Ford, who gave £1 for this object. The shirts and caps for these valued helpers cost £7 1s. 4d.; to which must be added the expense of a packing case and carriage. This will leave in Mr. Buckley's hands a balance of 4s. 10d. Acknowledgments are also heartily given for a communion service, received per Mr. George Hesketh, of Manchester, for the church at Berhampore. It formerly belonged to the G. B. church at Manchester, and has been given by the trustees of the chapel. Also to Miss Pike, of Edmonton, for communion cup and plate. My thanks are also especially due to a friend at Nottingham, who kindly gave £5 for the purchase of books, and to a friend per Rev. R. Hardy, who gave 5s. for this purpose. Smaller sums have been received, and many useful books have been given by christian friends at Spalding, Sheffield, Castle Donington, Nottingham, and perhaps a few other places. Names need not be mentioned in detail, but all will approve of my referring particularly to my old friend, Mr. Everard of Spalding. The Religious Tract Society, in response to an application addressed to them have kindly granted a supply of tracts for the voyage, and a grant of books to the value of £1 for loan.

Messrs. Winks and Son have also just sent a valuable parcel of books, the contents of which I am not able to give in detail. And two ear trumpets have just been purchased for Sebo Sahu, and Jugo Roul. In the former case the friends at Louth furnished the means, and in the latter a friend at Bourne. Information has just come to hand of a grant of school materials from the British and Foreign School Society. A few other presents have passed through my hands which Mrs. Buckley hopes to acknowledge. And now I close praying for all those dear friends who have helped us as Paul did for his friend Onisiphorus. "The Lord grant unto them that they may find mercy of the Lord in that day." J. BUCKLEY.

ACKNOWLEDGMENT OF PRESENTS, BY MRS. BUCKLEY.

Mrs. Buckley has much pleasure in acknowledging the following articles for the mission schools and native christians.

Grant from Messrs. Winks and Son, Leicester:—48 copy books, 60 maps, 30 school books, 6 text books, 1 set of copy slips, 1 dozen copy slips, 3 gross steel

pens, 1 gross of holders, 11 book slates, 18 lesson sheets, 8 hymn books, 50 picture cards, 25 battle-doers, 9 spelling books, 24 class books, 1st and 2nd, 50 arithmetical table cards; Miss Charlotte Winks crochet patterns.

Castle Donington.—Mr. and Mrs. Alsop,

given and collected 3 dozen copy books, 1 dozen slates, £1's worth of unbleached calico for boys' jackets, wools, &c. Mrs. Atwood a parcel of Bella prints for native christians. Dr. and Mrs. Coulson, wool, 1 strong umbrella, 2 dozen copy books. The Misses Knight, 2 dozen copy books. Miss Tomkinson, strong umbrella. Miss E. Doughty, ditto. Mrs. Trussel, ditto. Mr. Atwood, ditto. Miss Wright, ditto; 2 others, names not mentioned. Mrs. and William Pickering, scissors, marbles, and tops. Masters Doughty, slates, rulers, bat, pencils. John Wright, whip, flute, dolls, marbles. Miss Shepleard, 6 workbags, 1 small box of beads. Mr. and Mrs. Thurlby, oil lamps, patch work. Mrs. W. Oldershaw, jackets, 8 pinafores. From various children, 3 copy books, and little books, slates. Sarah Elliot, 1 box of shuttlecocks. Miss Poppel, copy books, wools.

Miss Wilkins' class, Mary's Gate, Derby.—1 dozen slates, 1 dozen copy books, 1 box slate pencils, 1 box of gutta percha pens, 1 dozen spools of cotton, thread, tape, hooks, eyes, and buttons. From other young friends of the same school, a number of needles, cotton, lead and slate pencils, paper and marbles, &c. Also £1 to be laid out to the best advantage for the children in the native schools.

Spalding.—Articles purchased with money collected from various friends of the mission by Miss Foster, and Miss Harrison—2 dozen copy books, 1 dozen slates, 3 dozen penholders, 100 needles, 2 dozen bodkins, $\frac{1}{2}$ dozen pocket knives, 6 pair of scissors, $\frac{1}{2}$ lb. of darning cotton, 1 box of tape, 5 reams of paper, 2 dozen needle cases, 1 packet of pen ditto, 3 dozen and 2 boxes of steel pens, children's knives and forks, looking glasses, 6 scissor cases, 1 dozen small slates, beads, side combs, tops, and balls, 1 dozen Jew's harps, buttons, small combs, leaden pencils, cotton, crochet hooks, and patterns, pins and needles, hooks and eyes, teetotums, 1 work box, print for jackets, 1 dozen yards of calico.

Commercial Road, London.—From teachers and children of the Sabbath school.—Collected £5, and laid out in the purchase of 5 dozen house jackets, for boys, and 10 dozen cotton caps, print jackets and pinafores for girls, several volumes of Scripture lessons, teachers' magazines, &c., for the use of the Indo British.

By friends at Long Sutton.—6 cotton quilts.

Friends at Bourne.—1 box of miscellaneous articles difficult to enumerate, but all will be useful for the training of youth. Pieces of print and crochet bonnets, from Miss Redmile. A parcel from friends at Fleet, containing print, toys, 1 dozen copy books, and a variety of made up articles for the Indo British. Crochet and knitting

cotton, from Mrs. Ellis. A parcel from Mr. Fryer, Wirksworth, print calico and haberdashery, from Miss Ann Andcliffe, Mansfield, print, haberdashery, and umbrella.

Miss Calcott, Wendover,—workbags. Conningsby, ditto. Parcel of cotton, and needles, from Coventry. Box of crochet hooks and cotton, from Miss Jones, March. Print and crochet patterns from Mrs. Smith and Miss Stone, Tarporley. Sundry presents of knives and forks, and scissors, &c., from friends at Sheffield. A parcel of useful articles from Misses Harrison, Western House, Sheffield, containing 1 gross of pen holders, 6 gross steel pens, 8 dozen thimbles, 1 dozen pairs of knitting needles, 4 dozen scissors, different sizes, 3 boxes of needles, 1 gross of bodkins, 1 dozen pen knives. Sundry articles from Mrs. Bevens, Nuneaton, Mrs. W. Wherry, Mrs. Kirby, Willoughby Fields, and Mrs. Gray.

From Measham.—Various useful articles to be sold for benefit of Indo British schools.

Loughborough.—Miss Fanny Goadby. Balls, cotton, needle books for the little girls supported by Wood Gate Sunday school; also various articles contributed by young friends at Baxter Gate.

Contributions from Louth and Tarporley acknowledged in a former Repository.

Contributions from Manchester, per Mr. G. Hesketh.—Unbleached yarn, 4lbs. sewing cotton—black and coloured—76 spools, 69 knots of coloured marking worsted, 4ozs. of white wire thread for sewing straw bonnets, 200 sewing needles—large for tent mending—common and small ditto—40 darning needles, 50 bodkins, 3 gross pearl buttons, small ditto, 5 gross ditto, smaller, 2 gross hooks and eyes, 26 lengths narrow sarcenet ribbons—various colours, 6 gross coloured worsted bands, 4 pair knitted mitts, 6 yards of pink muslin, iron work for 6 dozen umbrellas, 2 models of rice mills, saw gin for cotton cleaning contributed from the Nottingham Special Fund, ditto Macarty's Gin, given by Mr. Bayley, hand cards for carding cotton, given by Mr. Hesketh. Spinning wheel with axle, &c., 13 spindles, &c., 2 reels for winding cotton, Mr. Brooks. 3 reels numbered—new ones—and 1 weaver's shuttle, 2 spindles for winding cotton, iron wheels for pulleys to the model rice mill,—Mr. Hesketh. Italian rye grass seed, 1 bushel white clover, English luseed, ditto. Books,—Nehemiah 2 copies, model lessons for infantschools. Scripture lessons, Collins' teachers companion, &c., Mr. Hesketh.

Communion service for Piplee, or where required, from the trustees of the G. B. chapel Manchester, per Mr. Barge. Also sundry other things. A parcel from Coventry has been received containing needles, books, &c. A list enumerating the articles has been mislaid.

Nottingham.—3 dozen shirts, merino, value £2 1s 6d, from J. Heard, Esq. Friends at Stoney Street have sent a chest of joiner's tools, value £10. Also sundry other things. Agricultural implements contributed from the Nottingham Special Fund, and Mr. D. News.—0 cast steel spades, 2 ditto, ditto shovels, 1 ditto, ditto dung fork, 1 three pronged garden ditto, 4 hoes, assorted, 2 triangular hoes, 1 patent scythe, fitted up complete, 6 cast steel sickles, 4 hay forks. 1 hay rake, 2 iron buckets, 6 middle-sized tailor's scissors, 24 pairs of garden shears, 1 eight-tooth garden rake, 1 gross of screws, packing case, hoop iron, carriage to London £16 5s 4½d. Deducted as Mr. News' contribution to the object £1 5s 4½d.

Contributions for corn mill as follows:—R. Pegg, Esq., £5; H. Mallet, Esq., £3; R. Wherry, Esq., £1 10s; Rev. P. Gell, £1; Juvenile Association, Mary's Gate, Derby, £1;—Total £11 10s. Cost of corn mill £10 10s. Extra brushes, packing case and carriage, £1 1s;—Total £11 11s.

Collected by Miss Mallet, from Sabbath scholars Broad Street, £3, expended in different coloured wools for knitting and crochet £3 19s. Contributed at Castle Donington, for umbrellas,—Dorcas' Society £1; Friends at tea meeting 13s 6d; profits of tea 16s 6d; sums under 5s, 8s 6d; Mr. John Stevenson, case 7s, cash 3s.—Total cash £3 0s 6d. 48 superior umbrellas, 24s per dozen, £4 16s 0d. The balance of £1 15s 6d defrayed from the Nottingham Special Subscription.

Collected by Mrs. Case from friends connected with the churches in Leicester, the sum of £8 14s, expended in purchasing superior worsted shirts for our dear native preachers and students. Cotton of various kinds purchased £4 6s 7d. Contributed

by the Misses Evans, toward cotton, £2. Nottingham Special Fund, £2 6s 7d.

The following sums have been contributed for the benefit of the school children, and are to be expended at Mrs. Buckley's discretion.

	£	s	d
Mr. French, passenger in the			
“ Alfred”	0	16	0
Mr. Bailey, & Mrs. Avery, Bir'hm.	2	10	0
Mrs. Smith, Leake	0	10	0
Mrs. Butcher, Cheshm.	0	10	0
Mr. Proctor, Fleet	0	10	0
Mrs. Beardsall, Manchester	0	10	0
Sums under 5s. chiefly for Anne	0	7	6

£5 13 6

Less 1s due to Mrs. Buckley
on account of corn mill, and 19s
due for monies expended on wools } 1 0 0

Remains to be expended £4 13 6

The Female Education Society has kindly granted £10, to be divided between Mrs. Stubbins and Mrs. Buckley. A box of useful articles for the Indo British school has been received from Miss Braithwaite, and other ladies connected with the said Society. A valuable box of school materials has been granted by the British and Foreign School Society. A few other small parcels have been received, but it is not known from whence. The monies given to Mr. Buckley for books have been expended, and the grants from the Religious Tract Society have been received. Private mementoes of christian affection from Leicester, Hose, London, Nottingham, Quordon, Ashby, Sheffield, Lyndhurst, and other places, though much valued, need not be acknowledged in this paper.

LETTER FROM MR. BAILEY.

Concerning his Voyage, &c.

MY DEAR BROTHER GOADBY.—We are now in latitude 44. 13., longitude 32. 7, and speculation is rife amongst the passengers of the Marlborough as to the time when we may sight the coast of England. For myself I can scarcely realize the idea that we are, in a few days, by the good providence of God, to set our feet upon the shores of that land, which we cannot but think is the “glory of all lands.” How widely different is England from India? The latter is full of “abominable idolatries,” and its people given over to a reprobate mind; but the former is full of Bibles, rich in christian privilege, and its people, by thousands, ready to every good word and

work. O that our spirits may be refreshed by you all, and that in due time we may return with increased devotedness to the land of our adoption and to the work to which we have consecrated our lives and our all.

I will endeavour briefly to describe in this epistle the various incidents that have occurred during our voyage, and if you deem them interesting, you can give them a place in the Observer. The Pilot left us on Wednesday, April 4th, and as we had a fair wind we soon got out to sea. The Captain feared that we might be beating about in the Bay of Bengal for at least a month, but contrary to all expectation we

had a favourable wind the whole of the way. We have a Bengal Pilot on board, and he said that if all the "logs" were examined for the last ten years, of ships leaving the Sand Heads at the same time that we did, that not one such passage could be found. For about three weeks the weather was exceedingly oppressive, and we suffered much from thirst. I never in my life sighed so much for an abundant supply of pure cold water; but alas! I sighed in vain, for the only water we could obtain was that preserved in casks, so dirty and full of insects that one shuddered to drink it. The Marlborough is considered a first-rate vessel, but I do not think she is so comfortable for passengers as Green's ships.

After crossing the line we had several heavy squalls, and for days torrents of rain, so much so that the gun deck (where the cabins are) was all of a swim. Our cabin was the only dry one on board. On the 26th of April we encountered a cyclone, and for some hours were in great danger. Of all the storms that occur in the eastern seas none are half so much dreaded as these cyclones. The thunder and lightning were fearful, and the deluging rain and furious wind cannot be described. The Captain said no one could tell his anxiety to see the day dawn, and no one could describe his thankfulness when he saw the masts standing and the yards all right; it was a night, I assure you, never to be forgotten. The Captain having ascertained, as he thought, the centre of the cyclone, sailed away to the South-east, and in four or five days we got into smoother water. Had we been in the centre instead of the outer periphery it is very probable that we should have found a watery grave. About 11 a.m., a heavy sea struck the stern of the ship, and drove in one of the windows and a large pannel, and the Captain's cabin was several inches deep in water. A few hours before this the Captain had been showing me his sympiesometer, a faithful companion in the stormy latitudes, he said, for 11 years; this, I am sorry to say, was struck by a wave and shivered to atoms. One of these cyclones occurred at Madras about two years ago, and several large vessels were wrecked, and many lives lost. We have a book on board called the "law of storms," and from it I will give you an extract of a cyclone that took place some years ago near the Isle of France. "In revolving tempests within the tropics, it is almost impossible to estimate the force of the wind, especially those terrible gusts which occur near the vortex or centre. It has been considered that a hundred miles per hour is nearly about the velocity of the wind in a hurricane; but this is very much

underrated. The state of the weather perhaps, in some degree, heightens the effect produced by a hurricane, for it seems as if the very heavens were resting on the ocean, and the thick and gloomy atmosphere almost hides the raging elements. The unceasing rain descends in torrents and mixing with the upborne spray driven along by the fury of the tempest, realizes the idea of seas contending with skies. The noise of the wind and waves shuts out every other sound, and sails are blown out of the bolt ropes, and masts being carried away without being heard. Imagine a tumultuous sea breaking on board a vessel without masts, her crew up to the waist in water while working at the pumps, and the night closing in without the means of having light or fire during the long and dreary hours of darkness, and some faint idea may be entertained of the situation of the vessels in the Rodriguez storm."

On the 19th May we sighted the coast of Africa, saw several mountains distinctly with the naked eye; and on the following Saturday, after several days of a foul wind, heavy rain, and very uncomfortable weather, we sighted Cape La Gullas, the southernmost point of the African coast. It had a very barren appearance, and its lofty mountains reminded us forcibly of the mountainous scenery on which our eyes had so often rested at Berhampore. The next day we were becalmed just off Simon's Bay, and had an excellent view of Table Mountain and the Cape Coast.

On Friday morning, June 15th, we sighted St. Helena. Your readers are probably aware that this island, in the midst of the atlantic ocean, is 800 miles from the Cape of Good Hope, 1200 from the nearest coast of Africa, and 2000 from South America; that it lies in 15. 15. south latitude, and 5. 49. west longitude from Greenwich; that its length is 10½ miles, its breadth 6½ miles, and its circumference 28 miles. It was first discovered by a Portuguese navigator, Juan de Nooa Cartelfu. It came into the possession of the British government during the protectorate of Oliver Cromwell. In 1672 it was captured by the Dutch, but in the following year was retaken by the British fleet under the command of Captain Munden. Charles II. gave it by charter to the East India Company; but it has been for a long time in the possession of the crown. The E. I. Company's arms still remain in the arched gateway to the town. This singular island is generally supposed to be the result of a volcanic eruption, and certainly as you approach it it looks more like a burnt coal than anything else. Some parts of the island are very barren; scarcely a particle of vegetation to be seen. In others, however, it is

very green and fertile. I saw Longwood, where the great Napoleon lived and died. Some have charged the English with cruelty in sending Napoleon to such a dreary desolate place; but Longwood, I assure you, is anything but a desolate spot. On the contrary, it is a most healthy, lovely situation, commands a fine view of the sea and all ships from the East are sighted at Longwood. I saw Napoleon's tomb; it is in a deep ravine, a spot chosen by himself. It is still in good repair. A certain sum is charged to visitors to the tomb and Longwood, and this is expended upon the roads in the island.

Napoleon's imprisonment cost the British Government a *million sterling!* I saw the mount where Halley discovered his comet. Halley's mount (so called from his name) has an elevation of 2647 feet above the level of the sea. During his residence here, of about two years, he made his observations of the fixed stars in the southern hemisphere, and formed them into constellations. The climate of St Helena, being in the centre of the S. E. trade winds, is remarkably mild, rain is frequent, but a thunder storm has never been known there. I was charmed with my wanderings with the mountain streams filled with water-cresses, said to be the best in the world; and I was tempted to alight from my horse and pluck a few branches fresh from the brook. The geranium, fostered with so much care in England, grows wild; in fact I saw it made into hedge-rows. Apples, pears, peaches, oranges, grapes, and plantains are very common. I was not a little delighted on my arrival to find a baptist minister there, and a chapel of 200 members. Dr. Bertram's labours have been greatly blessed. I saw the Baptist church in James's town; it will seat about 300, and is in every way a credit both to minister and people.

But I must proceed with my account of our voyage. We have had service regularly on the Sabbath, either on deck or in the cuddy. The captain has read the church service and I have preached. The church prayers, though very excellent, through frequent repetition become very wearisome, and I wonder that any truly enlightened person can bear them Sabbath after Sabbath, and year after year.

I have visited occasionally the soldiers and sailors, and have distributed a good many tracts amongst them. I have been much affected with the ignorance of some of them in reference to the plan of salvation. They have, it is true, been accustomed to attend the Established church, and one would hope that they had heard sometimes at least the gospel, but alas! they seemed to have no idea whatever of the way to heaven. In this statement, how-

ever, I must not include six or seven that we took on board at St. Helena, as they had heard of the gospel in its simplicity from Dr. Bertram. I was much struck with the difference between those who had attended the ministry of the respectable and well paid chaplain, and those who had attended the ministry of the poor and despised baptist. The former, when asked the way to heaven, said, "O, Sir, we must do the best we can; do as we would be done by." But the latter, when asked the same question, said, "O, Sir, divine grace is essential, to overcome the temptations of the world; we only can be saved by the atoning blood of Christ."

We have had seven deaths amongst the soldiers, and a child of one of the passengers was, I am grieved to say, thrown overboard by a stay sail-rope, and drowned. A few days after we left St. Helena a robbery was committed by one of the soldiers, a box containing some valuable papers, a gold watch and chain, some jewels, and about £6 in money. An alarm was sounded as soon as the robbery was found out, and all the soldiers and sailors were suddenly summoned on deck, the thief perceiving his danger threw the box with all its contents overboard.

When we were off Cape de Verde Islands information was conveyed to the Captain that a man had been found on board that had secreted himself since the ship left Calcutta. He looked a very suspicious character, and the Captain placed him in irons as a prisoner; and on our arrival at Gravesend he was handed over to the civil authorities.

We took a channel pilot on Monday, 23rd of July. On Tuesday we sighted the coast of England, and at night saw several light houses. On Wednesday the Captain left us. And on Friday, about 10 a.m., we cast anchor at Gravesend. Here ended, from the time of our embarkation, our voyage of 120 days. We left by rail, and arrived at Faversham, Kent, in the evening, where we met with a very kind reception from dear friends from whom I had often heard but never seen.

Again have we to sing of mercy and goodness. We have been down to the sea and have seen his wonders in the deep, but "He who raiseth the stormy wind, and lifteth high the waves," has preserved us from all the dangers of the ocean, and brought us in safety to the desired haven. And now, O Lord, we offer to thee the sacrifice of thanksgiving, and our praise shall be of thee in the great congregation.

Affectionately yours,

Faversham, Aug. 13, 1855. W. BAILEY.

P.S. My address will be, Rev. W. Bailey, Woodhouse Eaves, Leicestershire.

OPENING OF THE BERHAMPORE NEW CHAPEL.

THE following extract of a letter from Mrs. Wilkinson to Mrs Buckley, dated June 1st, will be especially gratifying to our readers. You will be glad to know that our new chapel is finished, and a very spacious handsome building it is. Mr. Wilkinson preached at the opening, from—

“Return unto thy rest, O my soul for the Lord hath dealt bountifully with thee.” You can well imagine how our hearts responded to the text. O that the glory of this “latter house” may exceed the glory of the former, in a larger increase of souls being brought to Christ.

LETTER FROM MR. MILLER.

Cuttack, April 25th, 1855.

MY DEAR BROTHER SUTCLIFFE,—Your very welcome letter, of Jan. 17th, was duly received and was read with very much pleasure. Old feelings and associations were revived, and I was transported for a season to those scenes amidst which I have spent so many happy days and years. That I should retain a place in your memory and affection is very grateful to my feelings. Would that I were more worthy of it. Be assured, dear brother, that these sentiments are reciprocated, your memory deeply engraven on my heart; and I often think of and pray for you with great pleasure and affection. I greatly rejoiced to know that as a family you enjoyed so many tokens of the divine favour and blessing. May the Lord continue his goodness toward you, and supply your every temporal and spiritual want. I was also pleased to hear of the welfare of those dear friends you referred to. I am glad to know that Mrs. Buckley has found a home and is pretty comfortable. When you have an opportunity give my love to her and tell her that Annie, with the exception of her lameness, is quite well and growing a big girl. She is now spending a month with her aunt, Mrs. Lacey, who lives with her eldest son in a much pleasanter situation and house than we do. I have just had an addition to my family in the shape of a little son, who was born on the morning of the 21st. I am happy to say that both mother and son are doing exceedingly well. Please tell brother Brooks, with my love, that the youngster is to be named after him, viz., John Brooks, and I hope, if spared, he may prove worthy of the name. We have been much cheered by the intelligence of so large a party coming to our assistance at the end of the year. May the Lord bring them to us in peace and safety. They will not arrive before they are required. Mr Bailey, with his family, is now on his way to England, and the Wilkinsons are all alone at Berhampore. Brother Wilkinson has recently

been dangerously ill, and it was feared that he would have to leave the station immediately. He has, however, been mercifully restored, although he is still weak and perhaps liable to a relapse. Poor brother Frye, who has for some years been connected with the Berhampore church and was employed in the Khund agency for the suppression of the Meriah sacrifices, died a few days ago of jungle fever. He had just returned from a long tour in the Khund country. He was, perhaps, the only European acquainted with the Khund language, and has prepared several books in it. He took a great interest in our mission, and has, one way and another been of great service to the cause at Berhampore. He has left a widow and two children. His father is a church clergyman in England. Thus, you see, our friends and fellow-labourers are being removed one after another, reminding us of our own mortality and helplessness, and the absolute necessity of looking to, and trusting in the Lord. The Lord reigneth, and will for ever reign. This is sufficient to stay our minds, remove our fears, revive our confidence, and encourage hope. Whatever may befall his servants, we know that he loveth to raise up new labourers, and to accomplish all his purposes of mercy toward the perishing heathen. I am happy to inform you that our mission circle here is pretty well. Brother Stubbins has been complaining, but is now better. I fear we shall both require a change to England before long. It will soon be ten years since we commenced our voyage to India. It is a solemn thought that I am now ten years nearer eternity than I then was. We continue scattering abroad the precious seed of the word. Our congregations on the Lord's-day, in the chapel, are encouraging. In the bazaars the heathen hear remarkably well. As in England, conversions are not numerous, though one and another is being brought into the fold. We need an outpouring of the Holy

Spirit. Oh for a pentecostal season—a return of that glorious display of sovereign grace, when three thousand were smitten and converted at once. I fear I have hitherto depended too much on the means used and not sufficiently on God who alone can give the increase. May I be enabled to look more to the hills from whence cometh all our help. We are watching the progress of things in the Crimea with great anxiety. What a fearful struggle is going on there. Oh the horrors of war. Surely the death of the instigator of this contest will tend to the establishment of peace. Our native chris-

tians deeply sympathize with our troops, and have subscribed to the patriotic fund. At Pleea about a pound was given, which was a considerable sum for so few Hindoos. The weather is now very unseasonable. We have rain every day, and it would seem as if the wet season had commenced, though the hot ought not to be much more than half over. Well, it is time to be off to the Bazaar, and I must close. My dear wife unites with me in love to yourself, Mrs. L. and family, and all our dear friends at Staley. Believe me, dear brother, to be yours affectionately,

W. MILLER.

LETTER FROM A NATIVE PREACHER, GHONNO.

Calcutta, March 23, 1855.

MY DEAR BROTHER GOADBY.—The following letter, written in Oriya, was given to me about two hours before I left Cuttack. I have translated it, and forward it to you for insertion in the *Missionary Observer*. The writer is a very excellent young man, and can preach both in the chapel and the bazaar with considerable ability and power. May he be very useful in making known to his countrymen the knowledge of salvation. Affectionately yours,

W. BAILEY.

To the dearly beloved brethren, in England, partakers of the glory of Christ, Christian Ghonno Shyam sends many loving salutations.

Brethren pray for us; and as oft as ye pray to our Father and to your Father remember that we do not "fail of the grace of God," which we have received through your instrumentality. We were once the "children of wrath," "vessels fitted for destruction," without hope and without God in the world," but God has placed us amongst his people, even amongst those who are said to be a "chosen generation, a royal priesthood, a holy nation." We have indeed received great grace, and you under God are the cause of it. If you had not sent your countrymen to preach to us the gospel, and to give us the knowledge of salvation we should never have known Christ, and never have been "begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." Blessed be God after so long a time you have thought upon this nation, have brought us out of dark-

ness into the marvellous light of the gospel.

You have heard again and again from the missionaries of the abominable idolatries of the people, and how, forsaking the ever living Jehovah they have become full of lust and sin, so degraded that we feel with the apostle "That it is a shame even to speak of those things which are done of them in secret." Such was once my condition, for I was born among a people so fallen, but I have found the way of life by Jesus Christ, have obtained reconciliation and have been "blessed with all spiritual blessings in heavenly places in Christ," Bless the Lord, O my soul, for this great, this wondrous change."

I have no expectation of seeing you on earth, but I have a good hope, through grace, that we shall see each other face to face in the presence of the Lamb. There are insuperable difficulties to our intercourse, but these all will be done away and nought will interrupt our communion and joy.

When my father, Doy Vari, first received christianity I was then young; perhaps not more than two years old; for some time I received much instruction, both in English and Oriya, from the beloved Lacey Sahib and Sutton Sahib, and after giving evidence of a change of heart I was baptized in the name of the Lord Jesus. I am now a labourer in the Lord's vineyard, and have been thus employed for nearly eight years, the light that God has shown to me I endeavour to exhibit to my countrymen, that they also may be delivered from darkness, ignorance and sin. In the heat and in the cold, in fair weather and in foul, in season and out of season, according to my ability, I preach the go-pel of Christ. In our travels not unfrequently our only rest-

ing place after the toils of the day in the shelter of a tree, and sometimes we spend our nights in fear of wild beasts, of thieves and of robbers.

None of the heathen honour us or invite us to their homes, they account us as "the filth of the earth and as the offscouring of all things," and treat us in a way that they would not treat the most wretched outcast or poorest beggar. But we endure these things, for we are confident that God will soon destroy the great system of Hindooism, and bring over the reign of Christ in Orissa. I am disposed to think that that day is very near, for though the image of Christ is not yet formed in the hearts of the Orisias, and though they do not as yet believe upon his name, yet nearly all confess that the christian religion is true, and that the idols they worship are false. Among my travels in the past cold season I heard many say, "this religion is true, and will soon prevail throughout the land." To such persons I invariably said, obey this religion, let it take possession of your hearts, and then it will spread throughout the land.

The farmer does not commit his seed to the ground without much trouble and labour

—but when the seed comes up it does so at once—now I cannot but indulge the hope that a day will come in the history of Orissa, when from the seed which has been sown in the hearts of the people suddenly truth and righteousness will appear, and vast numbers will believe on Christ and be baptized in his name. For this and I often pray, and O let me beseech you to pray also.

We have just heard that two new missionaries are coming to this country with our dearly beloved Buckley sahib, to preach the gospel of Jesus. O that God may bring them safely over the great sea and make them eminently useful in this land. The harvest is plenteous the labourers are few, the vacancies made by the death of the two senior missionaries have not yet been filled up, send these two brethren quickly.

May I ask you to pray for myself, my wife, and my children, We pray for you. We shall not see you on earth, but look onward to the time when we shall meet you in the New Jerusalem, this is my hope, this is my desire, my all,—Amen.

I am, in Christ, your unworthy brother,
GHONNO SHYAM.

THE AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

THE Annual Report of this Society, after enumerating the results of labour in past years, says that a large portion of the Society and of the Committee, are now impressed with the belief that more direct efforts should be made than heretofore for the abolition of slavery in the United States; that the sinfulness, illegality, and unconstitutionality of human slavery should be inculcated. The establishment of a new Society, called the "Abolition Society of New York City and Vicinity," was favourably referred to, the object of which was stated to be, "to secure the immediate and unconditional abolition of American Slavery."

The following were declared as the sentiments of the New Abolition Society:—

1. Slaveholding is sinful, illegal, and unconstitutional. It has no right to be in the church or in the State. It is to be excluded from the former as a scandal, and prohibited by the latter as a crime. It is not sanctioned by the Bible or the Constitution, but is condemned by both.

2. It is the duty of the Federal Government, in all its departments,

to suppress slaveholding throughout the United States.

3. It is the duty of the several State Governments to sustain the Federal Government in this measure, to protect their citizens, and all who touch their soil, from seizures by kidnappers or slaveholders, under the Fugitive Slave bill or otherwise: to make all attempts at the execution of that unconstitutional and atrocious act a penal offence; and to extend the right of suffrage and eligibility to office to all their citizens, irrespective of race or complexion.

4. It is the duty of the citizens, at the ballot box, to provide State and National administrations that will make these measures paramount objects of their activity; to secure a Judiciary that will execute justice, to vote for such candidates for office, and for such only, as are tried friends of the enslaved, and publicly known to be earnestly engaged in promoting these measures.

5. It is the duty of christians to hold no church relations that involve religious fellowship or ecclesiastical connection with slaveholders.

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"RICH IN FAITH."

WHAT is meant by being rich in faith? Does not the expression indicate the immense blessings, the invaluable privileges and the eternal inheritance which, through faith in the Lord Jesus Christ, are the portion of the people of God. In this sense they are rich beyond all compare. They have the favour of God, the spirit of adoption, and the privilege of communion with him. Theirs are the promises, theirs the protection and guidance of the Almighty, and it is theirs to know that all things work together for their good. They have a title to heaven, to the kingdom above. They have in their own hearts "the sealing of the spirit," "the earnest of the inheritance," and they "rejoice in hope of the glory of God."

Those who are thus enriched may sometimes to advantage compare their riches with the wealth of this world; and valuable and important as earthly riches may be when rightly used, the wealth of the humble christian will be found to be infinitely more so. The riches which are his portion, both in possession and prospect, are the purchase of the great work of

Christ. Their value must be estimated by their cost. By the incarnation of the Son of God; by his life of pain, poverty, and persecution; by his agony and bloody sweat; by his cruel and degrading sufferings, by his ignominious and torturing death; by his resurrection from the grave; and by his eternal dominion over all worlds: by these, are we to estimate the value of the riches which belong to the people of God. All were needful to procure them, and to secure their bestowment on them that believe. Can any earthly inheritance, however ample, bear a comparison with this christian's portion, when considered as to the price at which it was purchased?

Their duration, and their power to give enjoyment are other points of comparison. The christian's inheritance is eternal; it does not pass away. The blessings of the heavenly state endure for ever. These are "durable riches," and "enduring substance." Whereas the riches of the world, under the most favourable circumstances, are held only for a few years, and then their owners are no more seen. And in their power to

afford enjoyment the advantage is still with the sincere christian. Even in this life, in his enjoyment of God's love, his sense of *His* presence, the testimony of a good conscience, the exercise and development of holy and benevolent affections, all produced by his interest in the grace that is in Christ Jesus, the believer has a blessedness which the wealth of Cræsus could not procure. And the fact is patent to all mankind, that riches in themselves do not give health to the body, or ease and tranquillity to the spirit. It often has happened, that the most wealthy have been among the most miserable of men. Their cares, their fears, their anxieties, and their woes, have been proportioned to their abundance. But if we look into eternity, and contemplate the enjoyments connected with that heavenly perfection and glory which awaits the heirs of life, we perceive that there is a grandeur, a sublimity and a continuity of bliss connected with the christian's inheritance, far above what words can describe, and which defies all attempts at comparison with any mere earthly good. Happy christian! However poor, thou "art rich through faith," and an heir of the kingdom which God will give to them that love him. Thine are the unsearchable riches of Christ; riches,

Above what earth can grant,
And lasting as the mind.

But, is it not proper to enquire if there is not yet a deeper and a more subjective view to be taken of the meaning of these words. May not a christian be rich in faith considered not as to the objects of faith so much as to its principle and power as it exists in his own soul? Faith in God, and in the Lord Jesus Christ, and a belief in the verities of revealed truth, a reliance on the promises of God, a realization of the eternal state, admits of degrees, both of

strength, of clearness, of power and influence. In this sense, as we turn our thoughts from the great blessings which were revealed to *the faith* which apprehends them, as it exists and is exercised in the minds of believers, we shall readily perceive that some christians in comparison with others are "rich in faith." There is an affluence, a power, an intensity, and an influence, characteristic of their faith which elevate them far above their brethren, and give them a princely position among the ranks of the faithful.

Have none of our readers been privileged to know some one who was thus rich far above ordinary and sincere believers? Such characters are worthy of our study, in order that we may know how they attained to their elevation, and by what means they secure so affluent and glorious a measure of faith.

Such characters, invariably humble and modest, are worthy of our highest esteem. They are, whatever may be their rank or station among men, the most honourable of the saints of God, the princes of our Israel. They may be poor, they may be afflicted, they may be despised of men; but they are God's chosen, and they live near to him.

One mark of this wealth consists in the vastness and comprehensiveness of its possessions. A rich man possesses a variety of property. He has gold, silver, precious stones; he has houses, lands, goodly furniture, flocks and herds. His eye can pass over from one object to another; from one gorgeous or gay scene to another, and say "these are all mine." So the believer who is rich in faith has a wide range of glorious objects on which his faith rests, or which it brings to his view, and appropriates to his use. There is God in all his glory, his attributes and his powers; Christ in all his dignity, his grace, his love, his offices, and

his work; there is the Holy Spirit, in his enlightening, sanctifying, and consolatory influence and grace; there are the promises of the word, promises pertaining to this life and to that which is to come; there are the realities of eternity, the resurrection of the dead, the judgment day, the glories of heaven, and the woes of hell. The vast range of the objects of his faith includes all in the word, all in eternity, and all in God. He whose faith lays hold on objects so vast, so varied, and so infinite, and appropriates them, or uses them for his own benefit, counsel and consolation, is rich in faith. He lives, through faith, in the midst of the sublimest and most heart-moving realities. He luxuriates in their amplitude and grandeur. He is awed by their glory, and sustained and cheered by their stability, and by the grace which is blended with them.

He who is rich in faith may be distinguished by the firmness and strength of his confidence. He holds with a tenacious grasp the truths revealed in the Word of God. He has few doubts. He has few misgivings. His confidence in the existence, grace and fidelity of God; his assurance of the work, character, and grace of Christ; his reliance on the testimony and promises of the word; his belief in the realities of eternity, have a strength and a power that seem akin to sight. They are all realities to him. He is assured of them. His confidence in them is fixed. The very firmness of his faith constitutes its richness, inasmuch as thus he ever gives glory to God, and rejoices in the blessings of his grace.

Is not also clearness and distinctness another characteristic of this affluence? While some ever see all things "through a glass darkly," he seems as if he beheld them "face to face." How feeble and dim are the perceptions of some christians as to

the person of Christ, the doctrines of the gospel, the glories of heaven. With the one who is rich in mental perception, the eye of his faith, is penetrating and clear. There is not any great subject within range of his mental vision on which he has not sought for, and to some good degree obtained, definite ideas. This distinctness of view gives a value to his faith, which enables him to appropriate its several objects to their moral and spiritual uses, and thus to enjoy the consolations and support they are adapted to impart. Thus it is that all his wants are supplied, all his wishes gratified, and his soul, rich in the blessings of grace, rejoices with joy, unspeakable and full of glory. "Now we have received," is his language, "not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God."

A continuity of exercise is also characteristic of this wealth. He who is rich in faith, lives by faith. Every day the objects of faith are present to his mind. God, Christ, the Spirit, heaven, the promises, are the absorbing occupants of his thoughts. His faith is an active power. He comes to God as his father; he approaches Christ as his redeemer and advocate; he rests on the Spirit as his comforter, helper, and sanctifier; he appropriates the promises as his portion; and looks to heaven as his home. His life is a continued series of acts of faith, by which his soul is lifted to God, to angels, to Christ, and to heaven.

And, finally, the powerful influence of his faith on his spirit, affections, and conduct, bespeak its value. Thus his soul is drawn out in love to God. Thus he feels the constraining power of the love of Christ. Thus he rejoices in hope of future glory. He is by faith enabled to overcome the world, to conquer sin and satan, and

to delight in the paths of obedience and truth. His faith inspires him with benevolence to men, solicitude for their salvation, and zeal for the diffusion of the gospel of God. Under its power, "looking at things not seen and eternal," life is a course of duty and of enjoyment, and death, when it comes, is divested of all terror; for God is with him, and thus conducts him to his heavenly abode. How truly may those whose path is thus feebly described, be represented as rich in faith!

This faith is not acquired and sustained without both effort and grace. There must be attention to the Word of God, earnest prayer for His Spirit, and a continued and earnest application of the mind in believing regard to the objects and promises of faith. It is not always the most learned, the most inquisitive, or those naturally the

most intelligent, who become especially rich in faith. Those who have been most exalted have been remarkable for their humility before God, for the prayerful docility of their mind, and for the relish they have cherished for, and the careful preference they have given to, the perusal of the Divine Word, and meditation on the sublime facts and truths which it reveals for our enlightenment and salvation. They have sought for Divine illumination from the Holy Spirit of God, and for his light to shine upon their hearts as they have heard and read and meditated on His word. Thus faith has acquired strength, amplitude, distinctness, and power. It has become the guiding principle of their life, and being strong in faith they give glory to God, and realize its immense consolations and benefits in their own happy experience. J.

STRAY SHEEP.

"Take her up tenderly,
Lift her with care;
Fashion'd so slenderly,
Young, and so fair!" Hood.

"It won't do sir; it never will. You'll be shamefully imposed on if you go on in this way. Our house will be visited by every beggar in the town, and every abandoned wretch that walks the streets, if you listen to their tales like that. I don't think it right; it's encouraging deception and idleness."

"Never mind, Mrs. Brown, never mind. It's better to be imposed on sometimes, than, by refusing to aid all, than to run the risk of neglecting those who are really deserving of our sympathy. I don't profess to be infallible, nor to have a more than ordinary insight into things, but I must say, that from what I could judge of that poor creature

I cannot believe her to be an impostor. And if she is not, how sad her condition, and how large her demand upon our assistance."

"Aye! it's all very well, sir, but my plan is, always to be on the safe side, and therefore I make it a rule never to relieve any one at the door. And I'm sure of another thing too, it won't do your reputation much good. You know, sir, folks look more at ministers than any one else; and if you act like this they'll say you think lightly of sin, and don't frown enough on it. You are a great deal better acquainted with Scripture than I am, but isn't there a passage which says 'God is angry with the wicked every day,' and another text which says, 'Be ye followers of God as dear children?'"

"I believe both those passages are in the Bible, Mrs. Brown, and as I

believe and love the Bible, I believe and love those passages and try to act upon them. But I don't feel inclined to enter into a theological controversy, just now. As to my reputation, of that I am comparatively careless. If I have done what is wrong I am sorry, and there is an end to the matter; if I have done what is right, I rejoice that I have been enabled to bless a forlorn fellow-creature, and reputation may go to the four winds."

My reader will want to know by whom, and under what circumstances, this fragment of a conversation was thus spoken. As to the former, since personalities are odious, and egotism is always repulsive, a sentence will suffice. The speakers were my good landlady and myself: the one a tolerably shrewd woman, who rather prided herself on having had somewhat of experience, and on having seen somewhat of the world: the other, as will be judged from what was said, an individual who bore a variety of cognomens, from "dissenting minister" *upwards*, to "country parson" *downwards*. It was a miserable day. Not once had the sun gilded the morning, the clouds were low and heavy, and the rain, as if in passion or despair, flung itself impetuously against the window panes. As I sat gazing on the doleful scene, I noticed some one enter the garden, and soon afterwards enquire for me at the door. I went thither. It was a young girl that wanted me. She courtesied, and apologized for making her appearance. But I paid little heed to these things, so much did her appearance arrest my attention. (Do not be alarmed, kind reader, by thinking that I am about to inflict a laboured description, or to indulge in sentimental ejaculations.) She was quite a girl—not more than eighteen or twenty years of age. She had been good looking at one time, but now her face was

very pale, the fire of youth had died out prematurely from her eye, and her cheek was most cruelly hollowed by want. Her attire was such as, had she been in any other than circumstances of destitution, would have excited my curiosity, and afforded me amusement—so heterogeneous was it, and so ill suited was it to her graceful form. Her voice was so sorrowful, and her whole appearance so sad, that hard and inhuman must that heart have been which was conscious of no emotions of pity. But there was something more, which, to me, made the sight sadder still—she was a mother. In her arms lay an infant half covered by a tattered shawl with which the poor girl endeavoured to shield it from the pelting rain.

I listened to her tale, gave her a trifle, and returned to my study, when the conversation between myself and Mrs. Brown took place. That tale was a very common, though a very tragic and romantic one. (For I suppose my readers will agree with me in thinking that there is more romance and tragedy in unrecorded than in pen-blazoned lines, and that he founded his remark on universal experience, who said, "Truth is strange, stranger than fiction.") How many such histories do we hear! She had loved—loved fondly and enthusiastically. Love had been the crown and joy of her life—a nectar-like draught which she had eagerly swallowed. Alas! there were thorns wreathed with that crown, there was a sorrow hand in hand with that joy, and in that draught a deadly poison. I will not detail minutely; it will suffice to say that he who professed to love, ruined her—robbed her of her jewel virtue, and forsook her; her father's door was closed against her, and now she was a lone wanderer on the face of the earth. Be my judge, reader, whether I did wrong when, having heard her narrative, these words

of Coleridge recurred to my mind, and I uttered them as the sentiments of my inmost soul:—

"Pale roamer through the night! thou poor forlorn,
Remorse that man on his death-bed possess,
Who in the credulous hour of tenderness
Betrayed, then cast thee forth to want and scorn!"

"And what of all this?" you will say. Why several things. It struck me, as I returned to my seat by the fireside, that if you and I were to take the case of this poor outcast as the subject of a theme, or as a sort of text for a domestic homily, a few thoughts might be suggested, worthy of our notice. I dare say some of you will anticipate me by fixing in your own minds the outline of reflection. For instance; I know quite well that no small proportion of my readers, were they to stand at my elbow just now, would say, "I would advise that you begin thus. In view of the incident to which I have referred, I would point out (more especially to the young) the disastrous consequences of sin. What an illustration have we here of the great fact that 'the way of transgressors is hard!' Had this young woman remained virtuous she might still have enjoyed all the comforts of her father's house. But she sinned, and hence the dire results. Now she is cast out houseless and friendless. Young man and young woman, learn from this to guard against temptation." Shall I deny that this reasoning, plain and homely though it be, is good? Shall I deny that this advice is well-timed? I trow not. I would that such a lesson should be learned. Again—I feel certain that other good friends, were they within hearing at this moment, would say to me, "You may very fitly point out the necessity of something stronger than the safeguards of mere virtue in order to the successful overcoming of sin. If the wretched girl had been religious, if she had possessed the motives and influences of the

gospel as the actuating powers of her life, she would, in all probability, never have fallen into her present condition of disgrace and infamy. Show, then, from this melancholy occurrence, that if we would be really secure against the power of temptation, we must plant the foot of our virtue on the immovable rock of divine truth." Shall I deny that this, too, is wholesome instruction? Be it far from me. Nevertheless, it seems to me, that good and important as these lessons are, there is yet another and altogether different channel into which our thoughts may appropriately run, and one with which they are not so familiar as with those instructions to which allusion has just been made. What if, for once, ceasing to be theologians, we were to look at the matter before us in a social point of view?

Taking it for granted, then, that I am addressing men who have such an emotion as compassion, who, conscious of their own liability to err, are willing to be merciful to the erring—that I am addressing women, who, if Peter is to be believed, are the "weaker vessels," and are therefore ready to throw tender sympathy to those of their sex, who, alas! have displayed their weakness: above all, taking it for granted that I am addressing *christian* men and women, who profess to hold as true, a faith which speaks of the human race as a brotherhood, I want to start in their minds the enquiry, can nothing be done for the reclamation of the abandoned and the outcast? Here is the stern, terrible reality, that in our towns and cities there are hundreds, nay thousands, of those who are "bone of our bone, and flesh of our flesh," homeless, friendless, comfortless, whose bread is their sin, who are in every sense of the awful word perishing. Is there no shepherd who will volunteer to bring back these stray sheep to the fold of society? Can no-

thing be done for them? Is the brand of their sin ineffaceable, like that of Cain's? Shall the feudal ages monopolize chivalry, or will some modern knight enter the lists, not indeed in behalf of the queenly and the fair, but to maintain the cause of the forlorn and desolate?

In reply to these questions, my readers may some of them say that I am behindhand in my solicitude, since there are already institutions and societies for the benefit of this unfortunate class of offenders. That such institutions and societies exist, is a joy to me. It cannot be doubted that they have been asylums for the outcasts of society. At the same time, I believe I shall only be stating a fact, which they who are connected with these institutions will readily admit, when I say, that to a great extent they have proved a failure, and come far short of the end in view. Repeatedly do those for whom such institutions are founded, refuse the benefits thus offered to them, and prefer rather to take their chance in the wide world. I am not going to justify this conduct, but I do wish that those who so strongly condemn it would sometimes put *themselves* in the position of those whom they condemn. Surely it would not be agreeable to any one of us, reader, to appear before society with the badge of our disgrace upon us, to wear the ensignia of shame, to see folk stopping in the street and eyeing us, as having been "bad characters." Supposing that *your sister* had fallen, however much she might have disgraced herself, should you like her to be liveried thus, and to be herded with fellow-outcasts? *Should you?*

But to return. To say the least of them, these institutions are very inadequate to accomplish the end they have in view. Even if they were successful, they are in number so much like angels visits, "few and far between," that it is impossible

for them to do much. They are hardly to be taken into account when we look at the enormous extent of the evil they propose to remedy. Cannot something else be done? I believe so. Let us act less *en masse*, and more as individuals. I do not say that what I am about to recommend would, if adopted, accomplish the end in view in a week, or in many weeks, but I cannot but think that it would do much to remove the evil. The plan is a very simple one—when we come into contact with these degraded and degenerate ones, let us act gently toward them—endeavour to persuade them to abandon their sinful habits, and give them an opportunity of so doing, and of regaining their position in society, by procuring for them situations in our families and places of business. Who will say that they would refuse such an offer? And who will take it upon himself to deny that by being thus brought under moral and christian influences, by having the claims of virtue and religion lovingly and wisely set before them, they might, in a double sense of the word, be saved? Were it needful, cases could be adduced in which, by the adoption of such a plan as that of which we speak, these happy results have followed.

That a host of objections will be raised to what has been said, I have little doubt. "People will not like to risk their reputation by taking such characters into their houses." "People will not like their families to associate with them." "Such a plan would be like offering a premium to crime." "The whole affair is based upon a maudlin, sickly sentimentality which ignores the existence of a thorough hatred of sin." With respect to reputation, what was said at the commencement of this paper, is a sufficient reply: if a thing is right, it ought to be done, and should a man's reputation suffer, we must be content

and willing to bear this as a part of that self-denial which is so essential to true nobility of character. With respect to the evil influence upon a family which the adoption of such a plan would cause, I simply remark, that the "heads" of those families should endeavour to have a more than counteracting influence (supposing there would be a bad influence—which is only a supposition) and also an influence for good over her they adopt. With respect to its encouraging crime—no experiments hitherto tried have seemed to have such an effect. And as to the "sickly sentimentality," etc., it is enough to say, that it is because sin

is hated, loathed, and dreaded, that such a course is recommended.

I should like to have written more, for much more may be said. I should like to have glanced at the subject in the solemn light of eternity, adverting to its moral and spiritual aspects—but your time and patience have been sufficiently taxed. May I not hope that the question will engage your earnest thoughtfulness? May I not anticipate even something more? He who came to seek and save the lost, once said, "It is not the will of your Father who is in heaven that one of these little ones should perish." Shall we forget those words?
T. R. S.

RELIGIOUS NEWSPAPERS.

"ARE Religious Newspapers desirable?" is a question now very often asked. "I do not advocate religious newspapers," is an avowal very often made, in what is called the religious world: but both the question and the answer are ambiguous; for as the principal word is defined, we could answer the enquiry negatively or affirmatively, and endorse or repudiate the avowal. What then are religious newspapers? If in the above avowal an objector refer to the class of papers now *in existence*, as professedly religious ones, we are ready to endorse his avowal; but if a class of religious papers be as yet *ideal* and not *real*, if a religious newspaper be something different from those which, while they have religion for their watchword, have the spirit of sectarianism for their life and power, if, in fine, a religious newspaper be one conducted on *truly* christian principles, by truly enlightened and christian men, with a *general* yet thorough religious aspect and bearing; then we cannot make the avowal before us; but readily answer the

enquiry in the affirmative. We apprehend, then, that when an objector takes exception to the class of papers now *professedly* religious, because they foster disunion, a petty sectarianism, and the like; he should object to them not as *religious* papers, but as religious *shams*, or pseudo religious ones. To an objection *thus* put we could heartily subscribe. It will be manifest then that our design here is not by any means to attempt a defence of what are *called* religious newspapers; but simply to indicate if possible, the extreme desirability of a class of *truly* religious papers, which we cannot but think would be a great national blessing, and become a powerful ally of the gospel of peace. It is not for us here to attempt a description of what a religious newspaper should be; we can only simply repeat that such a paper should be conducted by truly enlightened and christian men, who shall both record and debate with *continual* reference to the great and general interests of true religion in the world; any paper that falls short

of this, or runs counter to it in spirit or doctrine, fails in so far to be a religious one, no matter what it may be called: hence, objections against this latter class should lie against them not as *religious* papers which they are *not*, but as sectarian, exclusive, or *inconsistent* ones which they *are*. We return now to our position. The newspaper ought to be religious, (as we have defined) and as such it would be a blessing to the world, and a powerful ally of the gospel of peace. We might support this proposition on the general ground that no power ought to be other than a power for religion. That which religion cannot consecrate it ought to condemn. If, then, a power in the world *ought* to exist at all, it *ought* to exist as a *religious* power: hence the condition of the paper's very existence should be, that religion shall consecrate it. On this *general* ground we might affirm that the power of the newspaper has no *right* to exist but as a power for the Truth. But, apart from this, there seem special reasons why "holiness unto the Lord" should be inscribed upon the broad sheet that chronicles the daily history of our world; why the spirit, which is its life and power, should be that of Christ; why the events it records should be written by a christian hand; and why the comments it necessarily makes thereon, should be suggested by a truly christian heart. These reasons are somewhat of the following:—

First. Because of the *power for evil of an irreligious or merely secular class of papers*. We use the term *merely secular*, though much doubting whether such a paper be possible; we cannot see how a paper *can* be *neutral* on the matter of religion. It is called upon to pronounce an opinion, and in a measure to form public opinion on even religious questions; now this it *must* and *will* do, and we know to how fearful an

extent true religion, if not openly repudiated, is silently passed by; of course this is so because the newspaper is not imbued with a religious spirit; and this results in the nature of the case. The great bane of our land is an irreligious press; on the one hand pandering to the vices of the rich and great, or the injustices of "throned and mitred tyranny;" and on the other hand poisoning the minds of our more humble working classes; fanning dissatisfaction, arousing suspicion, justifying error, and repressing or distorting truth. We think we affirm not too much in saying that there is scarcely a general error of judgment, or popular delusion on questions political, social or religious, for which our irreligious newspaper press is not responsible to an extent of more or less magnitude. It is the base upon which is built the foulest wrongs, and most unmanly customs of the age; for there is not a vice which it does not palliate, not a wrong for which it does not plead, and not a great truth which it does not distort and vilify. This we conceive to be no exaggerated view of the power for evil of an irreligious press; a view which sufficiently affirms the necessity for a total change.

Again. The newspaper should be truly religious as a power, because *it possesses the peculiar department and has particular facility for commenting on passing events*. This aspect of the question is of no small importance. An event occurs full of solemn lessons of instruction and warning to the nation: instruction and warning which only a christian mind can detect, and only a christian hand record. The proud autocrat is hurled from the throne, and the power of the tyrant is taken away; now who shall declare the meaning of this, and utter the true import of this manifestation of the arm of the Lord? Shall an irreligious—a "ribald"

press? Surely if it be done it must be by the religious paper! It must be that side by side with the record, will be the comment on the event; and the character of that comment will, of course, be determined by the character of the press. If the paper be devoted to merely *secular* interests, of course events will be viewed only as affecting the state of trade, and the value of money; but there will be no recognition of the "arm of the Lord." No solemn warning will be uttered, and no earnest call will arouse the careless to "cease from evil and learn to do well." No! to present the true lesson, and to utter aright the solemn warning with truthfulness and power, the recorder must see a deeper meaning in life than the throng imagine, and read the hand of God in history. The newspaper, in fact, must be religious.

But farther. The newspaper should be religious because *it possesses the chief power of calling forth and directing the energies of the nation.* Every great movement is either suggested or materially affected by the newspaper press. It is its natural province to arouse the people to effort founded upon the events it chronicles. If this be so, who can estimate the immense importance of its being guided in its conclusions by christian principles. *Now*, too often, the newspaper appeals to the worst passions of men, calling forth the energies of the nation only to enlist them in the service of the wrong; while it checks the aspiration of some who would seek to hasten on the right. We are not asserting that this is always so, but only that it is too often the case; while if we had an entirely *religious* press we should, with the right comment on the event, have the energies of the nation called forth and worthily directed. Every form of injustice would be unsparingly denounced, while, as the result of its benign

influence, every tolerated form of evil would be put to the blush, and meet with unaffected reprobation.

Finally. The newspaper should be religious, because *it has access, as a power, where religion is now excluded.* We know that the newspaper is heard where the preacher's voice never reaches; and read where the religious pamphlet is never seen. Remembering this, it surely should be very advisedly said that the newspaper press should *not* be religious. We are aware that an objector will say here, "But if the newspaper press (as a whole) were to be religious *it* would be excluded where now *religion* is shunned." We doubt this on the whole: but even though it were a just apprehension, we think it would be better to risk thus much than to countenance an irreligious press. The right certainly should be advocated in spite of difficulty and apparent impossibility. Doubtless it is true that if the character of the newspaper press were changed to-day, the demand for an irreligious paper would soon be supplied; but our argument and our efforts have alike nothing to do with that. We should not forbear to exclaim against the wrong-doing of one individual because we felt certain that if he were put down another would carry on the wrong; neither in the case of the newspaper press should we discontinue to demand an entire transformation, because we feel that the demand for an irreligious, or merely secular press would still be supplied. Our duty, we say, remains the same, to denounce the evil, and advocate the right, and certainly the right in the case before us seems to be that the christian world should seek that religion with "its still small voice" might speak by the newspaper press to every class; and demand, in order to this, its entire renovation and consecration as a power for the truth.

Such considerations as these lead us to regard the prejudice against truly religious papers as unfortunate. The exclaimers against such papers should remember the dilemma in which they are placed if the principle be true, that every influencing power should be a power for true religion. Either they must not sanction the newspaper at all, or sanctioning it they must not refuse to it religion. We cannot, if we would, destroy the power of the newspaper press; its power must continue and increase; and the question returns,—Shall we wield this power for true religion, thus receiving an ally which might be made one of the mightiest for influencing the masses? or shall we continue to countenance and support this power as an irreligious, or merely secular one, while it openly denies, or silently passes by, the truths we hold most dear? This we hold to be a true statement of our position, and this is the choice we are called to determine. Impressed with such thoughts we would rather deny the right of *existence* at all to the newspaper, than sanction its existence as an unconsecrated power influencing

the faith and conduct of men on almost every subject without religion to modify and guide. The newspaper is the great recorder of the world's history, and if it be not religious its record can only be a dark sad tale. It is the world's great homilist, and if it be not religious, the ear of the world is given to a hireling's voice. It is the watchman on our castle walls, and if it be not religious, woe to us when the hour of conflict comes, when the alarm should be sounded in no uncertain tone, and when the banner should be unfurled and grasped with no trembling hand! It is the world's leader, would to God that its mighty voice ever directed the onslaught against the wrong, and ever pointed with its far-seen finger to "consecrated heights!"

We conclude with the expression of our earnest conviction, that a triumph of no mean importance will be gained for the truth, when the newspaper shall be enlisted on the side of true religion; then a power in influence incalculable will it be, gaining the people's ear, and winning the people's heart. J. P. H.

Leicester.

THE APOSTLES—THEIR ACTUAL ATTAINMENTS.

*From the Free Will Baptist Quarterly.**

1. THEY were Hebrews, and as such spoke, if they did not write, the language then current among the Jews. This was the Hebrew, as largely modified by the infusion of a Chaldaic element, during and after the Babylonian captivity, and is generally designated by the Aramæan dialect. It was generally used by the Saviour, and seems to have been the common medium of intercourse among the apostles and

others prior to the dispersion among the Gentiles.

It was also the opinion of the early christians that Matthew originally wrote his gospel in this modified Hebrew or Aramæan dialect; and though questioned by Diodati, Lardner, and some others, the weight of authority still greatly preponderates in favour, either of this opinion, or that, writing originally in Greek, he afterwards translated or re-wrote his gospel in Hebrew. It is at least certain that in early times a book in this dialect existed among the Jewish christians,

* We have much pleasure in inserting this article, giving, as it does, a respectable idea of the scholarship of our trans-atlantic brethren.—Ed.

called the gospel according to the Hebrews, and sometimes according to Matthew, which was also otherwise ascribed to Matthew; and if he was not its author, history or tradition has failed to give us any clue whatever to its authorship. All the evidence there is in the case centres in him. Moreover, it is not likely that the apostles became familiar with a foreign language, such as the Greek, so as to write it grammatically and fluently, while unable to write their native tongue.

2. Their quotations from the Old Testament evince an acquaintance with the old or pure Hebrew, which sustained much such a relation to the current language as classic does to modern Greek. Though more generally quoting from the Septuagint, and sometimes apparently at second hand, yet in some instances they used the Hebrew so exactly, in cases where the Greek varies from it, as to evince that they must themselves have been acquainted with the original.

3. Besides Paul and Luke—who were professionally educated—at least Matthew, Mark, John, Peter, James and Jude were able to write the Greek language; for they are among the writers of the New Testament. From the narration in John xii. 20, it appears that Phillip, if not Andrew also, must have understood Greek; and it is conceded that probably all the apostles both spoke and wrote Greek.

The Greek language passed through three distinct stages of development. The first was the heroic and epic period of its youth, in which the poems of Homer and Hesiod and the historic prose of Herodotus were written. The second was just anterior to the Macedonian conquest, when the various dialects reached their highest points of peculiar finish and elegance—among which, however, the Attic began manifestly to attain superiority. In this period, the lan-

guage exhibited its greatest individuality and elegance. In the blending of civil institutions in the time of Alexander, the different dialects for the most part either gave place to or were absorbed by the Attic, which in turn lost something of its original peculiarities. Subjection to a foreign power also caused the introduction into the language of elements hitherto foreign to it. Thus, in this third stage, was formed the common dialect, or latter Greek, sometimes also called *Hellenistic*. This is the basis of our ordinary Greek grammars, and of the Greek of the New Testament.

But New Testament Greek has peculiarities of its own, distinguishing it from the ordinary idiom. Being used by Hebrews, it has a Hebrew colouring, existing in the selection, form and use of words, in the occasional introduction of Hebrew words, in the construction of sentences, in the turn of thought, and in the sentiment. Still another peculiar element consists in the expression of Christian sentiments by means either of new or newly compounded words, or, as is mostly the case, by the use of old words with new meanings. New Testament Greek may therefore be defined as, *the later Greek, as used by Hebrews to express christian ideas.*

Now it is obvious that the scholarship of the apostles cannot accurately be tested by comparing New Testament Greek with the pure Attic, or any ante-Macedonian Greek. According to such a standard and method of trial, all ordinary writers, from Aristotle downwards, would be found wanting—uneducated. The difficulty is rather in a state of the language, than the culture of the writers. It would be equally just to condemn a modern Greek, writing for the people who know only modern Greek—as they wrote for those using only the later Greek—because he does not use “pure,”

that is, Attic Greek. Hebraisms in expression were also incidental to the position of the Apostles as native Hebrews. Probably no one, however high his culture, can acquire a foreign language, especially one so different from his own as Greek from Hebrew, so as to speak and write it without exhibiting more or less of the characteristics of his native language. Philo and Josephus, the most thoroughly accomplished Greek scholars of all the native Hebrews, ancient or modern, certainly did not do it. Accepting, moreover, as the apostles did, the Jewish religion as the ante-part of their own system, Hebraisms of sentiment were absolutely unavoidable. They were necessitated to express Hebrew ideas, to which there were no parallels in Grecian literature, and which were wholly foreign and unknown to the Greek mind. And it was certainly natural, if not absolutely necessary, that these Hebraistic ideas should be clothed in essentially Hebrew forms of expression. So, also, the christian element of New Testament Greek was necessarily incidental to the subject. For instance:—The christian *Church* was to be explained and defended. But no such idea ever before existed in the Greek mind, and consequently the language contained no word to express it. The alternatives were, either to coin a new word—which would be a departure from the “Attic” usage—or else to do what the apostles did, give a new meaning to an old word, (*Ekklesia*) expressing a related idea—which was a variation from Attic or even Hellenistic “purity.” “In doing so they have not acted differently from what a heathen Greek would have done, had he been transferred to a new circle of ideas, and undertaking to communicate them in the Greek language.” It is therefore not the kind of language which the apostles used, by which their

linguistic attainments are to be judged—since that was the necessary resultant of their position and subject—but by the accuracy and elegance with which this peculiar language is used.

The essential grammatical accuracy of the language of the New Testament is now conceded. Professor Tittman, of Leipsic, in an article translated and republished in the first volume of the *Biblical Repository*, maintains this point at length, asserting that “the sacred writers duly observe the laws of grammar.” Winner says:—“The grammatical character of the New Testament idioms throughout, is in accordance with the laws of the Greek language. Its authors have adopted even many constructions peculiar to the Greek. Another writer, whose name is also an authority on such subjects, says:—“The syntax of the New Testament in scarcely a single case departs from that which may be found in classic Greek; the forms of words employed by the sacred writers are throughout conformed to the method of the Greek idiom. Even when the New Testament writers coin new words, as they are occasionally obliged to do, they coin them strictly according to the laws of analogy. The infinitive mood, the participle, the article, are all employed *more Græcorum*, or in the Greek manner. Prepositions and adverbs are employed in the usual relation, and with the usual senses, merely excepting, perhaps, some enlargement of meaning which is occasionally perceptible. In short, whether we resort to the formal or syntactical part of grammar, we see that New Testament usage has little in reality that may not be found in the heathen writers a century before and after the birth of the Saviour.”

In respect to elegance, the writers of the New Testament have often been judged by a fallacious standard.

New Testament words are considerably less numerous than the full vocabulary of the Greek language; but this is also true to a considerable extent of any single writer, or class of writers, in the language—so that their command of language is not relatively so limited as at first appears. Hebraisms either of sentiment or expression are not necessarily inelegancies, only so far as Hebrew style and language are less elegant than the Greek—and that is scarcely the fault of the writers; while many things have been termed Hebraisms that are common to many, if not all, languages, and were not foreign even to Greek prose. Where they really are Hebraisms, all that can justly be required is that they be used as accurately and as elegantly as the circumstances and the subject required or allowed. Moreover, when no parallel could be found in good Greek, such example has been set down as therefore inelegant. But, as already seen, they were obliged to coin new words, newly to compound old ones, and in other cases to extend their meaning. This necessity is certainly not to be charged to their lack of culture; and if they have met the exigency with any tolerable degree of elegance, they have done all that could be expected—all that, under the circumstances, could be effected. Elegance of language and style is a work of time; and he who treads in a new track must leave it for his successors to add a polish that any degree of culture on his part could not produce.

The sacred writers were men thoroughly—in some sense terribly in earnest. The paramount importance of their subject forbade their pausing to cull epithets or trim sentences. They spoke right on, often in blunt, rough earnestness; and evidently chose, even when more polished speech was at their command, to be common in speech, both that

they might reach the larger number, and also attract the more undivided attention to their theme. But along with this absorbing earnestness, there was that unconscious elegance of style “which consists not in art, but springs from the simplicity and greatness of the thoughts themselves; and the less it is sought for, the more certainly and deeply does it affect those to whom it is addressed. That this species of elegance exists in the sacred writers in the highest degree is well known to those who have examined the subject.”

And yet in spite of a spirit that shunned rather than sought elegance, and in spite of the serious difficulties existing in the nature of the case, New Testament Greek, while inferior to Philo and Josephus, is superior both to the Septuagint version, made by learned Jews, and to the writings of the Alexandrine interpreters. In many cases, the sacred writers used words and forms which the Attics preferred instead of those of the popular Greek. Sometimes, indeed, “the most elegant expressions and terms of speech are found in them.” And it is significant that there is in the New Testament at least so near an approach to general elegance, that the Purists, who maintained its essential Attic purity and elegance, were so long able to maintain their ground against the ability and learning which the Hebraists, who maintained its corruptness, brought against them—and that, in the end, the controversy was probably pretty correctly settled by mutual compromise.

Now it hardly seems possible that such accuracy and skill in the use of language are compatible with the theory that the apostles understood only the common spoken Greek, current in Palestine, and especially in the circles in which they, as Galilean fishermen, or Romish tax-gatherers, had moved. At the outset, this

theory utterly fails to account for their *writing* Greek at all. Writing was not then as now a popular art; and it is not pretended that the people generally were able to write even the Hebrew, and much less the Greek. Obviously, then, they somewhere and somehow secured the extra-popular accomplishment of writing Greek; and, well nigh as obviously, they in like manner acquired unusual knowledge of the structure and force of the language, and a singular facility in making it subserv the purposes of accurate and even elegant, as well as telling expression.

Another consideration, leading to the same result, is that while Paul was thoroughly educated, the style of the other apostles is not so very inferior to his. Paul wrote good—and it was not for the lack of culture if he did not always write elegant Greek. The Greek of the other apostles is nearly as good and as elegant as his. It is therefore just to infer, that while other causes than a lack of culture influenced Paul to write as he did, the same was also true of the other apostles; and that the real difference—comparatively slight as it is confessed to be—between his and their accuracy and elegance, is more nearly than has been generally supposed the true measure of difference between his and their actual linguistic culture.

Concerning the different characteristics of the style of the different apostles, Tittman probably makes an accurate estimate, except that he tested elegance largely by the vicious methods just now indicated. He says: The style of John, is placid but marked nevertheless occasionally by more difficult words and phrases. The language of Paul is fervid, often involved, throwing aside all else for the sake of some easy similitude, pouring itself out in figures, tropes, comparisons, antitheses of members, parallelisms of words; yet not wholly destitute of rhetorical art. Peter's mind is rapid and impetuous, scarcely bearing the restraints of continued discourse; his language is inelegant, often interrupted, obscured by new words, vehement, yet variable. Of the other writers, also, the genius is different and the style various. The diction of Matthew is unlike that of Luke. In the former you find a mode of writing somewhat harsh and inelegant, indicating an unpracticed writer; in the latter there is more polish, and a certain degree of elegance and ornament. The characteristic of Mark is conciseness in the highest degree. But in each we find certain words and phrases, which are in a manner their own; and which either do not occur in the others, or are found in a different sense."

PREACHING FOR THE TIMES.

A VERY high mental discipline is required, at the present time, in order that preaching may be simple, plain and powerful. It was a remark of Archbishop Usher to the clergy of his diocese, "It takes all our learning to be simple." To preach plain and simple, says Luther, is a great art. These statements are true ones, though paradoxical, and contrary to a common notion respecting the in-

fluence of learning. It will, however, be found that in proportion as the human mind becomes a profound master of the truth, it becomes able to unfold and express it in such a manner, that the wayfaring man need not err, and also in such a way that the cultivated mind feels the very same influence from the actual verity. We see this illustrated in secular literature. The greatest minds, in

any department, address the two extremes of human culture, as well as all the intermediates. Shakspeare is the poet of the masses, and also of the "laureate fraternity" of poets. That homely sense, which speaks like a swain to the swain, and that ethereal discourse which is the admiration and the despair of the cultivated reason and imagination, both alike, flow from a thorough apprehension and a perfect knowledge of man and of nature. Lord Bacon's understanding addresses both the peasant and the philosopher, because it grasped what it seized, and saw entirely through what it looked at. And to come down to our own time and country, and into a department that more than any other is both practical and popular, how powerfully does the eloquence of Webster affect all grades of intelligence, because it sprang, so uniformly, out of an entire mastery of the subject. In each of these instances there was learning, in the sense of clear and thorough knowledge. From whatever source it is derived—whether from intercourse with man and self, or whether it is drawn more immediately from books—if there be a clear understanding,

a perfect mastery, there will be plainness; and if there be plainness, there will be power.

In no sphere is there greater need of this learned plainness than in religion, and especially in no age more than our own. The public mind is now distracted by a variety of information. It has read and heard too much. It is discursive and disinclined to ponder on fundamental truths. Consequently, simplicity, depth, and clearness, are qualities specially required in the public religious address of the day, in order that men may be called back from this wandering over a large surface, and induced to take a descending, instead of an expatiating, method. Never did man more need to be brought back to his individuality, which is a very simple thing, and to his few relations to God, which are yet more simple, than now. Even good men find, upon their deathbeds, that they have been too discursive, even in their religious study and experience. Said a dying theologian, "My theology is now reduced to these two points, that I am a guilty sinner, and that the blood of Christ expiates human guilt."—*Professor Shedd.*

"IT IS APPOINTED UNTO ALL MEN
ONCE TO DIE."

"Go to the grave," for since thy first estate
Thou forfeitedst, and just law despised,
Thou art subjected to unerring fate,
Nor aught can save by finite minds devised.

"Go to the grave," man in thy weakness go!
His stern behest who gave in awe obey,
Wrecking all thou wert in pride below,
Yield thy frail dust to loathsome worms a prey!

"Go to the grave," but not despairingly!
Let hope divine perfume thy latest breath;
Embrace the blest provision raising high,
The soul above the slavish fear of death!

"Go to the grave," in the Redeemer's strength,
Under the graves triumphant way afford,
Re-blest with all a thousand fold at length,
Be thou for ever present with the Lord.

Leicester.

THOMAS REID ELLIOTT.

R E V I E W.

REFORMERS BEFORE THE REFORMATION, *principally in Germany and the Netherlands. Depicted by DR. C. ULLMANN. The translation by REV. R. MENZIES. Vol. I. Demy 8vo, cloth, pp. 416. Edinburgh: T. & T. Clark. London: Simpkin, Marshall, & Co.*

THIS book bears an attractive title. It stimulates curiosity, if it does not also awaken apprehension. Many will ask, who are the reformers Dr. Ullmann proposes to depict? Others will enquire, does he not rob Luther and Melancthon of their laurels? We beg to assure our readers, in answer to the second of these inquiries, that the reputation of Germany's spiritual heroes may safely be left in the hands of so thorough a German as Dr. Ullmann. In reply to the first, may we ask their attention while, with our author's help, we endeavour to make them known?

The names of Wickliffe, the rector of Lutterworth, of Huss and Jerome, his Bohemian disciples, are "familiar in our mouths as household words." Their love of the truth, their fearless speech, their apostolic zeal, and their heroic daring, have won for them a place in our memories and our hearts. They are among the *best* known of the reformers before Luther. Dr. Ullmann addresses himself to the task of delineating the lives, analyzing the writings, and measuring the influence of the *best* known reformers; the men who nevertheless deserved a better fate, as having helped to prepare the way for the spiritual resurrection of the 16th century. The principal of these are John of Goch, John of Wesel, and John of Wessel. The men who played a more subordinate part are, Cornelius Grapheus, Sebastian Brant, Gregory of Heimburg, Jacob of Jüterbock, and the brethren of the Common Lot. "Each of them filled their own allotted mission; and if the more quiet labourers have the less attraction for lovers of the dramatic in historical compositions, they are all the more important to the scientific historian, for whom

the development of the inner life, and the cultivation of theological ideas, constitute the radical elements of church history."

In defence of his work Dr. Ullmann asks: "Is it possible that Luther and his confederates, or that Zuinglius and his, or that the men whom we see taking the field for the pure evangelical doctrine on the banks of the Rhine, downwards to the Netherlands, should have dropped as reformers from heaven, or received their impulse and insight from a foreign land? No, certainly. Even the law of historical continuity would require us to suppose corresponding intermediate links, labourers who prepared this particular soil. We know, however, as a matter of fact, that in both Germany and the Netherlands, there were very distinguished precursors of the Reformation, who unquestionably exercised a far greater influence upon our reformers than any foreigners did. To give but a few instances: where do we find Luther speaking of the impression produced upon his religious and theological development by any of the more distinguished foreigners, in language like that which he uses of his less known countrymen in Germany and Holland? Of John of Wesel, he says, that he had studied his writings for his degree—of the brethren of the Common Lot, that they were the first to receive the gospel—of Wessel, that it might seem as if he (Luther) had derived from him all he knew—of Tauler, that neither in the Latin or German tongue does there exist a more sound or more evangelical theology than his—of the author of the "*Deutsche Theologie*," that no one had instructed him better, what God and Christ and all things are—and finally of Staupitz, that by his means the light of the gospel had first dawned on his heart, and that his words had struck like the arrows of a strong man in his mind."

Preparatory to his notices of these early reformers, Dr. Ullmann gives us a general introduction on "the nature of the Reformation, and what led to it." Reformation means, formation again,

restoration to life; and in the idea of a restoration of religious life three essential elements are involved: (1.) a going back to something already fixed and certain; (2.) a new and successful introduction into life of that which is ascertained to be genuine; and (3.) a conflict with what is false, and an abolition of what is antiquated. Three things are indispensably necessary if a reformation is to be effected: (1.) corruption must really exist in the domain on which it is to take place; (2.) the necessity of abolishing that corruption must be felt and recognized; and (3.) the rudiments must be prepared of the new and better system to be substituted for the old. That corruptions existed is shown from the doctrines of the church of Rome, from its government, and its worship. That these were seen and felt is proved from the opposition of particular reformers, as Savonarola, Huss, and others, from their being debated in the sight of all Europe by the Great Western councils, from the Diets of the Empire demanding a reform, and from the fact that Europe rang with the cry for church improvement. That a preparatory basis was actually called into existence is established by the works and labours of these unknown reformers.

This brings us to the first noticed by Dr. Ullmann, John of Goch. He was born in the earlier part of the 15th century, at the little town of Goch, in the Duchy of Cleves. He seems seldom to have taken the family name of Pupper, but, according to the common usage of the age, is generally styled John of Goch, from the place of his birth. From the familiarity shown in his writings with the Bible, with Latin ecclesiastical fathers, with the scholastic divines, as well as from the clear, logical, and precise style in which they are written, it is inferred that he had a school education, and that he had attended some university. The first is conjectured to have been, for no positive information exists, one of the Institutions of the brethren of the Common Lot, and the second the University of Paris. Goch is known, however, to have founded a Priory of Canonesses in Mechlin in 1451. He was then probably fifty years of age.

Living in the midst of monks, for Mechlin was pre-eminently a monkish city, and himself a confessor to the nuns at Tabor, his mind was constantly turned by the force of circumstances to the consideration of monachism. Imbued with "a deep spirit of free evangelical and fervent piety," he vigorously resisted the false estimate in which monachism was held, and to seek the removal of those abuses which in the progress of ages it had contracted. He died on the 28th March, 1475, and was buried in the old church of the monastery of Tabor, which was then standing without the walls of Mechlin.

From information so meagre, it is difficult to sketch the character of Goch. That he was a man of great sensibility, with a keen, piercing intellect, anxious to satisfy his religious and spiritual wants by positive perceptions of truth, bold and unreserved in the utterance of his reflections, and of glowing piety, his writings abundantly attest. He cultivated the practical rather than the theoretic and speculative parts of doctrine, thus showing himself a theologian of the Western school. He had learnt scholasticism at the University. His natural bent of mind inclined him to mysticism. His true piety sprung from, and was nourished by the word of God. In all his expositions of doctrine, he starts with Scripture, and brings doctrines, practice, and philosophy to this one infallible test. Augustinian in his conception of christian truth, the whole substance of his theology may be condensed into the words, *Of God, through God, to God*. This he opened up in his treatise *On the Liberty of the Christian Religion*, a "great bibliographical rarity, and known by personal inspection to very few ecclesiastical historians."

"The most striking feature in Goch's *controversial* writings is, that he did not, like his forerunners, and many, both of his contemporaries and successors, direct his attention merely to single and superficial points; but, consonantly with the deeper impulses of his nature, took into view the action of the church in its full extent and inmost springs. Wickliffe had assailed the mendicant monks, the usurpations of the hierarchy, and the pervers-

sion of the doctrine of the sacraments. Huss had sketched the *beau-ideal* of the church, of the episcopacy, and of the priesthood; and had held it up before a corrupt hierarchy and clergy, that they might behold it and blush. It was chiefly against the corruptions of the clerical body, and the abuses of indulgence, that John of Wesel took the field. With the fiery eloquence of a prophet, Savonarola attacked the moral degradation of all ranks, of the people and the nobility, both in the state and the church; while Erasmus poured his pungent wit upon the stupidity and folly, the superstitions and abuses of his age. None of them all, however, penetrated so deeply into the general spirit of the church, which was the basis of all the mischief, the root from which the unchristian and anti-christian tendencies grew, or depicted these tendencies with such precision as the silent, calm, and thoughtful John of Goch. Even in his opposition, he is more contemplative than active; and for that reason also all the more penetrating and profound."

Goch's treatise *On the Four Errors Touching the Gospel Law*, is a remarkable monument of this distinguishing excellence. To the legality of the dominant church, degenerating often into mere Pharisaism, he opposed the free, filial, and devoted spirit of the gospel; to the liberalism of Antinomian principles, the strict obedience and active moral practice of christianity; to false reliance upon ecclesiastical and outward works of virtue, and their merit, the deep-felt want of the grace of God; and to the self-devised sanctity of monachism, which pretended to be superior to every other, but never stepped beyond the circle of obligation, the higher sentiment of a truly apostolic and catholic christian piety, the offspring of free love.

Goch never gave any offence, excited any suspicion, or called forth any persecution by the publication of his writings, though they were so richly stored with the elements of the reformation. He lived and died in public esteem, and was buried in the chapel of the priory over which he had been so long superior. The man who edited, published, and was the means of circulating Goch's book on *Christian Liberty* did not meet with a similar fate. Cornelius Grapheus, secretary to the city of Antwerp, eminent as a man of taste and of science, a historian, an

orator, a musician, a linguist, and a friend of Erasmus, about the time of the Diet of Worms, 1421, published Goch's first work with a very spirited preface. The following is an extract from it, in which Grapheus depicts the

CHRISTIANITY OF THE MIDDLE AGES :

"We have declined from Christ to Moses, and backslidden from Moses to Pharaoh; we have rejected the light food of evangelical liberty; and from the quietness of the christian life, and the repose of the gospel, have returned to the flesh pots of Egypt, and the bondage of the brick-kilns. We have despised the easy yoke and light burden of Christ, and have betaken ourselves to the heavy load of human ordinances; giving attention to lying spirits, and not believing the gospel; distrusting the surest promises of the Saviour, but trusting in human fables. In place of the gospel, we have adopted the decrees of the Pope; in place of Jesus, a certain Aristotle; in place of piety, ceremonies; and in place of truth, falsehood. Afraid of all things we do nothing. How foolish and infatuated we have been! Once christians were allowed to choose for themselves suitable pastors: now, however, as is most deeply to be deplored, ambitious men, with tyrannical power, by gifts and menaces, in right ways and wrong, intrude into the spiritual office, and enter otherwise than by the door. Nor is even that sufficient. Ignorant hirelings, men living in concubinage and debauchery, are generally appointed, who by their profligate example, hurry the souls of the simple, which Jesus purchased with his blood, along with their own, to destruction. These men, when called upon to preach the true gospel doctrine, either in their ignorance, interpret it falsely, or appoint stupid monks as their substitutes, who for the sake of gain, pervert still more the Word of God, and in the place of the gospel and the doctrine of Paul, inculcate dreams of their own, and commend to the people their subtle, enlightened, holy, seraphic, hierarchical, invincible, and most profound doctors, their services, canons, and laws, their Aristotle, and Master of Sentences. Once the doctrine of Christ was common to all, promiscuously, the only exception being that women were not allowed to speak in public; now, however, our masters, licentiates, and bachelors, our haughty Thomists, and obscure Scotists,* alone have

* A follower of Duns Scotus, was called a Duns: hence in process of time any stupid man was styled a dunce. See Trench, "On the Study of Words!" Page 78.

a right to explain Scripture. As for us, they despise us, and exclude us from a kingdom, of which they claim the sole possession. 'This people,' they say, 'know not the law, and are cursed. In fact they know nothing at all, and ought not to dispute upon theology. They never took a degree; they do not understand logic; they have not grown old in the study of Aristotle; they never saw the work of St. Thomas, or read the subtle Scotus, or the unanswerable Alexander of Hales. They cannot even form a syllogism. They are but painters, poets, orators who may perhaps write a good Latin style, but in other respects are unlettered laymen. Such persons ought not to be allowed to have the sacred Scriptures in the mother tongue, for they do not comprehend what they read, and fall into gross errors.'

Graphæus was arraigned before the inquisitors, deposed from his office, and imprisoned in Brussels. He was no hero. A long imprisonment brought out from him an ignoble recantation. In that he declared he had acted foolishly in recommending Goch's work, as he had never read it! He was restored to liberty, and to his former post. Though he outlived the leading events of the reformation there is no proof that he retracted his recantation.

Before proceeding to glance at the character and influence of John of Wesel, Dr. Ullmann notices a few less celebrated men. Sebastian Brant, author of *Narrenschiff* ("Ship of Fools"); witty, caustic, and popular; Gregory of Heimburg, "the citizen-Luther before the days of Luther;" Jacob of Jüterbock, of whom Luther said, that if "any one entered the kingdom of heaven by monkery it was he," have each a brief and appropriate notice.

John of Wesel was born, as his name indicates, in Wesel, a little town beautifully situated on the bank of the Rhine, between Mayence and Coblenz; not far from St. Gar. The year of his birth is unknown, but it was probably within the first twenty years of the 15th century. He commenced his studies at the University of Erfurt, about 1440. This university had been founded at the commencement of the papal schism; had grown up in the midst of an aspiring and relatively most independent citizenship;

and was almost exclusively attended by German students; circumstances not without their influence on the character of John Richrath, for such was the family name of this reformer. Jacob of Jüterbock was then labouring at Erfurt, and was a man most likely to influence a mind so susceptible as that of Wesel. In 1429 he graduated in philosophy, and in 1439 was made doctor of theology. Soon after this time Wesel entered the clerical profession, but without taking the monastic vow. When the pupil became a professor is not known, but probably the transition was made gradually. In 1450 Pope Nicolaus V. proclaimed a jubilee. Countless multitudes made a pilgrimage to Rome; but the Pope, anxious to gratify the people and fill his coffers, sent forth heralds to preach indulgences and to collect gifts. Nicolaus of Cusa was despatched to Germany. In the course of his journey he visited Erfurt, preached three times, and every time to large masses of people. In 1454 the same scenes were repeated, John of Capistrano, being the Pope's messenger, especially appointed, from his universal celebrity as an orator, to convert the followers of Huss. Wesel was a listener, but he had already espoused widely different views, from those propounded either by Nicolaus or Capistrano. Their visits seemed rather to strengthen his previous convictions. Indeed during the year 1450, when Nicolaus visited Erfurt, John of Wesel wrote his celebrated treatise upon Indulgences; a treatise with which Luther may have been acquainted if not influenced, since he himself tells us,—"that John of Wesel ruled the university by his books, and it was out of these that I studied for my degree."

In 1460 Wesel became a preacher to Mayence. He had hardly entered his post before a pestilence scared him from the city. He was, however, appointed to a similar situation in the city of Worms. Able and scriptural as a theologian, popular and fervent as a preacher, he attracted crowds to his church. He spoke out against the clergy and the church with unwonted boldness, and indulged in pungent and provoking jests common in the pulpit

in his day. Combating the false estimate of priestly rites, he exclaims: "The consecrated oil is no better than that which is daily used in your kitchens." Preaching against fasting he declares: "If St. Peter did introduce this practice, it could only have been to obtain a readier sale for his fish. . . . As long as a man is hungry he may lawfully eat; and there is no sin in a man dining upon a fat capon on Good Friday." Dilating on ecclesiastical enactments, the authority of the church in general, and the Pope, he fearlessly says, "I despise the Pope the church, and the councils, and extol Christ. Let his word dwell in us richly."

A man so free-spoken and so heretical was not likely to remain long undisturbed. He lashed the bishop with the same severity as other men. But Reinhard of Sickingen was not the man to brook such public admonitions from one of his clergy. He had once told the provost and council of Worms when they had neglected to petition him as the bishop for a halter at a public execution, an old custom which involved the acknowledgment of his jurisdiction, and which they were anxious to evade—"that neither he nor yet his bishopric were so impoverished as not to possess plenty of ropes to hang even the rebellious magistrates, if necessary." He was little disposed to shield one who had rebuked his parade and vanity. This Wesel had done. But more than this, he had published a work on the corruption of the clergy, and had said therein many hard things about the Pope. The priests "mumbled the prayers," said Wesel; and the deacons "brayed forth the gospels and epistles." "I care not for the two horned mitre. The shining infula affects not me. I abominate the priestly slippers decorated with precious stones and gold. I laugh at the high-sounding names, the tragic titles and lofty triumphs. They are the mere semblances, and anything rather than the badges of a true pastor, bishop, or teacher, when that is lacking which alone gives them worth and renders them tolerable." "The blasphemous and fulsome titles of most wise, most venerable, most blessed, vicar of Christ, hero, demigod, and even most godly, with which his flat-

terers fawn upon the Pope, considering the innate self-love of man, can scarcely fail to make the be-purpled ape vain of his ornaments, and lead him to fancy himself beautiful, and to exult like a braggart."

For seventeen years he had preached at Worms without molestation. At the end of that time Feb. 1479, Reinhard summoned him before a court of the inquisition in the archiepiscopal city of Mayence. He was accused of heresy, of having lived familiarly with Jews, and of being a secret bishop of the Hussites. The first charge is easily explained. He cultivated the acquaintance of the learned Jews, as Reuchlin had done, that he might improve his knowledge of Hebrew. His heresy and his leaning to the doctrines of Hues were, however, undeniable. An interesting account is given by Dr. Ullmann, of the trial, from sources hitherto unpublished. The pale and tottering old man, so bold in speech and vehement in denunciation, could no more bear imprisonment than the young and vigorous Grapheus did afterwards. He hesitated about recanting; quibbled with the court; and was sent back to prison. Persuaded by some members of the court, and lacking the true firmness of a hero, he at length declared before them all,—“I voluntarily confess that errors have been found in my writings and sermons. These I now recant, and am also ready to recant them publicly. I submit myself to the commandments of the holy mother-church, and to the tuition of the doctors. I will endure the penance which has been imposed upon me, and supplicate mercy and forgiveness.” He expected this would have given him his liberty. He was disappointed. His writings were publicly burnt, and he himself sentenced to be imprisoned for life in the Augustinian monastery at Mayence. Scarcely two years passed away before he was released from his imprisonment by death.

As a fearless denouncer of church abuses, he was the forerunner of Luther, although he wanted his courage and intrepidity. A chapter is devoted by Dr. Ullmann to show Wesel's connection with the Reformation. An appendix, containing all that is known about Hans Böheim, of Niklashausen, a fore-

runner of the peasant war, closes the volume.

Ullmann is thorough in all he does, although his thoroughness occasionally interferes with the thread of the narrative in his biographies. He has hardly started with the life of Goch, before he is delayed by his worthy and needful anxiety to give a short historical sketch of Mechlin. A sketch, excellent and truthful, for the most part, of the Romish church, precedes the notice of Wesel; while twice in the course of the life of Wesel, he suspends the interest by histories, first of Erfurt university, and second of the city of Worms. He is calm and dispassionate in the expression of his judgments, and for the most part, judicious. We entirely dissent, however, from the opinion that the papacy was ever "the bulwark of freedom," or that, "if christianity was to become a law to the rude nations, and gradually to train them for the enjoyment of the liberty of the gospel, it was requisite that a powerful and divinely-authorized defender of the law should take the lead, whose office it is to enforce moral discipline;" or that, "in this manner, for a certain age, and within proper limits, the papacy was a necessity." Tertullian did not think it was a necessity in his day; and the spread of the truth, among the nations of the earth in our day by the simple missionaries of the cross, is also a testimony against the notion of this necessity for priestly and government sanction. It is opposed, moreover, to the plainest dictates of the New Testament, and the most emphatic utterances of Christ himself. Tastes may differ; but with all his imperfections we prefer John of Wesel, to Mathew of Cracow. There is no question about the amount of good they respectively effected. These small defects, notwithstanding, we heartily commend Dr. Ullmann's work to our readers. His name is another added to the already numerous list of Germany's philosophico-ecclesiastic historians.

The volume is the sixth of Clarke's Foreign Theological Library. The second will be out shortly, if it be not already published. To those who know its merits this repertory needs no com-

mendation of ours. We shall be glad to hear that the analysis of this one volume has led to the enrolment of new subscribers. Another time we may give some notice of the "Words of Jesus," published in the same series, and part of this year's issue.

THE LEISURE HOUR, AND SUNDAY AT HOME, for August. Religious Tract Society.

The first can hardly be called a "Dutch number," although there are some four papers devoted to the narration of a "Summer Ramble through Belgium and Holland;" but it may be called "the sight-seeing number." The ascent of the Righi, the Zoological Gardens, Versailles and the Creche, are all amusing. Those who have no taste for the "boas" in the Zoological, may find attraction in the "babies" in the Creche. The paper on "Reading for Instruction" is judicious, and will be useful. *The Sunday at Home* gives an interesting sketch of "The Tobolsk School," established by Von Wreesh, a Swede, who was made prisoner at the celebrated battle of Pultowa. Honourable reference is made in an article "On the Day of Small Things," to Carey, and his labours in India. "The Parisian Chiffonier" is a fascinating sketch. It shows how a good man, "though e'er sae poor," may be the scatterer of priceless blessings.

AUTOBIOGRAPHY OF D. LODGE, V.D.M. Uppingham. Containing an account of his conversion, call to the ministry, sore temptations, and the superabounding of God's grace to him in every state. To which is added a sermon on the Blessedness and Security in Christ. Fcp. 8vo. pamphlet, pp. 99. Leicester: Winks and Son.

The character of this book may be learnt from its title. Mr. Lodge is a Calvinistic Baptist, though not of the *hyper*-school. His course has been unusually chequered. In relating it he indulges too much in reflection. A description of the various events of his history, with less extraneous matter would have secured more readers. He is a sincere christian, but eccentric.

CORRESPONDENCE.

"WHAT SHALL WE DO FOR
MINISTERS?"

DEAR SIR,—Your correspondent in the August No., under the above heading, laments the paucity of Ministers in our Connexion, and suggests to our churches a few important ideas. May I add to the number of suggestions by a few thoughts arising from the contemplation of the same subject, in the form of a few questions?

Suppose, that in every church the young men were encouraged to go forth in the villages around our towns, or into the lanes and courts of our cities, and uniting their zeal with the sober wisdom of elder brethren, were to establish stations or occupy rooms, wherein to conduct meetings for prayer and exhortation, would it not give free scope to latent energy and probably draw out some talent fitted to fill a higher office?

And if these young men, many of whom only wait to be stimulated and encouraged, were to be specially under the eye of their pastors, and encouraged to write their exhortations or addresses, and bring them for revision to the pastor or any other competent officer of the church, would not this tend to bring them up higher, and study and action, theory and practice go hand in hand to form our future teachers?

By this plan a kind of College would be connected with every church of a considerable size, over which the pastor would be president and superintend their movements, and this would afford an opportunity to the pastor of knowing the capacities of any young men previous to their being recommended to the Academy, which in many cases might prevent disappointment. Or in some cases they might become pastors without passing through the denominational College.

If some such plan as the above was thought desirable, would it be too much for every church of above a hundred members to have two or more such stations supplied weekly? We think not, although there may be many objections. It may for instance, be thought to ope-

rate badly by drawing away a number of effective members from the chapel, (supposing it necessary to supply these stations at the same time the chapel is open) and doubtless this would be so in a certain degree, but the objection I should consider short-sighted: for though it may make against the number at the chapel for a season, yet the moral influence of the church would be so increased as greatly to counterbalance the apparent and temporary loss of numbers, and the influence thus put forth would return in a large increase both of numbers and influence to the church. In this sense that Scripture is often fulfilled,—“There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty.”

And, instead of looking coldly on those zealous brethren who instead of being seen in their pew on the Lord's-day evening, are caring for the wandering sons of men, who cannot or will not come to our assemblies, would it not be better if a greater number of our members would follow their example, and deny themselves on one part of the day, the ease and pleasure of hearing, in order to communicate the saving truth they know and seeking in order to save the lost, on the other part, and all the Lord's people being thus encouraged to prophecy, would not the churches be more healthy? and would it not tend to raise up many who would be ripe and ready for the work of the church, as Pastors, Teachers, or Evangelists?

Again is there not reason to fear that many among our churches invite a minister anticipating the pleasure of sitting in their pews to be delighted with his beautiful discourses, or perhaps to indulge their criticism, as the great object of their efforts and the climax of their aspirations, instead of expecting the higher honour of uniting with him in purposes and plans for the self denying work of attempting the evangelization of the surrounding population?

Let us not be so squeamish about *intellectual* gifts for this great work, if the great *spiritual* germs be living in the heart. Intellectual qualificious fel-

low great spiritual desire, by all means let us encourage its development, first in a small sphere, then it will, if living grow to fill a larger one, or the smaller more effectively.

In conclusion, let me utter a conviction which remains in the minds of many—that the principles of the General Baptists need only to be brought home in sincerity and power to the minds of the masses of our countrymen to insure a large reception. How important, then, that while we remind one another of the language of the Saviour who said, "The harvest truly is plenteous but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest," which is truly applicable to present times, we use every lawful means to secure the desired object, and with unfettered mind and large heart, seek to spread the knowledge of the glorious gospel of the blessed God, and build up his church militant on earth. Yours truly,

EVANGELIST.

A GOOD SUGGESTION.

MR. EDITOR,—The following is *part* of a fraternal epistle I received about three weeks ago from an Episcopal Clergyman, with whom I occasionally interchange a few lines of christian recognition and esteem. It was not intended to be published, but thinking a

little advantage may possibly accrue to our mission, I venture to lay it before your readers.

Allow me to add that I have read the memoirs of our departed brother Pike *twice*, and purpose giving them a *third* perusal. Verily he was "a man of God," and was "worthy of *double honour*." Yours truly in Christ Jesus,
THOS. YATES.

MY DEAR BROTHER YATES,—Pray accept my thanks for your last long and kind letter. I am now reading "Memoirs of the Rev. J. G. Pike." Mr. Pike was in most senses a very remarkable man; perhaps in his own sphere, (I do not mean as a Baptist, but as belonging to the great commonwealth of Christianity) the best and greatest man of his time. I think of him with intense sorrow, veneration, and love. Pray tell me on whom his mantle has descended. I presume it will be large enough to cover *three*, or, certainly, not less than *two*, ordinary men. Surely the Baptists will not allow their great mission to suffer by his death. I wish something could be done among them to found a *scholarship* for one poor Hindoo orphan in the native schools, to be called after his name. Mine should be the first pound towards it; and if I could know for a certainty that a permanent memorial would be raised to the author of "persuasives," I would not hesitate to ask many pious members of our church, who would cheerfully contribute."

OBITUARY.

ELIZABETH SLACK was born at Wirksworth, in Derbyshire, May 14th, 1815. In early life she was sent to the General Baptist Sabbath school, where she was taught to read the Word of God, and where she sat under the ministry of Mr. Richardson, at that time pastor of the church. She soon became the subject of serious impressions, followed by a sound conversion to God. She was baptized and received into the church, September 24th, 1834, and remained a consistent member of the General Baptist denomination till her death. A short time after she joined the church, the Rev.

W. Underwood settled among them, under whose ministry she was well established in the truths of the gospel. She often referred to his sermons and to his kind admonitions with great pleasure and satisfaction.

It was her lot to leave Wirksworth, and remove to Derby, where she resided fifteen years. She was particularly attached to the Rev. J. G. Pike, under whose ministry she finally settled, and by whom she was much edified and encouraged.

When she became a christian, she resolved by the grace of God to strictly attend to the Apostle's admonition,—

"She is at liberty to be married to whom she will, only in the Lord." She attended to this duty, in the spirit of the gospel, and often endeavoured to show others the necessity of doing the same.

She managed her home well, and brought up her children in the fear of the Lord; she was a kind mother, an affectionate wife, and an exemplary christian.

She was the subject of long and severe affliction, but bore all with patience, and was always cheerful and happy. In her last illness she was confined to her room ten weeks, and suffered very much, but was quite resigned, and would often say "The Lord's will be done." A few days before she died, she wished for the Rev. W. Underwood to be sent for to visit her. He kindly consented to her request. In his interview with her, she said, she once had a desire to be spared a few years, for the sake of her children;

but now she could leave all in the hands of her Saviour, who could do better for them than she could. The night before she died, she was frequently observed to raise herself in bed, and put her hands together, and say, "come Lord Jesus, I want to be with thee; come and cause me to die that I may be with thee." In her last moments a friend said to her, "How do you feel," she said, "very comfortable, I shall soon be gone, I shall soon be in heaven," and with a smile on her countenance, gently fell asleep in Jesus. At her request, her funeral service was conducted by the Rev. W. Underwood, in a most solemn, affectionate, and impressive manner.

Of all the pious dead;
May we their footsteps trace,
Till with them in the land of light
We dwell before thy face.

GEORGE SLACK,
Derby.
September 5th.

INTELLIGENCE.

THE MIDLAND CONFERENCE met at Thurlston, on Tuesday, Sep. 18th. Mr. Stevenson of Leicester preached in the morning. The meeting for business commenced about two p.m. Mr. Hopps, one of the students, prayed. Mr. Stevenson was cordially thanked for so kindly and efficiently conducting the morning service in the absence of Mr. Hoe, the appointed preacher.

Forty-three were reported to have been baptized, and thirty-eight to remain as candidates; but as no statement was received from two-thirds of the churches these statistics cannot be regarded as indicating the true state of the cause of Christ in the district.

With a view to obtain ampler reports the Secretary was directed to send a circular to each of the churches previous to the holding of each Conference, reminding them of the time and place of meeting, and desiring the appointment of a representative, or the forwarding of a written report stating the number baptized, the number of candidates, and any other facts that may be interesting. Case from Coalville and Whitwick,—The brethren at these places having separated from the church at Hugglescote, and formed into a distinct church, requested to be received as such into the Conference. De-

ferred until the next Conference, the Secretary to apprise the church at Hugglescote of the application, and request a communication respecting it, with the understanding that if no objection is expressed, the request will be acceded to.

Case from Billesdon,—The Conference recommends the Leicester ministers to comply with a wish of the friends at this place, to visit them once a quarter and administer the Lord's Supper to them; the church at Billesdon to bear the expense of supplying their pulpits from the Academy.

Case from Earl Shilton,—A letter was read complaining of the low state of the cause there; attributing it to the want of a settled ministry, and asking advice and aid. The friends were earnestly recommended to seek a union with the church at Thurlston, or with that at Hinckley.

A statement was made respecting the present pecuniary difficulties of the church at Vine Street, Leicester; and as this case was recommended by the Association, it is hoped that when application is made to the churches in this district, they will render it all the aid they can.

The Conference heard with pleasure of the steps which have been already taken to secure the chapel property at Smeeton, by the renewal of the Trust Deeds, and agreed to pay ten shillings to Mr. Hull

towards the expenses incurred in going over there, and also requested the brethren who are kindly interesting themselves in this matter, to furnish a report of their further progress to the next Conference.

The next meeting of the Conference will be at Sacheverell Street chapel, Derby, on Tuesday January 1st, 1856.* Mr. Staples, of Measham, is appointed to preach in the morning.

Mr. Chapman, of Longford, preached in the evening, and collections were made for the Home Mission.

ANNIVERSARIES.

STALYBRIDGE.—On Lord's-day, Sep. 16, the anniversary sermons on behalf of the Foreign Mission were preached by Rev. W. Bailey, missionary from Orissa. In the evening Mr. B. delivered an address on the wretched condition of the heathen, which was listened to with deep interest. Collections and subscriptions amounted to £23 1s 1½d.

STALYBRIDGE.—The annual tea meeting for liquidating the debt on our chapel and school rooms was held on Saturday evening, Sep. 1st. After tea, the meeting was addressed by Messrs S. Woolley, T. Tonge, A. Brooks, J. Lawton, J. Brooks, and the pastor of the church. We are happy to say that the proceeds of the tea-meeting and subscriptions amounted to £29 7s 4d. Thus every year the debt has hitherto been considerably reduced. May the Lord send peace and prosperity to all our churches.

BURNLEY, Anon chapel.—Our school sermons were preached on the 19th ult, by the Rev. R. Ingham, of Halifax, when the collection, including £10 from some unknown friend, amounted to £68 3s. 9d.
J. B. B.

BAPTISMS.

KIRKBY AND KIRKBY WOODHOUSE.—On Lord's-day morning, August 26th, six young friends, in the presence of a vast assembly, passed through the flood to the fold; after an excellent sermon in the open air, from Eph. iv. 5. "on baptism" by our esteemed friend the Rev. J. Wood, of Mansfield. In the evening they were received into the church. The delightful, soul-cheering services of the day will no doubt long be remembered by many. May they who then put on Christ continue steadfast, and be a blessing to the church, and to the world, adorning the doctrine of God

* The Conference is appointed for the last Tuesday in December, but as that is Christmas Day this year, it was deemed expedient to fix on the following Tuesday.

their Saviour in all things, till Christ shall call them home. A. B.

WIRKSWORTH.—On Wednesday evening, Sep. 5th, five persons were publicly baptized here. On Sabbath morning, Sep. 9, eight more attended to the same ordinance. It devolved upon me to preach and baptize on both occasions. Twelve were received into the church. One continues among the Independents. T. Y. W.

REMOVALS, &c.

FAREWELL SERVICES OF REV. J. LEWITT OF COVENTRY.—On Lord's-day, Sep. 2nd, Mr. Lewitt preached his farewell sermons in White Friar's Lane Cbapel. It was the 11th Anniversary of his settlement there, and his congregation were deeply interested and affected. In the evening the chapel was crowded in every part, the school-rooms and vestry were filled, and many went away unable to obtain admission. After the evening service the Lord's-supper was administered and many members of other churches lingered to celebrate the dying love of Christ. The next evening at the United Missionary Prayer meeting, the Rev. J. Sibree, presented the following address to Mr. Lewitt, in the name of the Ministers of Coventry.

Coventry, Sept. 3, 1855.

Dear Sir,—Hearing, that in the providence of God, you are leaving Coventry to exercise your ministry at Nottingham, we wish to express the respect with which we hold your character, and the regret with which we regard your departure. Be assured that you leave the city in the possession of our full confidence. We esteem you for your own as well as for your work's sake. We have witnessed your diligence and perseverance as a minister of Christ with unfeigned delight, and we feel sure that whoever shall enter into your labours will gather fruit from seed which you have sown. We earnestly desire for you and Mrs. Lewitt, in your new sphere, every personal and relative comfort. We pray that you may be the means of widely extending the Saviour's kingdom in the important town where you will reside, and that hereafter you may shine as the brightness of the firmament for ever and ever.

We remain, your faithfully,
JOHN SIBREE, NATH ROWTON,
E. H. DELF, W. P. ROSEYEAR.

R. G. WILLIAMS.

To the Rev. J. Lewitt.

We understand that a few of Mr. Lewitt's friends have conveyed to him a substantial proof of their regard for him. A

beautiful purse wrought for the occasion, and containing a handsome sum in gold, have been presented to him as a mark of sincere affection for him on leaving a sphere of labour where God had condescended so greatly to bless his toils.

MISCELLANEOUS.

THE WIDOW OF THE LATE REV. W. ROBERTSHAW.—The following sums received in behalf of the widow of the late Rev. W. Robertshaw, of Burnley, are hereby thankfully acknowledged. It is hoped that other churches who have not yet responded to the appeal, made some months ago, will find it convenient to do so by and by. Any amount, whether from churches or individuals, will be thankfully received, and promptly acknowledged. If by Post Office Order, please make it payable to Mr. Robert Haworth, near Mr. Fould's Mill, Burnley, Lancashire.

	£	s	d
From Dr. Burns, London ..	1	0	0
„ Stalybridge, &c. per Rev. J. Sutcliffe*	14	2	0
„ Gambleside per Rev. J. Maden	1	7	0
„ Wood Gate, Loughborough, per Rev. J. Goadby ..	2	1	0
„ Burton-on-Trent, per Rev. R. Keaney	1	4	0
“ Derby, per Rev. W. Underwood	1	0	0
„ Baxter Gate, Loughboro, per Rev. E. Stevenson ..	2	8	6
„ Birchcliffe, per Rev. J. Lockwood	2	7	3
„ Barton, per Rev. E. Bott ..	5	4	0
„ Halifax, per Rev. R. Ingham	5	11	0
„ Tarporley, per Rev. H. Smith	5	0	0
„ Melbourn, per Rev. T. Gill	3	5	6
„ Shore, per Rev. J. Horsfall	3	0	0
Received at the Association, by Rev. J. Batey			
From Broad Street, Nottingham	10	0	0
„ Peterborough, per Rev. T. Barrass	0	15	0
„ Quorndon, per Rev. J. Staddon	0	14	0
„ J. Noble, Esq., Leicester	0	10	0
„ Mr. W. Newman, Louth	0	10	0
„ A Friend	0	2	6

N. B.—It will be seen by the report of the Yorkshire Conference, that the Rev.

* This includes £5 from the Deacons of Union chapel, Manchester.

J. Batey is requested to write to other churches and friends on behalf of the fund.

REV. J. BURROWS.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—I desire, through the medium of our periodical, to lay before the benevolent and charitable members of our Connexion, the case of the Rev. Joseph Burrows, who for many years has been a pious, devoted, and laborious minister in the G. B. denomination, but is now laid aside from all ministerial and other employment, by affliction and old age. He has laboured at Sutton-Ashfield, Alfreton and Ripley, Wolverhampton, Magdalen, and Stowbridge; and at each place has maintained an honourable and consistent course, and been made useful to many. Being incapable of further ministerial service, he has come to reside near to Ripley, of which church he and his aged partner are now members. He has no resources, excepting a few shillings from a sick-fund, which weekly sum is subject to reduction. A few friends have united to establish a small fund for his relief, of which fund Mr. Thomas Ward, of Ripley, will act as Treasurer. I have personally waited on several parties, to solicit donations, and the case has met with the sympathy and help of many. Still the case of our aged brother is a deserving, an urgent, and pressing one; and it is hoped there are many kind friends in our Connexion, to whom we cannot make a personal application on account of distance, who will yet come forward and assist this good man of God. Let friends bear in mind that “every little helps.” Mr. Thomas Ward, Grocer; or W. Gray, Baptist Minister, Ripley, Derbyshire, will thankfully receive any sums that friends may feel disposed to send.

W. GRAY.

Ripley, Sep. 17th, 1855.

SUNDAY SCHOOL UNION.—At the annual meeting of the General Baptist Sunday School Union for Lincolnshire and Cambridgeshire, held at Fleet, August 9th, it was moved by brother Chamberlain, and seconded by brother F. Stevenson, and unanimously resolved,—That it is the duty of all Sunday school teachers to set before their children, the inconsistency of war with the precepts of the New Testament.

JOHN STARBUCK, Sec.

NOTES OF THE MONTH.

Sep. 19th. The omission of our notes for two months would supply us with jottings too numerous for our pages, as events of a most exciting order have, during that period, engaged the public mind of Europe and the world. The attempt of Austria at the Vienna Conference to compromise England and France in an inglorious peace, in which she made a convert of our plenipotentiary, Lord John Russel, who was thus compelled to act in double part, and at length to leave the ministry; the *non sequitur* of Roebuck's Parliamentary enquiry as to the misconduct of officials at home and in the Crimea during last winter; the prorogation of Parliament and the abortive character of the session in almost every thing except loans and taxes; these, and a hundred other things, with the bombardment of Sweaburg in the Baltic, the visit of our Queen and family to Paris, where she enjoyed an ovation of a week, the victory of the Allies over a new Russian Army in the heights above the Tchernaya, and the capture of a Russian Fort in Kamschatcha events almost simultaneous, and now a month old,—these, we say, all sink into insignificance in their influence on the public mind of Europe, before the intelligence which last week filled England and France with triumph, Austria and Prussia with wonder and doubt, and Russia with trembling—*viz. the fall of Sebastopol.* We cannot enter into particulars, and we need not, for every child almost has read them, as far as yet they have transpired. It now remains to be seen whether Russia will sue for peace, and give "material guarantees" not to invade Turkey: and how, with her army beleaguered on all sides, without the means of supporting it, her General, Gortchacoff, will extricate himself from his position. Unless some strange event occur in the fortune of war, occasioned by the skill or desperation of the Russians, or by a want of foresight in the Allies, we may almost anticipate the sur-

render or the destruction of the army of the Czar in the Crimea. Already this war, the offspring of the sinister and ambitious policy of the House of Romanoff, has cost the Russians more than 300,000 men! Speculations as to the future are now rife. What will the Allies do with the Crimea? with Turkey? with the Austrians? with each other? We sigh for peace—not that which lays the world under the heels of Despots,—but that in which each nation respects the rights of others, and in which every man every where enjoys his liberty and his home in security—but we fear the end is not yet. The nationalities of Italy, Hungary, and Poland, may be aroused, and what then? "The beginning of strife is as when one letteth out water." Our only hope is in the overruling power of God. "The Lord reigneth" May he lead kings to know they are but men; and direct the course of events for the ultimate emancipation and salvation of the whole human race!—Looking at home, the harvest has been gathered in, for the most part, under a cloudless sky, and, as a deficiency is expected, the price of bread has risen fearfully. In France and the north of Europe the crops are reported as deficient; but in Canada and the United States, as abundant. This will ultimately check the upward tendency of the markets; though not so much we fear, as to give us a cheap loaf. Railway accidents have been severe both in England and America, that some thirty persons were killed by a collision. The Evangelical alliance have had an important meeting in Paris. Spain has dared to remonstrate with the Pope, and by its Government to declare a man's right to be unmolested for his private opinions providing he does not publicly profess them, when opposed to Catholicity. There were those in the assembly who advocated the right to profess them. This is a step in the right direction. In India there is a sort of rebellion among the Santals against the Government.

MISSIONARY OBSERVER.

LETTER FROM MR. MILLER.

THE following letters contain intelligence of deep and solemn interest. The death of the avaricious Superintendent of the Temple at Pooree, and the general fate of the person who repeats the *Muntra* at the making of a new idol, will be read with intense feeling. The death of Captain Frye in Mr. Wilkinson's letter records a great loss both to religion and humanity. Oh for more such men!—ED.

Pooree, May 23rd, 1855.

MY DEAR BROTHER GOADBY.—We have been permitted by a gracious Providence once more to resume our labours at this ancient and hateful stronghold of idolatry. Among the many changes which have taken place since our last visit, the death of the Superintendent of the Temple, is one. The miserable being paid the debt of nature, and parted with those vast treasures which he spent his life in accumulating, Feb. 16th. His remains were conveyed in great state to Twarga droara, or heaven's door, and there reduced to ashes amidst the din of cymbals and drums, and the roar of the Surf. But alas for his guilty and polluted soul, who can dwell upon its awful destiny without a sigh and a tear. He was not ignorant of the "faithful saying, that Christ Jesus came into the world to save sinners." I once heard dear brother Lacey make known to him the gospel, and the consequences of belief and unbelief. His day of grace has, however, terminated, and the verdict of the righteous Judge of the whole earth has been passed upon him. Never was a man more generally disliked and hated than he. His mean, avaricious, and grinding propensities excited universal contempt and disgust. His son, a young man of about twenty, has succeeded him, with the sanction of the Government. He is a leper, and bears marks of it in his countenance. It was thought that this would disqualify

him for entering the temple and performing the duties which devolved on his father, in connection with the idol. This difficulty has, however, in some unaccountable way, been surmounted, and the priests submit to the temple and idol being polluted by the presence and service of a leper. Great preparations are now being made for the new idols, which are to be finished and introduced to the world at the car festival in July. More than five thousand pilgrim hunters have gone off in various directions to urge the people to come and be present on this rare and grand occasion. The time for removing the idols occurs about once in twelve years. Nothing, however, was done last time in consequence of the late Rajah having an impression that if new idols were made he would die. It is thought by many that the objection which he would have offered on this occasion, induced interested parties to bring about his death. The fact that the person who removes what is called the life and soul of the idol from the old to the new Juganath dies almost immediately after the ceremony—doubtless through having been poisoned—has been mentioned to the magistrate, and I trust measures will be taken to prevent anything of this kind occurring again.

There are not many strangers yet in the town, hence our congregations, though good, are not as large as they will be. Our opponents have hitherto refrained from soiling their hands and our persons with mud, &c., but have been most extravagant in the use of unmentionable epithets. One scamp of a pundah on seeing us, exclaimed, "These sons of — who come every year, have come again to revile Juganath—do not listen to them;" and seizing an old man who was paying more than ordinary attention, he dragged him out of the congregation.

Brother and sister Stubbins are both with us; he returns to Cuttack in two or three days, she will stay as long as we do. I purpose going over to Piplee for next Sabbath. A man came out there to join us, a few weeks ago. He went last week to fetch his wife and children, but they had been removed by his friends. He will have to present a petition to the magistrate, before he can get them to join him. A man of the shop-keeper caste has also broken caste, and wishes to join the community at Piplee. I shall know and be able to say more about this person after I have been there.

The accompanying is the account which Tamar and Kumbhu gave of their conversion at their ordination at Berhampore, in Feb., and strikingly illustrates the power of christian conduct and instruction. With christian regards to yourself and Mrs. Goadby, in which Mrs. Miller joins,

I am, yours affectionately,
W. MILLER.

TAMA'S ACCOUNT OF HIS CONVERSION.

My parents and ancestors were idolaters, and I, like them, to my shame, regarded and worshipped lifeless objects as God. I was a vessel of God's wrath, and suspended over the furnace of hell's unquenchable fire by the little thread of life. If this thread had broken I should have fallen therein, and have been miserable forever. But the Lord had mercy upon me. Wilkinson Sahib having engaged me as a servant, I received from him and the Mem Sahib, i. e., Mrs. Wilkinson, and the brethren Babaji and Poorosutom much instruction, but through my ignorance and stupidity and fear of displeasing my father, it produced little or no effect, and I continued to walk in darkness. When Wilkinson Sahib received a number of poor orphan children, to feed, clothe, and instruct, there was one little boy among them named Jackee, who was very ill and diseased. The Mem Sahib had him removed to the verandah of her house and had him fed from the table. She also gave him medicine, and with her own hands rubbed his swollen legs,

and in various ways ministered to him. Beholding the kindness and love of this lady of another country to this poor boy, I was astonished, and began to consider what could be her motive. Shortly after this I heard one night several of the school boys sing what is written on the ninth page of the "Jewel Mine," respecting the incarnation and death of Christ, from which I learnt that he suffered and died on the cross to save sinners, and it then came forcibly to my mind that Wilkinson Sahib and his Mem, being the disciples of Jesus, possessed his spirit, and were treading in his footsteps. I also concluded that what the heathen said about them, "that they are merely come to take away our caste," was false; also whatever might be the consequences I would receive their instruction and serve the Lord Jesus. When I remembered how Christ had suffered and died for my sins, and that he was the only Saviour, I greatly reproached myself for having so long heard in vain the instruction of my teachers, and drunk in sin like water. Having become conscious of, and greatly distressed on account of, my sin and guilt, I cried to the Lord for pardon, and believing on him I experienced the joy of a lost child when restored to his parents. Let the Lord Jesus be for ever praised for having thus rescued me from darkness and death.

KUMBHU'S CONVERSION.

My parents were ignorant idolaters, and I was taught by them to do as they did, hence many years of my life were spent in idolatry and sin. Notwithstanding this, the ocean of mercy, the blessed and gracious God in His boundless compassion caused me to be brought when comparatively young into the midst of His people that I might learn to fear his name. At that time I was destitute of all true knowledge of God—the soul—sin and eternity. When I commenced reading the Bible, serious impressions were at this time produced in my mind, though I neither believed in, nor loved the Lord Jesus.

A "Missy Babba"* having come to

* Miss Kirkman, now Mrs. Stubbins.

Cuttack, I became acquainted with her, and often received from her instruction and counsel. She was in the habit of going every day to some heathen village to instruct the females, and I accompanied her and heard what was said, and occasionally explained, and made more intelligible some parts of her address. When returning home she invariably conversed with me about my soul and its salvation. Through her instructions the darkness of my mind began to disappear. I became conscious of my state as a sinner in the sight of God, and what I must do to be saved. I felt much

pleasure in prayer—in reading the Scriptures and meditating on Christ. When anything of a doubtful or difficult nature respecting religion presented itself to my mind, I made it known to my instructress, and she removed it. My conversion having been made known to the church I was received and baptized on a profession of my faith in Christ, in the name of the Father, Son, and Holy Ghost. That I may have strength given me to remain faithful unto death, and show forth the praises of Him who hath called me out of darkness into his marvellous light—is my prayer.

LETTER FROM MR. WILKINSON.

Berhampore, April 17th, 1855.

DEAR BROTHER BUCKLEY.—You will be very sorry to hear that yesterday our dear friend Captain Frye departed this life, from an attack of jungle fever, after being ill only five days; this event has thrown a gloom over the station, and involved us in great grief, as we were looking to him for the means of furnishing the poor Khonds with the everlasting gospel. He had been in the Hills about four months, and during the whole of that time with one or two exceptions had retained his health, though almost all who went with him had to return with fever. His escort and the officer commanding it, also his Apothecary were obliged to be sent in to Berhampore, he however remained out, and on his return told me he never felt better in his life, that he had brought away with him 150 Meriahs, rescued victims, and had almost completed his Dictionary of the Khond language, that he had commenced the translation of the Word of God and hoped to finish it before he left India again. On one occasion, a few days before he was taken with fever, I thought he was not looking very well, I said I fear these trips to the jungles will shorten your days, when he said "be it so, I would much rather have a short life and do some good, than a long one and do nothing." His mind was full of plans to do good to the poor people

over whom he was placed, so much so that after a night of violent fever he said to me, all night Khond words and verbs and roots have been rushing through my head, so that I thought I could say, or write and translate volumes with the greatest ease; even the last day and night, till his last moments, when his mind was wandering, he kept talking in different languages, sometimes a sentence in Greek and Latin, or French and German, then he answered questions in Persian or Hindostanee, Telegoo, Oriya, or Khond. It appeared that his ruling passion was strong in death.

As he had so frequently suffered from the same kind of fever, no danger was apprehended until jaundice and coma showed us that there was little hope, so that very little could be known of his last feelings, but we "sorrow not as those without hope."

This event is very mysterious; our friend had just returned from home with vigorous health, and had formed plans for extensive usefulness among the Khonds. He had brought out a lithographic press that he might print his works as they were ready. He was building a new house and looking forward to years of successful labour in India; but his "sun has gone down while it was yet noon." I feel his death very much, as I have been very ill myself, and he was in the habit

of coming over to cheer me up as he called it. I quite thought I should not recover; but had not the least idea he would first be removed. But so it is.

This 17th of April is a day not soon to be forgotten. Twelve months this day, and about this time of the day, our house, chapel and christian village were on fire. All our people with ourselves, were exposed to the mid-day sun, almost bewildered, and I had great fears that the health of my dear wife would suffer owing to her peculiar circumstances. Now, blessed be God, the scene is changed, a beautiful and substantial new chapel is almost finished; the christians are located in a new village of tiled houses, and our house is almost completed. When the school premises and our outbuildings are tiled we shall then feel that the dread of fire, which has long been a source of suffering to us, will be removed. How thankful we shall be. But no one but those who have tried it, knows the trouble and anxiety connected with extensive buildings in this country. I do hope never to have it again; I think all should be done that can be, to prevent a Missionary having such work to do, as it interferes so much with his proper work, and has a bad influence on his spiritual state. The poor native workpeople know very little, and are very obstinate and proud. They are always looking out for opportunities to defraud, so that to have constant dealings with them spoils the temper, and ruffles the mind, and unfits it for more important work.

My own health has been very much interrupted of late. I have had several attacks of illness brought on in part by exposure to the sun in superintending the buildings, and by anxiety arising from my other duties. Often have I wished that some other brother had been at hand to help me. The two schools, the christian village, with all the worldly cares connected with them, the church and all other things at times have almost overwhelmed me, especially when I have been

ill. I do trust that I shall be able to keep on till your return with a reinforcement. I have many fears I shall not last long in India, without a change for a time. I hope nothing will prevent your return to us next cold season, right glad shall I be to welcome you and your dear wife back again to India.

April 29th. I send with this a copy of our reports. From them you will see we have not been doing equal to former years, though our care and anxiety and our labour have been in many respects greatly increased.

The brother of Tama who was baptized, and whose name is Eswara, is a young man who was brought up among the heathen, and lived in Goomsoor, he came to see his brother to ask for assistance to enable him to get married. But at Berhampore he heard of the Saviour, gave up idol worship, learned to read the Scriptures, and is now settled at the new village as a farmer. He is not equal to his brother in mind, but is, I trust, a sincere and industrious young man. He is married to Annie a girl from the school.

We have lately married fourteen of our young people. Luke is married to Papa; Kaiju to Polea, the others I think you do not know. The other day I had a journey to Itchapore, to attend the marriage of our friend. I hope she is well and happily married. Her husband is engaged in building government bridges at Itchapore.

Your valuable letter to brother Brooks has just come to hand, many thanks for it. You tell us about the cold; I wish we could feel something of it just now. With punkah and wet tathes we can only get the thermometer to 97. I have just put it outside the door, and it rose to 120 in a few minutes.

I think we shall not use more than £50 of the £250 sent, but cannot say yet, as we are now intending to have a verandah round the chapel. On this subject I will write again. Love to sister Buckley, and the new brothers and sisters. Your, affectionately,

H. WILKINSON.

LETTER TO SEBO.

A HINDOO MINISTER SUPPORTED BY FRIENDS AT NORTH-GATE, LOUTH.

The church at Louth send christian salutation to Sebo Saho. (2nd August.)

DEAR BROTHER,—Although we do not see you, we think of you with warm affection; we regard you as one with us in the same spiritual family. It fills our heart with gladness that you have been “turned from dumb idols to serve the living and true God.” We rejoice to see that you have ceased to observe lying vanities, that you are released from the burden of sin that once oppressed you, that you are called into the kingdom of God’s dear Son, and that you are now “looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ.” We thank God on your behalf, and trust you will ever feel that by the grace of God you are what you are. Our prayer for you is that you may increase in the knowledge of his will in all wisdom and spiritual understanding, that you may have more and more of that mind which was also in Christ Jesus, and that you may be daily meetening for a world of holiness and joy. We cannot doubt that you find much to hinder you in your journey to heaven. Our Lord describes it as a narrow way that leadeth into life. It will be needful for you to deny yourself and take up your cross daily, that you may follow Jesus. There is still much evil in your heart. Guard against its progress as you would against the leprosy in your body. An invisible enemy is seeking to destroy you. You will find it needful to observe his approaches as you would watch the advances of a hungry tiger. Though you have been several years a follower of Christ, you will need to watch and pray that you enter not into temptation, and to look every hour to Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

It is to us an occasion of great joy that you are engaged in making known to others the gospel. We send our money that you may be preserved from care about the things of this life. There is no work so truly glorious as

that in which you are engaged. The apostle Paul regarded it as a grace given unto him that he might preach amongst the Gentiles the unsearchable riches of Christ. He had to endure hunger and weariness and hatred and cruel persecutions, and yet he felt it to be a favour conferred upon him to pass through them all that he might lead perishing men to an Almighty Saviour. And a similar favour, dear brother, is now conferred on you. Meditate on your exalted privilege.

You are associated in your efforts with the holiest of mankind. Your work is that in which apostles toiled and suffered. You are indeed carrying out the same purpose for which Christ himself became incarnate, spent his life in poverty, and shed his most precious blood. You are employed to carry the lamp to those who are wandering in darkness. You have to administer the healing medicines to those who are suffering under the most terrible disease. You are commissioned to convey the tidings of pardon to those who are under sentences of death. You are sent to preach the gospel that men may be rescued from the bondage of Satan, and introduced into the glorious liberty of the sons of God. “Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and those that hear thee. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Endure hardness as a good soldier of Jesus Christ. Make full proof of thy ministry.” We do not doubt that you will find much to discourage you in your holy calling. You will not always feel the same burning zeal. The heathen will strive to hinder you. You may sometimes seem to labour in vain, and may not unfrequently be tempted to give up the work in despair; but, dear brother, “be not afraid, neither be thou dismayed,” there is much to animate you. If you preach the gospel faithfully, be assured you cannot labour in vain. God has promised that his word shall prosper in the thing whereto he sent it.

You may be cheered, therefore, with the certainty of success; and who can estimate the value of the soul? There is no means of calculating its worth. If you could save one Zemindaree from the power of an invader, it would reward you for much labour; if you could deliver the vast empire of India from the power of some court tyrant, this would compensate you for any amount of toil; but if you can bring but one heathen to Jesus you will save a soul from death and hide a multitude of sins. And you may remember that it cannot be told how many souls may be saved by your ministry. There is no means of ascertaining the entire result of your labours.

When once this seed is scattered you cannot tell to what it will grow. It may extend where you never thought it could reach, and long after your body has been mouldering to dust, may bring forth fruit into everlasting life. Nor should you ever forget how much you owe to the Redeemer. You were once in darkness but he has given you light; you were once a miserable slave of the devil, but he has made you a child of God; you were as a sheep going astray, but the good Shepherd came to seek and to save you, and even laid down his life for you. In the words of an apostle, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." You cannot conceive what were the sorrows of his poverty, his agonies in Gethsemane, or his tortures on Calvary,—and all were endured for you. As truly as if you were the only sinner that needed salvation, you may say, "he loved me and gave himself for me." And shall not his love constantly move your heart?

Often meditate on his bitter agonies; see in them his burning desire for your welfare. Think how large is the debt of gratitude you owe to him. Let this long constrain you to live unto him. No toils will then be too severe; no sufferings too great to bear for his sake, and you will feel it your highest privilege to present your body a living sacrifice, and seek to glorify Christ, whether it be for life or by death. And let it cheer you to know that while you engage in the service of Christ you will have his constant care. He has said to those that preach his word, "Lo, I am

with you always." And must it not be delightful to have the constant presence of Jesus? This may not exempt you from trials, but it will support you under them. The ministers of the gospel have often to pass through great tribulation, but their Lord graciously sustains them. Even the apostle Paul had a thorn in the flesh, which the Saviour did not see fit to remove, but he said to his suffering servant, "my grace shall be sufficient for thee," so that he could gladly say, "I will glory in infirmity that the power of Christ may rest upon me." It has pleased the Lord to make you the subject of sorrow. We have heard of the blindness of your beloved wife, and sympathize with you under the affliction. But is there not much to cheer you under this calamity. It is not unknown to Jesus, your heavenly friend, he says, "I know thy tribulation." It is designed also for some gracious purpose, and will lead to some greater blessing, for "all things work together for good to them that love God." And remember the privations now felt is only for a little while, there is no blindness in Heaven; and these light afflictions, which are but for a moment, will have an important bearing in the far more exceeding and eternal weight of glory.—See 2nd Cor. iv. 17. And remember, dear brother, the time to work and to suffer is short. The day is not far distant when you will go hence and be no more; you will soon cease to labour for Christ on earth. Unless you can now pluck brands out of the fire, the opportunity will be lost for ever. Some of your fellow labourers are gone; Lacy and Sutton are numbered with the dead. Their tongues are silent. They cannot tell again on earth of the dying love of Jesus. They cannot warn one sinner of his danger. Millions are perishing, but they cannot use the smallest effort to save them. And it will soon be so with you. "Whatsoever thy hand findeth to do, do it with thy might." "Work while it is day, the night cometh when no man can work." "Be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And often look onward to your final reward. A bright prospect is opening before you. Be faithful and you will soon rest from your labours, and your works will follow you. He

whose you are and whom you serve will say, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." And when the chief Shepherd shall appear you shall receive a crown of glory that fadeth not away."

To have been the means of converting sinners will enhance your future happiness. Those whom you have led to Christ will be your joy and crown of rejoicing, "and they that be wise shall shine as the brightness of the firmament," and they that turn many to righteousness, as the stars for ever and ever. And now, dear brother, farewell, we will still remember you, you shall not be forgotten when we meet at the mercy seat. Write to us when you receive this, and let us know your state. May you be holy, and happy, and useful. We may never see you on earth, but we hope to meet you in our Father's house—in heaven.

Yours, affectionately, for Jesus' sake,

On behalf of the church,

WILLIAM ORTON, *Pastor.*

P.S. It may be interesting to you, to know something of our affairs. The sacred book which we call the Bible is the only guide in matters of religion. We all profess to love and follow Jesus. We hold that it is the duty of every member to lead a blameless life, to seek continually the welfare of the church, and to strive to lead sinners to Jesus. There are 226 members, 1 pastor, 7 deacons, about 30 teachers in the Sunday school, and 180 scholars. Some of us are employed in visiting the poor and afflicted. Several ladies meet to work one evening in every month, that they may have the means of doing good. Others of our brethren and sisters are striving to bring up our children in the nurture and admonition of the Lord. We often meet together to pray for the blessing of our Heavenly Father; and one evening in the month to implore the blessing of God on your labours, and the labours of others who are seeking the conversion of the heathen. There are many infirmities over which we mourn, but we strive to be as the salt of the earth, and the light of the world.

AMERICAN TRACT SOCIETY.

THE Thirteenth Anniversary of the American Tract Society was held at the Tabernacle, New York. A little pamphlet was distributed at the door, entitled, "The Unanimous Remonstrance of the Fourth Congregational Church, Hartford, Conn., against the policy of the American Tract Society on the subject of Slavery." The tract points out many instances in which from works reprinted by the Tract Society, Anti-slavery sentiments have been expunged.

Chief Justice Williams, the President, called the meeting to order, and prayer was offered by the Rev. Dr. Magie, of Elizabethtown.

Moses Allen, Esq., the Treasurer of the Society, then read the Treasurer's Report, which states that the receipts for the past year were—in donations, including 13,302,42 dollars in legacies, 147,298,13 dollars; for sales, including periodicals, 265,875,73 dollars; total, 413,173,86 dollars. Expenditures

for publishing books and periodicals, 225,030,12 dollars; for colportage, 105,183,31 dollars; cash remitted to foreign and pagan lands, 16,000 dollars; total expenditures, 419,227,34 dollars.

An abstract of the Annual Report was read by the Rev. Dr. Hallock and the Rev. Dr. M. Cook, Secretaries. The monthly circulation of the American Messenger is 200,000 copies; of the Botschaffer, 27,000, and of the Child's Paper, 300,000—the whole number printed during the year having been 6,480,000, or more than 100th part of the entire periodical circulation in the United States, containing an amount of matter equal to 1,300,000 12mo volumes of 200 pages each. The number of these periodicals printed since the commencement has been 30,600,000 copies.

The gratuitous distribution of publications has been larger than in any previous year, amounting, in 6,600 dis-

strict grants, including gratuites to life-members and directors, to nearly 78,000,000 pages, of the value of about 52,000 dollars. They have gone to the various foreign missionary stations of the world, to Mexico, Central and South America, and in a dozen languages to Protestant and Papal Europe.

The number of colporters for the whole or part of the year has been 659,000, of whom 104 were students of theology, connected with 31 Institutions, and 126 were employed among the German, Dutch, French, Irish, Spanish, Welsh, and Norwegian population. Ninety-one additional colporters have been recently commissioned, or have failed to report seasonably. The whole number in commission April 1st was 473.

The number of families visited during the year has been 639,000—70,000 families more than in any preceding year, making an aggregate of about 4,500,000 reached by colportage since the beginning of the enterprise. With about one half the families the colporters had personal religious conversation on prayer, besides holding or addressing nearly 1300 public meetings or prayer-meetings in destitute neighbourhoods. The number of books sold by colporters has been 543,000, and the total circulation of books since the society was formed is 10,400,000.

Nearly 148,000 volumes have been circulated by colporters gratuitously, in not far from as many households.

The facts of the statistical tables furnish an impressive illustration of the necessity of such a scheme of evangelization as colportage. No less than 51,000 families were found destitute of a single religious book except the Bible, and more than 36,000 had not that sacred volume. More than 83,000 households (or about one-seventh of the whole) were habitual absentees from the evangelical sanctuary—practical heathens in a christian land—while 64,000 families were adherents of Papacy.

The committee have persevered in their efforts for the spiritual benefit of the *emigrant* classes with a growing conviction of their importance and use-

fulness. Both the numbers and the character of this population compel the earnest attention of evangelical institutions. Official documents give the total of 3,174,000 emigrants for the ten years preceding 1855; and for the last year above 460,474—nearly one-half being from the Germanic States. Popery, fanaticism, naturalism, or ignorance, hold in bondage the great body of these new comers. They have cast in their lot with us to be a blessing or curse to themselves or to us, in the degree in which they are moulded by the gospel, or are left to error, vice, and irreligion.

Six Colporter Conventions have been held, in which about 150 of the officers, agents, and colporters of the Society, of fifteen or twenty different denominations, have been assembled for mutual acquaintance and improvement.

The Rev. Dr. Chickering presented a resolution in favour of adopting the Annual Report, which, after many remarks by the mover and others, was passed.

The Rev. Dr. Smith was then introduced, and read the following resolution:

Resolved, That the highest efficiency of the ministry, the well-being of the Church, and the evangelization of the world, demand an increase of personal christian activity in all the disciples of the Redeemer.

He then read a dissertation on the antiquity of the colporter system. The grand idea of that system, he said, was the employment of the laity, as such, in the promulgation of the gospel. He traced it from its origin with Adam, if indeed it did not exist before, down through the Old Testament and the New, through prophets, disciples, and martyrs to the present. The tendencies of the age were toward generalities; the individual was merged in the mass. The colporter system would tend to correct this, acting as it did immediately upon individuals.

The Rev. Mr. Mills, missionary to Ceylon, in seconding the resolution, spoke of the great influence which the press was exerting in India. They had twenty-five Mission presses, employing 1,000 men, most of them

heathen. The Pagans were so struck with the efficiency of the Mission press, that they published tracts against Christianity, and employed colporters to distribute them. He gave a number of instances in which tracts had been productive of good, and said the Society would continue to flourish until the world should be converted to Christ.

The Rev. Dr. Tyng offered the following resolution :

Resolved, That we rejoice in the evidences of the usefulness of the Society's periodicals—of which more than six million copies have been circulated during the year—and in the increase of kindred means of evangelical instruction in this and other lands.

The Rev. T. L. Cuyler was introduced to speak to the following resolution :

Resolved, That this Society regard the distinct embodiment and wide diffusion of the cardinal truths of the Gospel in publications constituting the practical theology of evangelical christians of different names, as under God a powerful means of resisting the prevalence of error, infidelity, and vice, and of advancing the interests of the Redeemer's kingdom.

He said: The resolution which has been put into my hands is well framed and utters an important truth. But if I should offer for myself an off-hand resolution it would be something like this: "*Resolved*, That we have sat under the shadow of the American Tract Society with great delight, and its fruit is always sweet to our taste." This Society I have loved from childhood. As King David in the heat and dust of battle longed for a cool draught from the gushing well-spring by the gate of Bethlehem in which he used to bathe his boyish brow, so we who are in the hot battle of life as pastors or preachers or reformers long to refresh ourselves at the pure, simple fountain of evangelical truth. That simple fountain of the Cross this Society aims to keep open and to supply its waters to the thirsty. The society is not perfect or infallible; on some questions I for one have not agreed with its policy. None of its managers, I believe, ever had an "immaculate conception." But it has never departed from its one

great idea, viz: to print and circulate a pungent, practical, evangelical literature, the alphabet truths of Christianity. Other Societies have their objects—one to print Bibles; another to convert sailors; another to advocate the Maine Law; another to send missionaries to India; and another to blow a trumpet-blast for Free Soil and Free Labour. So Napoleon subdivided labour in his grand army. Marshal Ney leads the Imperial Guard; Massena, the "child of victory," brings up the artillery, and the white plume of Murat waves at the head of the cavalry.—A place for every man and every man in his place. The place of this Society is to publish those vital truths in which all denominations of Christians and all sections of the land agree. The minister has his library of huge, dusty volumes; but this Society makes libraries for the people. In battle grapeshot are needed as well as "forty-two pounders." The tracts are suited to all conditions of life and feeling. A sharp arrow for the careless, a guiding tract to the inquirer, and a tract full of healing balm to the afflicted. My congregation has many pastors. Bunyan preaches to them yet, and Baxter makes pastoral calls on them. President Edwards still has a pulpit in Nassau-street, and being dead yet speaketh. The Tract Society, in warring against evil, strikes at the depraved heart, the source of all the sins that curse the world. It aims to convert all, and so to save all. It strikes at the root. I am for the Maine Law, and love it as I love fresh air and cold water: and if the time ever comes that I am unwilling from newspaper threats to stand by the noble Tyng or the intrepid Beecher, may my right hand forget its cunning, and may my coward tongue cleave to the roof of my mouth. But the specific object of this Society is not to publish Maine Law tracts or on other social and civil reforms. That province belongs to the Temperance, Peace and Anti-Slavery Societies. As for Slavery, I yield to no man in abhorrence for it. From the unhappy hour when the first slave ship darkened the waters of the Chesapeake down to the time when the Missouri Compromise was flung down broken and bleeding on the grave of Henry Clay, Slavery has been a curse

to the master and the bondman. But it is not the province of this Society to defend Slavery or publish tracts in discussion of it as a civil institution. They are to stick to their part of the Master's work, which is to preach the cross to black and white. It is the great evangelical alliance of the day. All the lovers of God and humanity ought to love and sustain it. The

gospel it publishes shall yet overthrow Rome and conquer intemperance and proclaim freedom and

"Beautiful as songs of the immortals
Shall the melodies of love and peace arise."

A hymn was then sung to the tune of Old Hundred, and the benediction was pronounced by the Rev. Dr. Thomas.

THE AMERICAN SEAMEN'S FRIEND SOCIETY.

THE Twenty-seventh Anniversary of the American Seamen's Friend Society was celebrated in the Tabernacle, at New York. There was a very numerous congregation present. The chair was occupied by P. Perit, President of the Society.

The exercises commenced with a voluntary on the organ. Prayer was offered by the Rev. Mr. Stewart, of the Baptist Mariners' Church.—The following abstract of the Report was read by the Rev. J. Spaulding, Senior Secretary of the Society:

The operations of the American Seamen's Friend Society are both foreign and domestic. Its chaplains and missionaries are stationed in the Sandwich Islands, New-Granada, Chili, the West Indies, France, Denmark, Sweden, New Brunswick, and the Bay of Mobile; besides, its concerted action with auxiliary and local societies at home and abroad, bears extensively on the social and moral improvement of seamen.

The number of boarders at its Sailor's Home in this city the past year has been 3,800, and during the thirteen years of its existence 43,856. Of the last year's boarders 98 were shipwrecked and destitute, who received aid in board and in clothing, to the amount of 389 dollars, besides various articles for their comfort, whose pecuniary value is not estimated in this statement. This Institution, under the superintendence of Capt Tracy, has never been more useful than at present.

The Coloured Sailor's Home, also under the direction of the Society, Mr. Albro Lyon, Superintendent, continues to be very useful. The number of boarders, from Sep. 22nd, 1851, to Feb. 1st, 1855, is 1,573; of whom

161 were shipwrecked and destitute, and for whose relief, in addition to former aid, the Society has recently appropriated 400 dollars.

The receipts of the Society for the year ending May 1st, without including large amounts raised and expended by auxiliaries, have been 22,845 dollars, and the expenditure 22,816 dollars.

After giving a detailed account of labours for the benefit of seamen, abroad and at home; speaking of libraries and good books for them; of their Magazine; of their Banks for Savings—one of which, at No. 78, Wall Street, has now deposited to their credit, two and a quarter millions of dollars, and has received from sea-going men exclusively, for the last ten months, an average of 28,000 dollars per month; of the provision for the burial of their dead; of a naval and mercantile apprenticeship-system, and of the inland sailors, the Report presents a summary review of the past year. From this two things are obvious.

1. That labour for the elevation and salvation of seamen is eminently a work of faith.

2. That it is a work of most encouraging fruits.

These are exhibited in the following threefold aspects, viz.:—

1. In their improved temperate and provident habits.

First in the world in the tunnage of her mercantile marine, America has been first to set the example of abolishing therefrom the daily spirit rations. On shore, comparatively few drunken sailors are now seen, where scores staggered a few years ago. And as to their earnings, an appeal is made to their comfortable clothing; to their comforted friends at home.

to the large numbers who have signed and keep the Temperance Pledge—The Marine Temperance Society of New York, now numbers nearly 29,000 members—and to the large amount deposited by them in Banks for Savings, to determine whether they are squandered as formerly.

Blessings—blessings untold and lasting are anticipated for seamen visiting this port, from the faithful execution of the Prohibitory Liquor Law.

2. In their increased desire to procure and distribute Bibles and good books.

The literature of the sea is improving as well as its men; and through them evangelical truth is carried into countries inaccessible in any other way.

But most of all its improvements seen,

3. In the frequency and number of seamen converted to God.

Under each of these aspects the Report contains facts and statements demonstrating the progress and hopefulness of this work.

The allusion to the Prohibitory-Liquor Law in the abstract, was received with applause.

The acceptance and publication of the Report were moved and seconded by the Rev. Charles J. Jones, and the Rev. O. G. Stehstrom, Chaplains in New York.

The President alluded to the loss sustained by the Marine interest, and sailors generally, in the death of Walter R. Jones, and Messrs. Hale and Hurlbut.

The Rev. Mr. Jones then made a short address. He said that in 1840 he had been a seaman, "a blasphemer and a persecutor;" now he was a minister of God's word, and could gladly say that many who had been such as he was, were now devoted and consecrated to the service of the living God. These men are earnest propagandists, who would scatter abroad the words of Divine truth, by which their own minds had been enlightened. In many instances, seamen who had come to Bethel churches to scoff, remained, and returned to pray. Those who had been thus impressed were grateful to the ministers who had aided in their conversion, and in every port they visited took every occasion to induce others of their craft to do

as they had done. Seamen, owing to their simple and earnest energy, are peculiarly fitted to be propagandists of any truth which takes hold so firmly on their minds as the truths of salvation. Until seamen, with their knowledge of languages and the customs of the world, become propagandists of the truth, the spread thereof can never be so rapid as it might be otherwise. Let a missionary study the language of a heathen country for two years, land there and preach, and then let a sailor land on the same shore, a curse in the same tongue, and all the efforts of the missionary are frustrated.

The Rev. O. G. Hedstrom, of the Methodist Seamen's Chapel, whose labours are chiefly among the seamen of the North of Europe, addressed the meeting. He said that of all men the seaman has a strong claim on the aid and prayers of the faithful. A seaman going to sea must make up his mind to fight the power of darkness from the very beginning. But frequently had instances been known where one converted seaman has had such influence on all the crew, that on their arriving in port, they went in a body to the church to hear the words of salvation. The seamen can be approached in many languages, English, Swedish and Danish, are equally at the command of the agents of the Society. The reverend speaker gave a short sketch of his own life. He was born in Sweden, and visited many ports as a sailor, before he came to New York, where, as usual, he was robbed of all the earthly goods he had, but fortunately he here received the impression of the Holy Spirit. Since then, he has laboured much in the Scandinavian field, both in the United States and in Sweden and Norway. He had just received a letter from a Swedish sea-captain who distributed Spanish Bibles at Malaga; even the Custom House official clasped one of the sacred volumes to his breast, and thanked God that he had been so blessed. He also had letters from Finland, and other places, showing that similar good efforts are being made, and successfully, in several parts of the world. An officer of a Savings Bank had told him that within ten years a million of dollars had been deposited by Scan-

dinavians, and at least one-half of it by seamen. Many instances of aid sent to neglected wives and mothers, and of restitution made to employers who had been defrauded, had also come to the knowledge of the speaker—all of which had been induced by the influence exercised on seamen's minds by the truth of God. In ten years he had sent home 100,000 rix dollars from seamen to their poor relatives. Seamen are thinking men. What they do they do with all their might. If they do evil they do it as strongly as they can; and if they are turned to God, they enter into his cause with the same earnestness. Three had gone home to Finland to act as missionaries among their countrymen. Letters from the South Seas, California, and Sandwich Islands show that the good seed has been sown there too. The privilege given to chaplains to visit the emigrant ships gives them a great opportunity to do good.

The motion to accept and publish was put by the Chairman and carried unanimously.

A select choir (Mr. Geo. Andrews leader) sung "Before Jehovah's awful throne."

The Rev. A. Peters, D.D., of Williamstown, Mass., made an address. He said he was neither a sailor nor a sailors' boy, but he had a son who was a sailor, and thus he had been induced to look into the condition of those who encounter the hardships and perils of the seaman's life. Where is the sailor's home? Some may say it is on the ocean; but no, there he finds merely a passage and peril; he has there no family and no domestic ties, wife, children and friends, with whom men may mingle in daily cares and enjoyments. These alone make a home. The marriage relation is the work of God; it is wisely and well done, and is a preparatory training for the influences of religion; it is a perfect system, which the experience of mankind has found to be such that nothing should be added to it, nothing taken from it.—What a pity and a wonder that measures have not been taken to render this relationship more frequent among all classes of people! There is an identity of interests as of property between two whom mutual affection has drawn together. Children

come and instead of being intruders, they are but strengtheners of the bond which was already strong and dear. Settled habitations are the next good result of the marriage relation. Home, sweet home, becomes the place of rest and agreeable enjoyment, the place to which departing parents turn with regret; which, returning, they hail from the hill-top with emotions of pure joy; the place which makes the bliss of youth and the dearest remembrance of age. The time shall come when it shall signify the place of blessedness and peace, until the present condition of the world shall fade away in millennial glory. Marriage is confined to no class, whether rich or poor; it is indispensable to the State and to society. But where is the seaman's home? The ship may indeed be made a Bethel, but the wife is not there, the children are not there. This state of things is to some extent a necessity of commerce, but not to the extent that prevails. There are ships in which the captain and his wife make a home, and train up their children in the ways of God; but the mass of seamen must live alone. But (said the speaker) I would suggest to merchants that it might be so arranged that sailors should have intervals from their labours, (as manufacturers and farmers have,) during which they may obtain a knowledge of the sweets of home. Let it be remembered that marriage is a divine institution; and those whom God has brought together, let no man, for the sake of more gain, put asunder.

The Rev. B. J. Bettelheim, M.D., of the Loo-Choo Islands, Japan, was the next speaker. He had dwelt in Loo-Choo nine years, and had met and served, as doctor of medicine and minister of religion, seamen of all countries, and especially of the United States. He displayed a silver pitcher which had been presented to him by the officers and seamen of U. S. frigate Plymouth, as a token of esteem. He had always found that the crews of ships which had adopted the total abstinence rule needed least of his aid as a physician. [Loud applause.]

The Doxology having been sung and a benediction given, the meeting adjourned. The Society remained, to elect trustees for the ensuing year.

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NOVEMBER, 1855.

No. 23.

MEMOIR OF THE LATE REV. H. HOLLINRAKE.

“THE righteous shall be had in everlasting remembrance.” Goodness rears for itself an imperishable monument. It writes its own great acts, on a material more enduring than brass, or marble, and more valuable than the gold of Ophir. And when the glories of this world have been consumed, true goodness shall come forth like the youthful Hebrews of the captivity, without even the smell of burning upon her garments.

The subject of the following brief notice was distinguished for his goodness. By universal accord, “He was a good man, and feared God above many.”

The Rev. Henry Hollinrake was born, Oct. 18, 1775, in the township of Heptonstall, Yorkshire. From very early life he appears to have been the subject of religious impressions. Though addicted to the common vices of youth, yet he declares, that he could never find pleasure, as others seemed to do, in the paths of sin. Up to eighteen years of age he appears to have had no definite purpose about religion, though frequently found at the public means of grace.

VOL. 2.—N. S.

About this time he was brought in the good Providence of God to reside in the family of a pious uncle, who had long been a burning and shining light in connection with the church at Birchcliff.

David Hollinrake was neither witty nor learned, but he was a chosen pillar in the temple of God. In his heart, the love of Jesus burned with a quenchless flame. Towards his active, open hearted nephew his bowels moved with solicitude. Nor did he rest until he had led him to the house of God, and to the Saviour's feet.

The day that sees the young man quit the parental roof, is an important day. For weal or woe, its influence tells for ever. How seldom is the importance of this eventful day duly considered! Things spiritual are too frequently lost in anxieties about things temporal. But who would not wish their children to be able to say, on a review of such a change, as did Henry Hollinrake: “I bless God that I was brought to reside with my uncle David.” And what uncle, what mas-

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ter, would not desire a similar result in reference to every young person brought to reside in his habitation?

The following sentence will indicate the instrumentality employed in his conversion to God;—"I bless God that I was brought to reside with my Uncle David; his prayers, his example, the sermons I heard, with other means enjoyed, were made a blessing to me."

In his 21st year, he was united in marriage to Sarah, only daughter of Mr. W. Greenwood of Higher Smithy, in his native township. This chosen companion of his early youth still survives, to mourn for a season her irreparable loss. In a few months after the above event, he was baptized by the Rev. J. Sutcliffe, and became a member of the church at Birchcliff. From the period of his union with the church, in 1796-7 to the commencement of the present year, his pious efforts to benefit the neighbourhood have continued. In reference to this period he says,—“I soon began to assist in carrying on public prayer meetings and in giving exhortations.” His own house was also at once thrown open, both for public services and private means.

His pastor, the Rev. J. Sutcliffe, was called to his reward, Oct. 4, 1799. He was succeeded in the ministry by an individual whose connection with the church was the cause of much disgrace and distress. He resigned in 1802. In the following year the church sent a cordial invitation to the late Rev. James Taylor, then of Derby, to become their pastor. Mr. T. with the advice of the Association, decided to remain at Derby.

“Thus disappointed, they requested Mr. H. Hollinrake, a respectable member of their body, to exercise his talents in preaching; and being satisfied with his attempts, called

him to the work of the ministry. He then joined with the other ministers in the neighbourhood in supplying their own pulpit, and was often invited to preach for sister congregations. His labours, both at home and abroad, were acceptable; and under the divine blessing, rendered very useful. His friends already began to look on him as likely to supply their need. He wished, however, to avail himself of the advantages offered by the Academy, and went to London, July, 1804, when he spent a year under Mr. D. Taylor.

During his residence there, he was invited by his brethren to accept the office of pastor; and after proper deliberation, complied. He returned to Birchcliff, and commenced his regular labours there, July 30, 1805.

Soon after his return, symptoms of discontent showed themselves; which, for a season, caused great uneasiness and much discouragement, both to himself and his friends. But the majority being satisfied that, in supporting him, they were following the leadings of divine Providence, determined to persevere; and the numbers who crowded to hear him, with the frequent instances of his discourses being blest to the awakening of his auditors, strengthened them in their resolution. He was accordingly ordained to the pastorate July 1st, 1806. When Mr. D. Taylor, of London, gave the charge, and Mr. E. Whittaker, of Melbourne, addressed the people. Though these proceedings were warmly approved by a decided majority of the society, yet a respectable minority doubted of their propriety; and as it did not appear probable that they could cordially co-operate in carrying on the cause of the Redeemer, they resolved to separate from their former friends. When this resolution was fully taken, the parties met, by mutual agreement; and commending each other in affectionate prayer to the favour of

God, took a friendly leave. After this division about eighty members remained at Birchcliff.”*

By the same impartial witness we are further informed that, from this time forth, the church continued to prosper. Mr. Hollinrake's labours being abundantly blessed; that the congregation increased both in numbers and respectability; and that from the period of his leaving the Academy, to June, 1817, upwards of two hundred persons had been baptized and added to the church.

The stream of prosperity, thus set in, continued its uninterrupted flow. For many years the congregation was so crowded as to lead many to desire a larger place of worship; but Mr. H. could not be prevailed upon to give his consent until 1825. In that year the old chapel was taken down, and the present commodious edifice erected. In two years after the enlargement of the chapel, two large and handsome school rooms were built. The whole of the expense incurred by these erections, together with the repeated enlargement of the burial ground, was soon discharged.

The good opinion entertained of the church in general, and the pastor in particular, was pleasingly exemplified in the ready and liberal assistance rendered by all classes and creeds, until the whole debt was extinguished.

Mr. H. was blessed with almost uniform good health. Though for many years in addition to his preaching engagements he conducted a large day school; yet at the end of thirty years he could bless God, that he had only been kept out of the pulpit one Lord's-day through sickness.

Through the whole period of his ministerial life, he appears to have been distinguished by uniformity and

constancy in the discharge of his duties. Methods to attract attention, and to gain popularity, were unknown to him. But having the above enduring qualities, in the daily services of a master whom he ardently loved, his congregation was kept up for a long series of years, and a regular succession of seals were added to his ministry.

In the spring of 1851, he intimated to the deacons his desire, that additional ministerial aid might be secured; as his increasing infirmities rendered him incapable of discharging efficiently the duties of his office. In a few months after the above intimation, arrangements were made for his retirement from active life; though he continued to give addresses at prayer meetings, to administer the Lord's-Supper, and to bury the dead. His last address was delivered at the Lord's table at the beginning of this year, a few days before his death. On that occasion he referred in the most touching manner to the Lord's long continued goodness to him, saying that for several years past he had thought, when the new year came on,—“Well, surely this will be my last.” “Such thoughts,” he added, “I have now, but let none think I regret it. *I am not afraid to die.*”

No, we believe the sting of death had long since been extracted. His mind had evidently dwelt much of late on the solemnities of eternity. Dec. 31st, 1851, he could write,—“The blessed God has spared me to see the end of another year; what multitudes, both young and old, have been called out of this world, into eternity, while I have been spared. For several weeks past I have been very poorly, but the Lord has been very merciful unto me. He has comforted me with promises of going to heaven, so that I have often wept for joy at the thought of going to Christ, which will be far better.

* History of G. Baptists, Vol. II.

None but Christ! none but Christ!"

Oct. 18th, 1852, he writes,—“ I am this day 77 years' old. Great God! with profound reverence and humility I would approach the footstool of thy mercy-seat. I thank Thee for thy sparing mercy. Thanks be to God for Jesus Christ, who is my only hope of going to heaven. Confirm my faith, establish my hope, and prepare me for all events that lie before me; above all, for the great event—death. Blessed God, I beseech thee to pardon all my sins from first to last, and grant me a place in thy kingdom when I have done with the world, through Jesus Christ our Lord.”

March 31st, 1853. “ The Lord has brought me through another winter, and blessed me in going out and coming in. I have had many wearisome nights and days, but the Lord has granted me grace according to my day. I think I can say with David,—‘ Bless the Lord, O my soul, and all that is within me, bless his holy name.’ The death of Christ for sin, the resurrection of Christ from the grave, and the evidences of that resurrection, are delightful subjects in my meditations.”

March 29th, 1854. “ The blessed God has brought me through another year. I feel thankful that I have been better as to my breathing since the spring quarter came in. I don't know how to express the state of my mind better, than in the language of the poet:—

‘ Still has my life new wonders seen,
Repeated every year;
Behold my days that yet remain,
I trust them to thy care.

Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine,
Whene'er thy servant dies.”

In reflecting upon the fact, that he had stood up to preach more than 7000 times, he adds:—“ It gives me

pleasure in believing that I have done some good, through the blessing of God, to the souls of men. I now expect soon to be called to give an account of my stewardship to my great Creator, and I hope, through the death of Christ, to do it with joy.”

The last entry in his diary bears date Oct. 18th, 1854, and is as follows:—“ I am this day 79 years of age. I see the need of Christ as much as ever I did. I thank God he has promised never to leave me, nor forsake me.”

The books we most frequently found him reading, were, “ Fawcet's Sick Man's Employ,” “ Watts's Hymns,” and the “ New Testament Scriptures.” Hence none will be surprised to hear that such a man was not afraid to die. He had been unwell a few days, but no one was apprehensive that his end was so near, until the afternoon of the day preceding his death. On the evening of that day it was evident to all, (and to none more than himself,) that the Master had called for him. But while consternation filled every breast, his own was placid and serene. The atoning Saviour, the blood of the cross, the Sinners' Friend, were unutterably precious things to his spirit. After expressing his joy in God, through our Lord Jesus Christ, his unbounded confidence in the gospel, and his hope of soon being in Abraham's bosom, he fell into a sound sleep, out of which it was hoped he would awake refreshed. But no, that sleep was given to break the last link, and set his spirit free, for he quietly breathed his soul away without a groan or sigh. “ Let me die the death of the righteous, and let my last end be like his.”

His funeral took place, Jan. 24th, when the large concourse of weeping friends assembled testified how much he was beloved. His remains were borne to the grave by the deacons

of the church. The Rev. J. Blackburn, of Eastwood, read suitable portions of Scripture, and offered prayer, after which the Rev. John Crook, of Hebden Bridge, delivered an eloquent funeral oration. An acquaintance of 20 years enabled Mr. Crook to speak freely, in reference to the character of the deceased, and the testimony he bore, to his moral and spiritual worth, was highly creditable to the departed. The corpse being removed to the tomb, the Rev. R. Ingham, of Halifax, closed the solemn service with a short address and prayer.

On the following Lord's-day, the writer attempted, in a discourse from Gen. xlviii. 21, an improvement of the mournful event to the most crowded audience of adult persons, ever known in Birchcliff chapel. Great numbers were unable to gain admittance. A similar service, was also held in almost all the G. B. chapels throughout the district. It is not too much to say, that Mr. H. was universally respected throughout the whole neighbourhood. His genuine simplicity, deep humility, and unaffected piety had endeared him to all. One evidence of that respect it may not be amiss to mention. In the year 1846, a number of gentlemen, who had long admired his quiet, consistent, and useful life, invited him to sit for his portrait,

which, when completed, they presented to him, as an expression of their high regard for his private virtues, and his public worth. As a preacher, our dear brother was not great, only as usefulness is considered the standard of greatness. His matter was the simple unadorned gospel of love. His manner was distinguished for its ease, freedom, and naturalness, which seldom failed to secure the attention of his hearers, and generally to afford them satisfaction. But few country ministers have had so large a congregation as he, and few been honoured to introduce so many converts to the christian church. As a pastor he was prudent, affectionate and faithful. As a christian, humility, and love of men, were perhaps his most prominent characteristics. That he had no failings, we would not say, though few have been so free from faults as he; and the few he had were frequently confessed in public, and mourned over in private by himself. As a husband he was ever affectionate and kind. As a friend open and sincere.

May the God of Jacob be the guide of his aged widow. May the church he so long served continue to enjoy peace and prosperity; and may the denomination which he loved, continue to have ministers as humble, as holy, and as useful as he.

J. B. L.

IMMORTAL LIFE BROUGHT TO LIGHT BY THE GOSPEL.

IT is the sublime design of christianity to reveal what is undiscoverable by the light of reason. By this remark we do not intend in the least to depreciate human reason. It is reason that gives dignity and importance to man. It is this attribute of his being, that elevates

him immeasurably above the irrational tribes of creation. In bodily strength he is greatly inferior to many of the beasts of the forest; but in mind, in thought, in intellectuality he stands akin to angels—the highest order of intelligent, created beings, with whom we are acquainted. We

may go farther still, and affirm, that it is reason that demonstrates his relationship to the supreme intelligence; as a certain poet among the heathen, quoted by St. Paul, has said, "For we are also his offspring." But reason has her limits. She elevates, but she cannot deify, man. She scorns the brute materialism of the atheistic secularist, but must not aspire to the godship of the pantheistic rationalist. Her province is submission to a higher authority. Hers is not the office of dictatorship, but acquiescence in the disclosures of Divine revelation.

"This is the Judge that ends the strife
Where wit and reason fail."

That wit and reason have failed, it is not difficult to prove. On the momentous subject of immortality, or a life beyond the "gloomy vale," the oracle of reason has utterly failed to give any certain sound. It is all surmise and conjecture. The best and most erudite of the ancient philosophers, confessed and deplored their inability to lift the impenetrable veil that hangs over the dark "valley of the shadow of death." They would, indeed, have been ashamed of that stark blind reason which prevails in certain quarters in the present day, which denies a future to man; but still, "they feared to be, they know not what, they knew not where." Cicero speaks of his hope of a future state as "Futurum quoddam augurium seculorum:" *a kind of surmise or conjecture of future ages*. Socrates, a short time before he died, said to his friends, "I hope I am going to good men, though this I would not take upon me peremptory to assert; but, that I shall go to the gods, lords that are absolutely good, this, if I can affirm any thing of the kind, I would certainly affirm. And for this reason I do not take it ill that I am to die, as otherwise I should

do; but I am in good hope that there is something remaining for those who are dead, and that it will be much better for good men than for bad men." He said also, still more doubtfully, "I am going out of the world, and you are to continue in it; but which of us has the better part, God only knows." Seneca, referring to immortality, says, "It is that which our wise men promise, but do not prove." Thus being strangers to the covenant of promise, they were at once without God, and without hope in the world. What a delightful contrast do the statements of christianity bear to the conjectures of the wisest philosophers of Greece and Rome. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "In my Father's house," said Jesus, "are many mansions, if it were not so, I would have told you. I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Thus it is "made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the gospel." The christian is thus not only enabled to rejoice in the hope that there is a life beyond the grave, but that the time is coming when the grave itself shall be swallowed up in victory. For his citizenship is in heaven; from whence he looks for the Saviour, who shall change his vile body, that it may be fashioned like unto his own glorious body. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

From these statements of the Word of God it is clear, that the immortal life brought to light by the gospel, includes the resurrection of the body. This is a subject that never entered into the mind of man to conceive. Though the philosophers of antiquity, in their investigations after religious truth, gave utterance to many pleasing conjectures of the immortality of the soul and a future state, yet they never for a moment supposed that the body, which they looked upon rather as a clog and a hindrance to the full development of the intellectual faculties, would rise again, and assume a second connection with its former inhabitant—the soul. Hence when the wise men of Athens heard Paul preach Jesus and the resurrection, they scoffed, and said, “He seemeth to be a setter forth of strange gods.” So far, then, is human reason from discovering this doctrine, that when it is revealed, it pauses before it can receive it as possible, and treats it as a stumbling block. No greater proof is necessary to demonstrate that we are exclusively indebted to the gospel of Christ for a knowledge of the doctrine of immortality. It is true that in Old Testament Scriptures, various intimations are given of a future state of existence, and also of the resurrection of the dead, but they are of a comparatively obscure and indefinite character. This accords with the nature and design of the Jewish economy, which was enigmatical and preparatory to one which was to be simple, permanent, and luminous. It was as the twilight of the morning which precedes the light of the sun, that scatters the shades of night, and ushers in the day with all its grand realities. It was reserved for the introduction of the gospel dispensation, and the resurrection from the dead of its great Author, to bring to light—fully to make known and establish—an

incorruptible life beyond the grave. He has annihilated the darkness of the tomb, and “become the first fruit of them that slept.” The Prince of Life entered the “undiscovered country,” and although no other “traveller” e’er returned from its “bourn,” he burst the gates of death, and spoiled the powers of hell.

“He rose! He rose! He broke the bars of death.
O, the burst gates, crushed sting, demolished throne
Last gap of vanquished death! shout earth and heaven.

This sum of good to man, whose nature then
Took wing, and mounted with him from the tomb!
Then, then, we rose; then first humanity,
Triumphant, pass’d the crystal gates of light.”

Thus he abolished death, and by his own, he destroyed him that had the power of death, and brought life and immortality to light by the gospel.

How many are the reflections which such a subject suggests. *How great are our obligations to the Bible.* But for its disclosures we should have been in utter darkness upon the most important question that can engage the attention of man. The great problem respecting futurity would have been unsolved, and must have ever remained a profound secret. Human reason, with all its proud pretensions, could never have answered the query, “If a man die, shall he live again?” No! death, without revelation, is a blank! and those who reject its beneficent disclosures must be content to take a leap in the dark, while the christian can exclaim, “For me to die is gain! Having a desire to depart, and to be with Christ, which is far better.”

How purifying and ennobling are the motives which the gospel supplies.

Is it true that there is a life to come? Does the present life stand in relation to the future as a state of probation? Must they be holy and just, who shall partake of the blessedness of the first resurrection? Then what manner of persons ought we to be in all holy conversation and godliness? Where these things are

believed, as they are by every true disciple of Jesus, must they not lead to whatsoever things are true and venerable, just and pure, virtuous and praiseworthy, lovely, and of good report? That the hope of immortality is to exercise this holy and elevating influence upon the moral character of a christian is evident. "Beloved now are we the sons of God, and (though as to our future state) it doth not yet appear what we shall be; we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

How consoling and cheering are the prospects which this subject holds out to the pious, amid the trials and afflictions of life. "Many are the afflictions of life." Wearisome days and nights are frequently appointed for them. Piety does not exempt its possessor from the numerous ills to which humanity is exposed. Nay, in some cases, it would seem that the godly have more than a common share. It was so in the psalmist's days, and it occasioned him much perplexity, until he went into the sanctuary of God, then understood he the end of those who prosper in the world, who increase in riches, and escape many of the troubles of this life, but have not God for their portion. Then there are the *bereavements* of life to which the christian is subject. How frequently has a faithful friend, a darling child, a tender mother, a venerated father, a beloved wife, or an affectionate husband, doubly endeared by spiritual sympathies, to be carried to the house appointed for all living. And what, under such circumstances as these, can give such consolation to the bereaved, as the hope that they shall all meet again! We may shed the tear of sympathy and sorrow, as we deposit the sacred dust of our

dearest friends in the silent tomb—for "Jesus wept" at the grave of Lazarus—but it is the sweet remembrance that that dust is in the safe keeping of the Heavenly Father, and that every atom of it is precious in his sight, and that it shall rise again at the last day, which reconciles mourning survivors to the dispensation. It is the "sure and certain hope of the resurrection to the life eternal," and of the reunion of dear friends in a better world, that dissipates the gloom, and breaks the silence of the sepulchre.

"It is the hope, the blissful hope,
That Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven."

It was this hope that supported the apostle, and by which he sought to comfort others. He says to the Thessalonians, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him." Blessed words! These hands may be paralysed, these limbs may cease to perform their office; the silver cord may be loosed, or the golden bowl broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and worms may tear his skin, and devour his body, "yet in my flesh shall I see God!" "Thou wilt show me the path of life." "Thou shalt guide me with thy counsel and afterward receive me to glory." O glorious hope of immortality! Blessed gospel which reveals it.

"My Lord his angels shall
Their golden trumpets sound,
At whose most welcome call,
My grave shall be unbound.
Sweet truth to me! I shall arise,
And with these eyes my Saviour see."

Burnley.

J. BATEY.

REFLECTIONS ON THE RUINS OF SEBASTOPOL.

On sin what hast thou done? What evils hast thou perpetrated among men! What misery, devastation, and ruin hast thou brought on the nations!—Before me lies the far-famed city of the East. Its once beautiful streets, its splendid temples, and massive forts are now heaps of ruins. Where are the thousands who once thronged its busy marts, and where the ten thousands who defended its massive forts? Some are fled, some are wounded, but many lie beneath those very ruins which show their ragged forms on every hand. Where is the mighty fleet, once the terror of the Turks, that rode in such stately majesty over the smooth waters of the spacious harbour? The fleet, like the forts, has perished. It sunk beneath the waters, both destroyed by the hands which could no longer defend or keep them. And why all this devastation and ruin? Why the war of which it is the bitter and dreadful consequence? “Whence comes war and fightings” but from the evil desires of the proud and selfish heart of man? Grant that the invaders of this strong hold had no right to do as they did, that it was wrong in them to oppose the movements of the Northern Power on the Turkish Empire, and that all this ruin lies at their door, as so much injustice inflicted on a people who were innocent, how immense is the injury thus perpetrated, and how great is the load of guilt accumulated by the invaders! We weep then for our country, and mourn over its sins. But grant that the Northern Power was the more guilty party, that he provoked the war, or rendered it inevitable, by his restless rapacity; that the care and skill with which this city and its defences were constructed, that the mighty fleet which rested in its bosom, and

the immense appliances of war which were stored up in its caverns, were all employed and prepared with a criminal intent; that for years and years they had been accumulating for the wicked purpose of aggression and robbery; that the great design of the Imperial plunderer, the lord of 70,000,000 of men, was to make this city a strong hold from which he could, at a convenient season, emerge, and seize the capital of the East, secure the possession of Turkey, both in Europe and Asia, and ultimately give the law of the Cossack to the world. Grant that the battles of Alma, Inkermann, Tchernaya, and the siege and downfall of Sebastopol, have frustrated the plans of a far-seeing and mighty marauder, that they have delivered the nations from the paralysing terror of a power, before whose gigantic forces they all trembled, that great as has been the havoc and ruin and bloodshed in this strife, it is as nothing when compared with the conflict and confusion which must otherwise in a few years have come on the world, and which has thus been averted; and grant, too, that a path is now open for the regeneration, the christianization of Turkey, and that “from Jerusalem and round about unto Illyricum,” a second Paul may soon “fully preach the gospel;” and, also, that the social and temporal blessings which ever arise out of the prevalence of christianity, shall cause “the desert to rejoice and blossom as the rose—to blossom abundantly, and rejoice even with joy and singing:” that “the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon:”—grant these things, and terrible and revolting as is the spectacle of the ruined city, good seems to spring out of evil, peace out of war, and order out of confusion.

When Babylon fell "the whole earth was at rest, and quiet, and its peoples broke forth into singing."

Still the spectacle fills the heart with sadness. Even if good shall come of it; even if the war which led to it was justifiable and necessary; even if the combination of the Western Powers against the Northern, was as virtuous, as are the laws of civilized society enacted and executed against "the lawless and disobedient:" even then the eye is

suffused with tears, and the heart sickens at the appalling spectacle, and we mourn over the depravity which will succumb only to such rebukes.

Oh for the coming of the period when the nations shall learn war no more; when the "knowledge of the Lord shall cover the earth," when equity, righteousness, and brotherhood shall prevail among the nations. "The Lord hasten it in His time!"

RELIGIOUS NEWSPAPERS.

IN our last paper on this subject, we suggested reasons for the existence of the newspaper amongst us as a *religious* power. We shall now offer a few additional remarks in order to meet an objection which we anticipate. We spoke of an *irreligious* paper as seeming the only alternative if we repudiated a *religious* one. Of course the term *irreligious* was not used in the sense of *profane*. On this subject, however, we are ready to endorse the words of one of our living writers and statesmen, when he says, "The newspaper seldom, or never, comes before us as an avowed foe; offering battle to the christianity of our land, but it is ever at our elbow, like Mephistopheles, as a friend, a guide, a counsellor. Were it to blaspheme, we should spurn it from us, were it to assail our faith, we should repel it with indignation; but it does neither—it does worse. It takes as the topics of its discourse all the events of the day, of whatever character. It dresses up the narration of them in the most piquant style. It intersperses with statements of facts, its own reflections. It puts its own character and purpose into phrases, which pass unchallenged

into the mind, and deposit poison there." We contend that this is a true representation, and that therefore we should shrink from the advocacy of a newspaper without religion. It may be said this need not be so, and it may be urged that a newspaper could record *secular* affairs, leaving religion as not within its province; but this, if not impossible, is very impracticable. The newspaper must and will excite attention and arouse energy on *all* subjects, and it must be itself guided either by the world-spirit, or the spirit of true religion. But if it could be done it would not be right; for to be silent when a cry is needed is to be more recreant than to utter an uncertain sound in the day of conflict. The objection we propose to consider, and which probably most generally obtains, may be stated thus, "I object to *religious* newspapers, but in doing so, do not advocate *irreligious* ones. I only think that there should be a record of secular affairs, as politics, trade, &c., unmixed with religion; in fact, that each subject should be confined to its own department." This, we believe, is the objection fairly stated, to obviate which, is our present endeavour.

We take exception, first, to the *essential idea*; and second, to the *tendencies* of the objection, believing that it is both wrong in principle, and baneful in tendency. In the first place then we submit that its essential idea is false in principle, and therefore objectionable. This essential idea is, that *religion is a department*, and therefore should occupy a place distinct from other subjects, hence the idea has obtained that religion is a matter of times and places and things; as also the doctrine that a christian man has nothing to do with politics. Now to all this, founded as it is, on the one idea that religion is a *department*; we feel safe in opposing a direct negative, simply because we believe that the idea given us in the New Testament of religion is, that it should have to do with everything. It chargeth that whatsoever we do, we should do to the glory of God;" of course whether singing the hymn of praise in the sanctuary, or transacting business on the exchange, whether printing the one in the hymn-book, or recording the other in the newspaper. We gather, then, that religion is *not a department*, but a power, which should have to do with every department; or an influence which should pervade the whole of the individual life, and be brought to bear upon every subject with which that life has to do. There is no current then which religion (by those who have been brought under its power) should not seek either to dry up, or turn into a proper channel; no power which it should not either seek to crush or wield as a power for itself; and no employment which it should not either denounce or consecrate by making it a service for God. Every institution should be based upon it, every business should be sanctified, and every enjoyment regulated by it, and an idea of religion narrower, and more exclusive than

this, cannot be adequate to the representations of the New Testament. *There* it does not present itself as one of a number of influences which are to exist independent of each other—as a *department* having nothing to do with other departments, or as a power with only limited pretensions. Nay, but it claims every heart and every power, as it demands that all shall be consecrated to itself. Place now this truth side by side with the objection before us, and how does its essential idea appear in the light of it? The one enthrones religion as a world-wide power that ought to be brought to bear upon every subject, and every department of life; the other sets aside this universal claim and acknowledges subjects and departments, which are necessary and sanctioned, and yet with which religion, according to its *dictum*, shall not interfere. The *true* idea can only gain by the comparison, and we shall see that the essential idea of the objection before us, that religion is a department, is thoroughly repugnant to the teaching of the oracles of God.

We come now to consider in the *second* place the *tendencies* of the objection before us, as being baneful, and therefore exceptionable. These tendencies we consider to be, first, to exclude religion where it should exist as a power; and second, to retard the consummation when every power and every employment shall be consecrated to Christ, and his truth. The objection we are considering, then, stands exposed, we think, to the charge of having a tendency *to exclude religion where it should exist as a power*. It is no small evidence of departure from the will of Christ, that religion should in any measure have become a matter separate from certain necessary and sanctioned affairs of life; and it is no trifling charge against the objection to religious newspapers that its

tendency is to encourage this exclusiveness. It must be admitted that more of true religion is wanted everywhere; in the shop—the market-place—the bar—the senate; but if we regard all these as departments *separate* from religion, and urge that religion should not enter into subjects such as these in the newspaper, do we not virtually exclude or hinder religion from influencing there so much as it might? Can one enlightened from above, and actuated by the same mind that was in Christ Jesus, stand on the threshold of any place, and say, “Religion must not enter here?”—deliberate upon any question and say, “Religion must be left out here?”—point to any institution and plead, “Religion must be lost sight of here?” or wield any power and say, “Religion must not conquer by this?” But all this is virtually said by the objector in the case before us. Perhaps we agree in the main that religion should alike control the *designs* of the politician and the *word* of the preacher; inspiring the tongue, influencing the mind, and throbbing in the heart of both. How is it then that when a *record* is to be made of their words and consideration to be given to their plans, we are told that the subjects are so essentially distinct that they must be confined to separate departments? What, we ask our objector, what is this great difference that is said to exist—a difference that leads you to deny religion to the *discussion* and *record* of the politician's word, while it is readily yielded to that of the preacher, notwithstanding you acknowledge that the same spirit and power should actuate the *mind* and *heart* of both? It becomes us to reflect whether we do not lose in *power*, what we may chance to gain in apparent sanctity, by this exclusiveness. As in the individual life, our desire “to keep our garment unspotted from the world,” may

tempt us to fear to go where duty leads, if it be to upraise the fallen from “the horrible pit and miry clay,” just so our regard for the preservation of the unsullied character of religion may tempt us to clip its eagle wing, and retain its peerless lustre. But no desire for the preservation of the purity of religion should tempt us to forget that wherever the *man* speaks, *religion* should be heard, and wherever the *man* may enter, *religion* should enter as the guide and suggestor of his word and conduct, and the true life in his soul. Now if all this be so, we submit, whether religion should not be regarded in *every record* about the man, and exerted in any influence the newspaper may have upon him, by the attention it pays to his business and the events and questions of the day. If a truly religious principle dictated the records, the appeals, and the counsels of the newspaper, we might anticipate more of “fervency of spirit” and “service of the Lord,” in connection with diligence in business; but because we believe that the *tendency* of excluding religion from a *record* or *deliberation* respecting any subject or department, is to exclude it from the subject or department itself; we take exception to the objection we have before us, affirming as it does, the exclusiveness of religion as a distinct subject, and separate department.

But again—the tendency of this objection is to *retard the arrival of the great consummation* when every power and every employment shall be entirely consecrated to Christ. We hope for the time when Christ shall wear the *universal crown*—reigning over all. But, we ask, before that time arrives are not all things to be “brought into subjection to him?” or is it possible that he will then hold a *divided* sway? Shall any grievance oppress, or any

tyranny sway the sceptre over a down-stricken race? Shall any one of the evils under which the "whole creation" now "groaneth" then afflict the world? Surely we may safely answer in the negative! And on the other hand, shall not "the wilderness rejoice and blossom as the rose" in that day? And will there not for the brier of desolation and sorrow spring up, the myrtle tree of bounding joy? The simple question then is—what shall be the *cause* of all this? We have the reply in the prophetic word which predicts that even upon the bells of the horses shall be written, *holiness unto the Lord*. We thus arrive at the *cause* which shall bring about the disenfranchisement of the world. Holiness or religion shall be everywhere; for even the "bells of the horses" shall in that day not be considered things too secular to be in a sense consecrated to the Lord. Religion, then, shall be everywhere, it shall have to do with everything, and thus in the expressive and beautiful words of one of our own ministers,—“The world will substantially be his; his by profession, and turning to him in its preponderating sentiments and sympathies, as the flower to the sunbeam, or as the needle to the pole.” The whole earth shall be full of his glory—hence the freedom of the long-enslaved, and the regeneration of the world. Now does it not appear that there is a tendency at least to retard the coming of this joyous period, in this objection to the entire newspaper press, for the very religion that is to bring about the glorious result? And is not the position of those who pray the daily prayer, “Let thy kingdom come,” and yet make this objection very anomalous? They bind up the chariot wheel while they expect it to reach the goal. They dam the stream while they look for it to spread wealth and beauty over

the land, far spreading on every side. They shield a portion of the foe from the conquering power, and yet expect the entire subjugation of every hostile power, and the homage of every knee and heart. These things, we say, are done by those who close any social or political department against religion in any way, who countenance the existence of a power amongst us, influenced by its spirit, and who, in a word, affirm that the newspaper ought not to be religious. The believer in the revelation made by Jesus Christ, looks hopefully forward to the period of which we have spoken; and the more he studies the past, and the present, and catches silvery glimpses of the coming day; the more convinced he is that the work of regeneration is given solely to religion in the hands of the disciples of Christ, who come to the help of the Lord against the mighty. He recognises *it* as the power which shall win all for Christ, and he confidently reposes his trust in its peerless glory and matchless power. Turning then from such a view, he may well regard with sorrow and suspicion any attempt to exclude this very influence from any department that *must remain*. Justly may he argue, “Religion has to consecrate or destroy everything before the period arrives for which I hope, and pray, and labour.” The newspaper seems to be a power that cannot be *destroyed*; but religion is denied access to it, therefore this denial in so far as it takes effect, is a positive retarding of the coming day. Thus much might the earnest believer say, urging withal that it were better to *crush*, if possible, the power of the newspaper, than to sanction its existence, aid in its progress, and receive its influence, while it yet studiously, and by consent, avoided the subject, and sought not the influence of religious truth, in

many, or most of its topics. We hail, then, and dare not deprecate the movement which—scattering the idea that religion is a department, seeks to bring it to bear in an enlightened manner upon every subject, and we hail that feature in the movement which seeks to transform the entire character of the newspaper press; we regard it with gratitude, we pray for it with much of hope, for in the great moral conflict which is now waging around us, the winning of any strong-hold from the world in its silent or avowed neglect

of God, and the holding it as a strong-hold for *His* truth, will operate materially to paralyze the power of the one, and augment that of the other; while we believe that the acclaim which announces the accession of that power, shall be but the prelude to that grand triumphant song which the "great cloud of heavenly witnesses," and the many tribes of a regenerated world shall unite in singing, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

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J. P. H.

AN ATTRACTIVE HOME.

THE human being is like a delicate plant, and needs rest and nurture—needs permanency in its relations—cannot endure perpetual change. The moss will not grow upon the rolling stone, or on the mountain top that is swept with ceaseless winds. The moving sands are an eternal desert; but give to these waste places quiet, and little by little life lays hold upon them, gathers strength day by day, and in process of time the polished rock is clothed with a fruitful soil, the flinty sands are decomposed into richness, and the frightful desert smiles with living beauty.

Life needs permanency and rest. "Build ye houses," therefore, "and dwell in them," said Jehovah to the people of his love, "plant gardens and eat the fruit of them." His counsel to those whom he would preserve, was, that they have permanent homes and enjoy the fruit of their own labours. The same great principles lie at the foundation of human prosperity in every age.

To every family let me say—make your home pleasant, and let

the delights of vanity go. Store your little private domain with reminiscences of the past—with mementoes of friendship and affection—with comforts for the body, and with books and pictured histories which shall prove a solace to the heart, and shall furnish an abundance of wholesome food, and of delightful stimulus to the mind.

Look for your highest enjoyments in communion with God, in the society of good men and women, and of little children; in converse with the wise and holy dead, who are yet speaking, though invisible—in the service of your Father who is in heaven, and of your brethren and neighbours here on earth.

Have a home—a place of worship—a church to work with, and, if you can, a circle of friends whose natural tendencies, whose education, whose general habits and sympathies so harmonize with your own, that you all have a mutual understanding and confidence. Be perfectly true to these friends through all changes. Never betray them. Never forget them. Never neglect them.

REVIEW.

MONASTIC INSTITUTIONS; *their Origin, Progress, Nature, and Tendency.* By SAMUEL PHILLIPS DAY, *formerly of the Order of Presentation* 12mo, cloth, pp. 295. London; Longman and Co.

THE eye sees only what the mind brings with it. So runs the aphorism of Goethe. Gibbon regards monasticism as the offspring of the prosperity and peace of the fourth century; and the author of the volume before us, as the offspring of the Diocletian persecution. Neither of them, as it seems to us, goes far back enough to discover its source. Asceticism is no offshoot of any one faith, or of any one age, but is a tendency towards which some minds in every age have shown an unmistakeable leaning. It was early developed among the pagans of the East, and as early turned to account by the priesthood. In the old empire of China, and in those countries that have been influenced by Buddhism, monachism is no new thing. Most heathen nations have practised it; and the Essenean communities show that in later times it was no uncommon thing among the Jews. Prosperity or persecution may have called forth the first band of ascetics among the corrupt christians of the fourth century; but the tendency to asceticism, and even the practice of monachism existed long prior to the advent of our Lord.

The book before us is written by a gentleman who, as the title tells us, was "formerly of the order of Presentation." His education, his training, and his personal knowledge of modern monasticism entitle him to a respectful hearing. In his preface he tells us that his object has been to write an unsectarian account, and one as faithful as it is impartial, of the monastic system of ancient and modern times. He has acted, however, on that suggestion of Archdeacon Hare, "that to suppress the truth may now and then be our duty to others, whilst not to utter a falsehood must always be our duty to ourselves."

The book is divided into eight chapters, which treat respectively, of the

origin and progress of monasticism, the causes of its rapid increase, the "Consuetudinal" of cœnobites and anchorites, the character of those who embraced the monastic profession, a concise history of the Franciscan order, legendary writings, the principal monastic orders existing in Great Britain and Ireland, and the pernicious tendency of monasticism.

The first chapter gives us a brief sketch of Anthony, of Pachomius, and of Hilarion, all of whom lived during the fourth century, and established monasteries in Palestine or in Egypt; while Athanasius, who introduced monkery into Rome, Martin of Tours, who established it in Gaul, and Congal, who planted it in Bangor, are severally referred to.

Mr. Day thinks that the causes of the rapid spread of monkery were threefold: fanaticism, the force of example, and the operation of personal and sinister desires. "Hither, as to a common asylum, men broken in mind, in fortune, and in fame, betook themselves; the friendless, the disappointed, the criminal who fled from public justice, and the innocent who sought shelter from oppression. Vanity, the spirit of emulation, accidental misfortune, and even ambition, acted as strong incentives to the monastic state." The people, ignorant and superstitious, revered the monks for their supposed sanctity; and kings sought the benefit of their intercession or the aid of their counsels.

Mr. Day takes occasion in this second chapter to dilate on the mode of living, the vows, and the wealth of the early monks. Their first homes were as unlike the apartments of the modern recluse as the mud cabin of a poor Irishman is dissimilar to the residence of Cardinal Wiseman in Golden Square. Abstemiousness was regarded as no small virtue. Macarius, of Alexander, so runs the monkish chronicle, partook of no food during Lent but herbs, and then only once a week. This saintly fanatic having one day killed a gnat which had bitten him, was so struck with compunction at the sight of the insect's blood that,

by way of atonement, he retired into the marshes, where for six months he voluntarily exposed himself to all winged and creeping insects, until every part of his flesh became literally swollen and ulcerated by their bites. So hardened had his body become by his austerities, says one writer, that the very beard could not penetrate through his skin. Every form of torture was invented. Every sensation that is offensive to man was thought acceptable to God. Self-mutilation, to an awful degree, was practised by the votaries of this gloomy faith. "The practice of flagellation by proxy," our author somewhat facetiously observes, "seems to have originated in conjugal affection. A woman who had gone to make her confession was followed to the church by her husband, who, fortunately for his wife, entertained doubts as to her fidelity. He secreted himself for a time, when, happening to observe his spouse led by the confessor behind the altar to be flagellated, he at once made his appearance, objected that she was too tender to bear the punishment, and offered to receive it in her stead. This proposal the wife greatly applauded; and the man had no sooner placed himself on his knees than she exclaimed, 'Now my father, lay on stoutly, for I am a great sinner.'"

Manual labour was first regarded as obligatory on all monks, but became partly or altogether dispensed with as the wealth of the monasteries increased. Nor was this increase small or gradual. Zosimus sarcastically says, and this was only half a century after monkery had been introduced into Europe, "for the benefit of the poor, the christian monks have reduced the greater part of mankind to beggary."

Monks were originally distinguished by the names of cœnobites and anchorites; the first living together under regular rules and discipline, and the second alone and according to their own fancies. The most devout, or the most ambitious, of the monks, renounced the convent, as they had renounced the world. The most perfect hermits are supposed to have passed many days without food, many nights without sleep, and many years without speaking. Of these Simeon Stylites, who passed thirty seven years upon five pillars was the most notable. "The

lives of monastic heroes and heroines occasionally furnish us with numerous instances of the silliest extravagancies, and the most pitiable and loathsome excesses of ascetic rigour. We read, for example, of St. Simon Stock, general of the Carmelites, who dwelt in the trunk of an old oak tree; of St. Pier, who always walked while he was taking his food, because, to use his own words, 'he did not consider eating was a business for which time was to be set apart, but as a thing to be done when it did not interrupt his avocation;' of Beradat, who used no clothing, except a close sack of skins, which had no other opening than one for his nose and another for his mouth; of the abbess Teresa, who, in order to torment her body, which was naturally weak and delicate, made use of hair-shirts, nettles, and scourges, and even used to roll herself among nettles; and of Eufraxia, who belonged to a convent containing 130 nuns not one of whom ever performed any ablutions, the very mention of a bath being an abomination."

Extracts are given from the breviary to show the worse than Hindoo fanaticism practised by these saints, or madmen; while Roman Catholic writers are quoted to substantiate the charges of dissoluteness and ignorance of the early monks. John of Goch mentions that in his day there was a common proverb,—“A monk ventures to do what the devil would blush to conceive.” Nothing could more strikingly indicate the prevalence among the inmates of monasteries of shameless vice. Nor were the convents one whit better. Sister Flavia Peraccini shows what was the condition of these hotbeds of vice less than a century back; and the recent disclosures of Maria Monk and William Hogan show what is their present condition, if not in England, in Ireland and America.

The legendary writings of monkery, says one who was competent to judge, are extravagant tales, displaying the fiction without the genius of poetry. They are well told; and, as the same critic remarks, "their *only* defect is, their want of truth and common sense." As a specimen of the *Acta Sanctorum*, take the following:—“When upon a certain occasion St. Walthen stood praying before the

great altar, with his eyes and hands raised to heaven, the evil spirit transfigured himself into many shapes. He first ran about the pavement in the form of a mouse, playing many antics; afterwards, in the shape of a grunting pig; afterwards in the form of a black dog, barking; afterwards of a howling wolf, and lastly, of a roaring long-horned bull. But the saint caused all these illusory forms to disappear by making the sign of the cross. At last that spirit, who has a thousand artifices, and who, in a thousand ways endeavours to disturb quiet hearts, exhibited himself in the form of a great soldier in armour sitting upon the back of a terrible horse with a whale's hide, which emitted fire and smoke from his mouth, and shook his lance against the man that was praying. The saint jumped up as fast as he could by the impulse of the spirit, and going to the altar, reverentially took up the ivory pix, which contained the holy body of the Lord, and signing himself with it, and running like a second David against the infernal Goliath, and inventing a new name for him, under the dictation of the spirit, said, 'Behold, O execrable mouse, O terrible soldier, thou satellite of Satan, thy judge is about to send thee to hell: wait for him if thou darest!' Overcome by this speech, the infernal horseman disappeared." Such is one of those silly tales that the victims of an unnatural solitude invent, and that a deluded and priest-ridden people believe. Compared with the insane things that Mabillon has recorded in the *Acta*, the tales in the *Arabian Nights* read as sober fact; and yet this is the book of which it is said in the preface "that none has redeemed so many sinners, and none has formed so many holy men to virtue." "O judgment! thou art fled to brutish beasts, and men have lost their reason."

It would weary our readers were we to attempt even a brief sketch of the numerous monastic orders, "black, white, and grey, with all their trumpery." But it may not be without interest, to know something of the principal monastic orders existing in Great Britain and Ireland. The Cistercian order was founded by Robert, Abbot

of Molesme, in Burgundy, at the close of the eleventh century. It is called after the spot where he and his twenty associates practised with scrupulous exactness the Benedictine rules—Cîteaux, (Cistercium) at that time a wild and barren wilderness. Scarcely a century after its establishment it could boast, says Mosheim, of 2,000 religious houses. The monks are divided into two classes; namely, the choir-religious and the lay-brothers. The first are either priests, or candidates for the priesthood, have the precedence over the others, and chant the services of the church. The second are mostly vulgar and illiterate persons, who cannot assist at the Latin office, and mumble *paters* and *aves* instead, do the drudgery of the monastery, and in fact act in the capacity of servants. In most other respects they are under the same discipline as the choir-monks. The entire community rise at an early hour in the morning, and are spared the inconvenience of dressing by rarely taking off their clothes. They assist at and celebrate several masses each day; have long mental and vocal devotional exercises; wear hair-cloth next their skin; work much in the fields; keep perpetual silence, expressing their wants by signs: observe two lenten seasons in the year; partake of neither flesh nor fish at their scanty meals, and mutually administer, discipline or flagellation on each successive Friday, during which act the psalm "*Miserere mei Deus*" is recited. A grave is always dug and open, and over this yawning sepulchre the brethren occasionally meditate. When a brother dies he is laid on a bed of ashes spread out in the form of a cross. Of this order there are here two establishments, one at Mount Mel-lary in Ireland, and another near Whitwick, in Leicestershire. Mr. Day tells us that the Cistercians were never regarded as dangerous either to the civil or religious powers.

There are three other orders in Great Britain and Ireland, the Christian Brothers, the Fathers of the Oratory, and the Jesuits, or as they call themselves, the Society of Jesus. The Christian Brothers, founded by M. de la Salle in the 17th century, have eleven houses in Ireland and seven in

England. The Fathers of the Oratory, founded by Phillip Neri, in 1515, during the pontificate of Leo X. have only two stations at present, in London and Birmingham. Newman and Faber have made known the merits of the founder of their order, the latter even venturing to say that he is the representative saint of modern times! The Society of Jesus, founded by Ignatius Loyola in the fifteenth century, has two colleges, one at Clongowes in Ireland, the other at Stonyhurst in Lancashire.

In describing the internal discipline of religious houses Mr. Day gives us the following glimpse of his own history,—“I well remember upon first entering the convent being conducted to the novitiate by the master of novices, a grave, strict, but withal kind-hearted man, when my attention was directed to a statue of the virgin, composed of plaster of Paris, which stood upon a small altar at the extremity of the corridor. Fully cognisant of the distressing circumstances under which I had deserted the maternal roof, for I considered it a pious severity and a positive duty to keep my widowed mother ignorant of the rash step I, her only son, had taken, my spiritual adviser, in the most solemn and impressive manner thus addressed me, ‘You have, my dear young brother, voluntarily separated yourself from your dearest connexions, closed all avenues to distinction and emolument which the world opens to talent, effort, and perseverance, and with a heroism praiseworthy and even meritorious, have cut asunder even the strongest ties of blood. But you have made a profitable exchange in forsaking an earthly for an heavenly parent.’ Then, pointing to the figure, he exclaimed, ‘Behold your mother now! Her affection toward you will never become alienated or abated; and if you but prove yourself a faithful imitator of her virtues and angelic life, she will finally conduct you to glory.’ I have frequently observed the novices, in the warmth and enthusiasm of their devotion, kiss with intense ardour the feet of this image of clay: and none either passed or repassed without making obeisance to the Madonna. I can truly say with Melancthon, ‘I shudder when I think of the honour

which I paid these images when I was in the papacy.’”

The pernicious tendency of monasticism is considered by our author in a social, moral, physical, and political aspect. It virtually disannuls and opposes those laws by which society is governed, tramples upon the holiest natural affections, engenders misanthropy, begets a monkish pietism, wastes the powers of both body and mind, abstracts the services and properties of men from the state, and even in a free country like our own creates an *imperium in imperio*. It has always seemed to us that these places should be subject to government inspection, like other prisons, whether of felons or madmen; and that there should be such a visitation as would afford the really unhappy an opportunity of stating their condition, and, if they wish it, of returning again to the world they had forsaken. So long as catholics refuse to allow this, and the State delays to interfere, it need not be wondered at that protestants should picture monasteries and convents as abodes of a misery and vice which their upholders are anxious to conceal. We hope the time is not far distant when Mr. Chambers' bill, or some other of a similar character, shall receive the sanction of both Houses of Parliament.

Mr. Day's book is a useful manual of “Monastic Institutions,” but is deficient both in completeness and polish. We hope, however, the success of his first attempt may induce him to venture on a greater and more masterly *exposé* of monks and monkery. Monasticism is certainly one of the most curious, as it is one of the most painful phases ever presented of diseased and fanatical minds. As a psychological study it is not without its interest. As a mighty engine in the hands of a designing priesthood, it has a historical importance. As a claimant for the honour of superior sanctity, it demands that its pretensions be examined. We have no fear for the issue. Protestant England is sound at heart, and will never be inveigled into an admiration for a mode of life, alike destructive of body and mind, and as repulsive to a warm and generous manhood as it is offensive to a holy and loving God. The romance

of the monastic life is, we hope, fast passing away; and never need it return in this country, if the people be true to themselves and to their faith.

We have one word to say about the type in which this book is printed. There is an aping of the antique that might have suited a puseyite or a papist, but cannot gain favour with others. It is like the printing in the reign of Queen Anne, rather than that of the eighteenth year of Queen Victoria. Long *s's* may suit some readers, but we confess our decided preference is for the modern types. If the work had been a reprint of an old author, there might have been some plea for this style; but coming as it does, from a living writer, and dealing with modern persons and subjects, it wears the air of ridiculous affectation.

THE LEISURE HOUR, AND SUNDAY AT HOME for September. Religious Tract Society.

WE vouch for it that "The Bachelor in search of a Wife," given in the first of these serials, will have many readers. It promises to be an attractive picture

of some phases of modern society. "The Changes on the Coast" contains information that will startle those who have never had their thoughts turned to the subject. On the coast of Yorkshire, between Spurn Point and Bridlington, 1,320,000 cubic yards of fine sediment, coarse sand, pebbles and boulders, are every year swept away by the sea. "Pawn-brokers in Paris," "The Street Traders in Paris," and a "Manx Adventure," are full of interest. A second series of "Introductory Lessons in Morals" is also commenced. The *Sunday at Home*, admirably depicts the parable of the "Prodigal Son." "The Missionary in the Wilderness," is a sketch of Samuel Leigh, missionary of Australia. "The Midnight Prayer on the Shore" is a thrilling narrative. "The Chinese Illustrations of Scripture" and the "Pulpit in the Family," still continue to supply their quota of interest and instruction. The grotesqueness of the Chinese drawings will not fail to catch the eye of the youthful reader. May the wise counsels of the "Pulpit in the Family" be as bread cast upon the waters.

OBITUARY.

MISS GRACE INGHAM, the daughter of Mr. William Ingham, whose obituary appeared in the Repository of 1826, page 178, and of Mrs. Ingham, whose obituary appeared in the Repository of 1848, page 31, peacefully departed this life on the 29th of June, aged 47 years. On the 12th of June, 1828, she was baptized at Heptonstall Slack, and united with the G. B. church at that place. During her union with the church, and while resident in that part, her desire of holiness and usefulness was manifested by her attendance on the means of grace, and by her active connection with the Sunday school, with the distribution of Bibles and tracts, with the obtaining of pecuniary means for the spread of the gospel in more distant localities.

For many years her residence has been with an uncle, for some years near Allerton, and more recently at Halifax. In both these places she has left behind her a savour of the know-

ledge of Christ. In the recent efforts which have been put forth at the latter place, she bore an important part, and took the liveliest interest. Having realized in part the desires of her heart in reference to the G. B. church at Halifax, her only wish for continued life, appears to have arisen from the hope and desire of being useful to that cause, than which nothing lay nearer to her heart. During the last winter she had severe and repeated attacks of indisposition. Having partially recovered from these, it was hoped that the bracing air of Ilkley would complete her restoration. She repaired thither on the 7th of June, but in a few days became so ill as to be incapable of removal. In her illness, which was bronchitis, along with a disease of the heart of long standing, to which last, her death was attributed, she was favoured with the use of her mental faculties, and with the presence of kindred and christian friends. In

great bodily weakness she enjoyed eminent peace of mind, relying on the sacrificial death of the Son of God, and the precious promises of her covenant-keeping Father. Frequently did she speak to her attendants respecting the goodness of the Lord to her, her thankfulness to him, and her confidence in him, with respect to futurity and eternity. To the sufferings of her Saviour she frequently referred; contrasting her sufferings with his, when "his sweat was as it were great drops of blood falling down to the ground;" and the sympathy and kindness she received in medicine, friends, &c., with the reception by her Saviour, of vinegar mingled with gall." The reading of the 103 Psalm was repeatedly requested, and some parts of it were frequently repeated; as, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." The least doubt of her interest in Christ, it is believed, was never experienced, except for a short time in the former part of one day. She pressed on those around her to live near to God, and sent to her Sunday scholars her dying request, that they would give their hearts to God, live to the Saviour, and meet her in heaven. She was thankful to her kind friends around her dying bed, but especially thankful for her Redeemer's presence saying,

"Jesus can make a dying bed,
Feel soft as downy pillows are."

On another occasion, she said that she had been examining herself, and that she was resting on Christ, the Rock. She repeated, as accordant with her confident and joyous expectation,

"I soon shall be
From every care and sorrow free;
I shall the King of glory see.
All is well! All is well!"

On the day of her departure she frequently quoted the lines,

"Far from a world of grief and sin,
With Christ eternally shut in."

Her death was improved on the 5th of August, from 1 Thess. iv. 13, 14. How strongly presumptive of the Divine origin of christianity is the death-bed experience of christians! Whence, but from heaven, must that be, which can impart such peace and satisfaction, such holy joy and glorious triumph on

the verge of death and the grave. How desirable it is that, in youth, redemption through the blood of Christ, should be sought and enjoyed! That which is infinitely valuable cannot be too early obtained. Let life's uncertainty co-operate with religion's infinite value in deciding to seek the Lord while he may be found, to call upon him while he is near. How powerful the motive we have to the constant earnestness and thorough consistency of christians, in the tranquil and joyous frame of the consistent and dying christian! There is no guarantee for dying the death of the righteous, apart from living the life of the righteous. Let us "watch and pray." Let grace to glorify God in life and health be universally and believingly sought, and grace to glorify God in affliction and death, be calmly and believingly anticipated.

Miss G. Ingham was the first of four members of the G. B. church at Halifax, who in about six weeks from the Association, were removed from the church militant, to that which is triumphant.

On the 3rd of July, MRS. MARY CRABTREE fell asleep in Jesus, having united with the church at Halifax on the 17th of April last; and having for the previous 26 years been united with the churches at Heptonstall Slack, and Ovendon.

On the 28th of July, MRS. MARTHA GREENWOOD exchanged the afflictions of time, for the joys of immortality, after an approved connexion with the church at Halifax for more than 48 years.

On the 30th of July, died MRS. WILLIAM NICHOLSON. She was born in May, 1799, and was the oldest child of John and Sarah Wilson, who at that time, and long afterwards, were worthy members of the G. B. church at Halifax. She was trained up in the fear of God, and in very early life was made extensively acquainted with Divine truth. The efforts and prayers of her parents, on the Lord's-day, and on the week day, were not in vain. The sensitive and ingenuous mind of Mrs. N., was early and indelibly impressed with the necessity of repentance towards God, and faith towards our Lord

Jesus Christ. On the 24th of April, 1814, being approved as a believer in the Lord Jesus, she was baptized by Mr. Ellis, and received into the church under his pastoral superintendence. Her subsequent life has proved the sincerity of her declarations then made, relative to the deep conviction of her lost and ruined condition as a sinner, her utter inability to save herself, her faith in the atonement of the Lord Jesus Christ, and her entire consecration to him. Now commenced the 41 years of her rich, felicitous, sometimes enrapturing, and uninterrupted christian experience.

In 1816 she, and some others, removed to Queenshead, in consequence of the introduction of instrumental music into the Haly Hill Chapel; and in 1822 returned, to devote their energies to a reviving and carrying on of the sinking cause at Halifax. Mrs. N. earnestly prayed and laboured for the conversion of sinners, the extension of Christ's cause, and the glorifying of His exalted name. In order to this, she was ever ready to unite with others in carrying out approved plans.

In 1826 she was married to Mr. W. Nicholson, who bears his mourning, but pleasing testimony to her valuable companionship, her tender affection, her delightful and cheering conversation, and her anxious solicitude in connexion with the cause of Christ. As a christian, he observes respecting her, she had a very clear and ample acquaintance with the gospel of Christ. Her faith in Christ was strong, unwavering, and strictly evangelical; a faith that renounced every particle of creature effort for salvation, and rested on Christ alone. Christ dwelt in her heart by faith, and the life which she lived in the flesh, she lived by the faith of the Son of God, who had loved her, and given himself for her. From this basis sprang up a joyful and animating hope, which ever reconciled her to the will of God, under her various trials, which was lively and strong, and ever entered within the veil, and which constantly expected elevating fellowship with the Redeemer. Her love to Christ was ardent and strong, self-denying, and unwavering. She longed for the world to be emancipated from the thralldom of Satan, and to be blessed by the reign of Jesus. Her closet

was a consecrated and heavenly place, from which she came forth full of affectionate sympathy with the afflicted and necessitous, and fitted for domestic duties. As a wife, her price was above rubies, and the heart of her husband did safely trust in her. As a parent, her solicitude and prayers, and efforts for the welfare of her children, are deserving of praise and imitation. Happy and honourable will her children be, if her pathetic exhortations are practically regarded, and if they follow her as far as she followed Christ! But our departed sister was frequently called to glorify God by her faith and patience in the furnace of affliction. For more than twenty years she was subject to an affliction, the foundation of which, was laid in inflammation of the chest, or bronchial tubes, about two years after her marriage. But she was always calm, uncomplaining, resigned to the will of God. Her frequent language was, "The cup which my heavenly Father has given me, shall I not drink it?" The will of the Lord be done. These afflictions are certainly grievous to the flesh; but they yield the peaceable fruits of righteousness. "All things shall work together for good, to those that love God, to those who are the called according to his purpose." Her communion with God was most intimate and sweet. She drew near to God, and He drew near to her, and comforted His afflicted servant by the promises of grace, and the hope of a glorious immortality. The Lord strengthened her on the bed of languishing; he made all her bed in her sickness. She was often cheered by the glorious assurances of Is. xli. 10:—"Fear thou not for I am with thee," &c. Her experience testified to the efficacy of the gospel to support and rejoice the soul in the darkest seasons. At length she was called into the valley of the shadow of death, a valley to her irradiated with the light of God's countenance. She reposed in Christ as her Divine surety. She knew him, and the power of His resurrection. To her husband, who expressed his supposition that she had no doubt of her acceptance with God, she replied, "O, dear, no! I believe in Christ; and it is written, 'According to your faith be it unto you.' Doubt! O no, 'I know whom I have

believed, and am persuaded that he is able to keep that which I have committed unto him against that day." When her language was incoherent through the pressure of disease, it was marked by purity and love. It was evident that the bent of her mind was towards Christ and His blessed cause. Sometimes her mind is said to have been very brilliant, leading to utterances to which she had not been accustomed. Her prayers were sublime, and, repeated with dying lips, were overwhelming. They cannot be recorded, but they cannot be forgotten. Under the influence of decaying nature, she contrasted her state with the sufferings of Christ and His apostles; and referred to her own as exceedingly light; quoting, "I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." She acknowledged herself to be mercifully dealt with; and to have the joyous assurance of a heavenly home. She requested John xiv. 1, 2, to be read; after which she said, "In my Father's house, yes, *my* Father's house. God is my Father, and heaven is His house. O my father," said she, "bring thine unworthy servant safe through this trial, and receive me into those mansions. O my Father, I know thou wilt do it through thy dear Son." On one occasion she repeated,

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my Heaven, my All.

"There shall I hate my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

"Yes," she added, "there is peace after the storms of earth are over;" and that peace my dear friend, Miss I. is now enjoying. That peaceful breast I soon shall enjoy also. After affectionately urging her partner to hold fast his profession, to follow her to glory, and while in the world to consecrate his talents to God, she said little more than, "Come, Lord Jesus, come quickly," till she peacefully resigned her spirit into the hands of her blessed Redeemer. May every mem-

ber of the bereaved family be distinguished by the like rich christian experience, by the like consistent deportment, and by the like peaceful and triumphant death.

BETTY GIBSON.—The following brief memoir is designed to perpetuate the memory of one whose sincere piety, unassuming demeanour and christian virtues, entitle her name to a permanent record in the pages of our Magazine. Betty Gibson was born January 8th, 1789, at Greenwood Lee, in the township of Heptonstall, Yorkshire. She was one of a numerous family, all of whom, except an only sister, have passed into the world unseen. Owing to parental teaching and example, the early religious history of our deceased friend was associated with the established faith of these realms. Coeval with the period of her rising youth, events, destined in the providence of God, to have an important bearing upon her future character and course, were taking place in the neighbourhood. A number of active, zealous, and influential General Baptists were organized into a church of the Lord Jesus. They commenced preaching at Heptonstall Slack, and in a short time, secured the services of the late James Taylor as their stated pastor.

The original talent, plodding zeal, and moral goodness of that eminent servant of Christ, soon produced a powerful impression in favour of the new Baptist interest, and through the Divine blessing much people were added to the Lord.

The subject of this notice in wending her path to the consecrated temple, skirted the threshold of that far humbler edifice where the holy man first named preached Christ the crucified. Through its unadorned portals she occasionally passed, and heard all the words of this life. Her attention was arrested, her heart was touched, her soul was won to Christ. The house of God proved the gate of heaven; she now resolved, "This people shall be my people, and their God my God."

A sermon of the late Rev. James Taylor, founded in Prov. xxiii. 18, appears to have led her to this decision, "For surely there is an end; and thine expectation shall not be cut off." She

was baptized Jan. 1, 1814. Our departed sister regarded the gifts she possessed as so many talents, for the right improvement of which, the great Master held her responsible. Her liberality flowed in many different channels. She was a friend and helper to the poor and needy, and as often caused the heart of the widow, the orphan, and the destitute, to sing for joy. Our connexional institution, both home and foreign, have lost in her, a liberal subscriber, and a sympathizing friend. Her interest in the welfare of the church, of which she was an honourable member continued unabated to the last hours of life. She was wont to quote these suggestive words "Lord I have loved the habitation of thy house, &c.

During the latter years of her life our lamented friend was called to pass through the deep waters of affliction. In August 1844 her physical system received a violent shock by the rupture of a blood-vessel, and ever afterwards she was subject to periodic returns of illness. Medical skill could not prevent the gradual progress of declining strength; and on July 10th, 1854, her immortal spirit passed to the world of the sanctified. The writer's intercourse with the deceased was but of short duration; frequent visits, however, brought me into close fellowship with her views and feelings.

To our dear sister now no more, the Word of God was precious; throughout her religious life, the Bible was her daily companion. On entering her sick room, I have often seen the Holy Book lie open by her side. Once she said to me, "Oh how could I bear up under my sufferings, if I was not supported by the precious promises of God's Word."

In meekness, patience, and resignation, she suffered all the will of God, reciting at intervals such portions of

Scripture, as: "All the days of my appointed time." "Not my will but thine be done."

Her heart was filled with gratitude to God for all his mercies. Entering her room one morning, her sister found her eyes suffused with tears, and on kindly inquiring the cause, she replied, "Dear sister, they are tears of gratitude to God for his goodness," &c. Those well-known lines of Dr. Watts were often quoted,

"I'll praise my Maker with my breath,
And when my voice is lost in death," &c.

When heart and flesh failed, her confidence in God remained unshaken: her language then was: "The Lord is my portion saith my soul; therefore will I hope in him." Again she quoted Watt's impressive stanzas:

"How can I sink with such a prop;
As my eternal God."

The sacred hope which Jesus' grace has given supported her in death; with strong faith and holy confidence, she exclaimed: "I know in whom I have believed.—To die is gain.—Absent from the body, present with the Lord." Her departure was tranquil and serene. She has left an only sister to mourn her loss, and follow her to the skies. Her death was improved to a large congregation, from 2 Cor. v. 8.—"Blessed are the dead that die in the Lord." Prepare my soul to meet him.

On the 23rd of May, died, in the faith of the gospel, MR. JOHN HALLIDAY. His connection with a christian church had been short, but satisfactory. He was baptized on the 14th of September, 1853. In health he manifested humility and attachment to the means of grace; and in the short affliction which preceded his removal, he exhibited a pleasing resignation to the divine will, and expectation, through Jesus's merits, of immortality and eternal life.

CORRESPONDENCE.

Queries.

(To the Editor of the G. B. Magazine.)

SIR,—Will you have the kindness (or some of your correspondents) to an-

swer the following queries, through the medium of your valuable publication, as by doing so you will greatly oblige a General Baptist.

1st. Is it consistent for the pastor

of a General Baptist church to use Forms of Prayer, at family worship.

2nd. If such a course is pursued in their private devotion, is it not likely it may soon be introduced in our public congregations; and could it not be had recourse to even now, with equal

propriety. I am, Sir, yours respectfully,
A CONSTANT READER.

Is it right for members of christian churches to work on the Lord's-day, as railway porters, and guards, &c?

INQUIRER.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Burnley, Sep. 11th. Mr. Taylor implored the divine blessing, and Mr. Batey presided.

Resolved, 1. That this Conference desires Mr. Batey to render all the assistance he can to Burnley Lane friends, in order to obtain as early as possible from the churches and from kind friends, contributions for the relief of the family of our late esteemed brother Robertsshaw.

2. That this Conference recommends the churches in the district occasionally to hold special services for the revival of religion, each church to invite the minister or ministers they wish to hear, and to make all those arrangements which they deem most expedient.

3. That instead of a sermon in the morning of Conference, there be occasionally a meeting of representatives.

4. That when it is inconvenient for a church to have preaching in the morning there be a public service in the evening; the character of which to be decided by the previous Conference.

5. That in future the Pastors and Deacons shall be considered representatives of the Conference; and, in addition to these, each church shall be entitled to send two representatives for every fifty members.

6. That the following shall be the order of business:—1. Names of representatives to be called for as usual, but not entered in the book. 2.—The states of the churches. 3.—Reading the minutes of the last conference, and attending to cases arising therefrom. 4.—Cases from churches. 5.—Individual cases. 6.—Appointment of preacher for the next Conference.

7. The arrangements of future Conferences till the end of 1860, was read, approved, and ordered to be printed.

1856. Easter—Vale.
Whitsuntide—Slack.
September—Bacup.
Christmas—Birchcliff.

1857. Easter—Halifax.
Whitsuntide—Burnley Lane.
September—Lineholme.

Christmas—Bradford, 1st church.

1858. Easter—Stalybridge.
Whitsuntide—Slack.
September—Shore.
Christmas—Birchcliff.

1859. Easter—Queenshead.
Whitsuntide—Leeds, Byron Street.
September—Allerton.
Christmas—Todmorden.

1860. Easter—Gambleside.
Whitsuntide—Slack.
September—Clayton.
Christmas—Birchcliff.

8. The Secretary tendered in his resignation. The thanks of the meeting were presented to him for his past services, and he was earnestly requested to accept the office another year.

Statistics.—Bradford, 1st church, a number of approved candidates. 2nd church, baptized eleven. Clayton, baptized one and the means of grace are well attended. Allerton, baptized four, and are in a good state. They have baptized four at Queenshead; one at Halifax; nineteen at Slack. At Lineholme they have baptized eight, and have a number of enquirers. Mr. Horsefield, from Bradford, has entered upon his labours at Vale, congregations much the same and the Sabbath-school is encouraging. At Burnley-lane, they have baptized two, and have several enquirers. They have baptized seven at Burnley, and are peaceable. Two have been baptized at Stalybridge, and two at Gambleside. At Bacup the prospects are encouraging. Baptized three at Todmorden. No visible change at Shore and Birchcliff. It is to be regretted that several churches neglected to send reports.

Mr. Simons preached in the evening from Matt xxviii. 19, and Mark xvi. 15. Messrs. Ingham and Gill took part in the devotional services.

The next Conference to be at Bradford, second church, on Wednesday, Dec. 26th, 1855. Mr. J. Batey to preach.

J. SUTCLIFFE, Sec.

WARWICKSHIRE CONFERENCE.—This Conference was held at Longford, on the second Tuesday in September. During

the morning service, Mr. T. Goadby (who was supplying at Coventry,) gave out the hymns; Mr. R. Stanion (who was supplying at Union Place,) read a portion of Scripture and prayed; and brother Knight of Wolvey, preached from the dying exclamation of Jesus: "It is finished." Brother Cheatle presided in the afternoon, and opened the meeting with prayer. Since the last Conference fifteen had been baptized, and eleven are candidates.

Brother Cheatle gave a pleasing report of his and the Secretary's visit to Walsall. Their reception was kind and hearty. They met a tolerably good congregation at night, and conducted a kind of double service; one delivering a short sermon, and the other a short exhortation. From the good feeling existing between minister and people, our impression was, that the aspect of the cause at Walsall is decidedly encouraging, and the hope was excited, that a deeper mutual interest will be the result of our visit. A report was also given in regard to Cradeley Heath. A service was held there similar to that at Walsall. The cause however was found to be exceedingly low, though not hopeless. After a long conversation with the members, it was decided that a case should be presented to the Conference; in regard to this case it was resolved, that we recommend the churches in this Conference, to allow their ministers to visit Cradley Heath, and preach for them once a month.

At the close of the business, brethren Chapman, E. Stenson, T. Goadby, and Sargent (P.B.) prayed. In the evening, Brother Stenson opened the service with reading and prayer; and brother Carey preached a very interesting and useful sermon, from Acts i. 24, "Thou, Lord, who knowest the hearts of all men." The next Conference is to be held at Warton, on the second Tuesday in January, 1856. Brother Stenson was appointed to preach, and in case of failure brother Carey.

For attendance, interest, and profit, this was thought to be one of the best Conferences we have held.

W. CHAPMAN, *Sec.*

THE CHESHIRE CONFERENCE met at Macclesfield, October 2nd. Mr. Minshall prayed for the Divine presence and blessing, and Mr. Pedley presided. The following is a brief sketch of the state of the churches represented. The friends at Congleton are labouring under a present discouragement; but clinging to the hope that the Lord may yet be gracious to them and revive his work. The church at Macclesfield is still favoured with the

regular ministrations of the word and ordinances; but their circumstances are not very cheering, as their financial state is discouraging. Congregations not so numerous as could be desired: and even some of the members are negligent in their attendance on the means of grace, and not so energetic in the support of the cause as could be wished. Another young friend has been encouraged to exercise his talents in preaching the gospel, and a hope is indulged that under the blessing of God he may be instrumental in doing good. At Stoke the church enjoys the blessings of peace, though they have not been exempt from trials. Mr. Phillips has discontinued his services as their regular supply, and after being thus destitute for a short time, Mr. Pratt, formerly of Ledbury, has been invited to become the pastor of the church. The congregations are generally good, both on the Lord's day and on week evenings, and the Sabbath-school is healthful and promising. Stockport,—all peaceful, but rather diminishing than augmenting in numbers. At Tarporley a happy degree of unity and peace prevails. The congregation increases, the Sabbath-school prospers; and there are five candidates waiting for baptism. Wheelock Heath—church in peace. Two have been added by baptism, congregation and school as usual.

1. The Treasurer of the Home Missionary Society reported that he had £5 10s. in hand; when the meeting thanked him and the Secretary for their past services, and requested them to continue in office another year; and the churches were also requested to be regular in their collections for the institution.

2. The friends at Stockport presented their thanks to the Conference for the assistance which had been afforded to them, and desired a continuance of the same. £3 were voted to them from the H. M. Fund. And it was further agreed to recommend the friends at Stockport to exert themselves to the utmost to sustain the cause, and to bring to the next Conference a full statement of their financial condition, and state what they are really able to raise towards the support of a minister.

3. Mr. Smith was also directed to correspond with the H. M. Secretary at Leicester, or some other influential friend, to ascertain what that district could afford as assistance towards raising the General Baptist interest at Stockport.

4. *Resolved*:—That in future the reports of the state of the churches presented to this Conference shall be in writing and that no other shall be received.

Mr. Gent concluded the business meeting with prayer.

In the forenoon Mr. Smith, of Tarporley, preached from Rev. i. 4-6.

R STOCKS, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Spalding, on Thursday Sept. 20th. Brother Cotton, of Barlestonc, opened the morning service with reading and prayer, and brother J. B. Pike preached from Isaiah xii. 6. In the afternoon, after prayer by brother J. H. Wood, written or verbal reports were presented from some of the churches, from which it appeared that nine had been baptized since the last Conference, and that very few remained candidates for baptism. It is much to be regretted that all the churches do not either send a representative or return the circular properly filled up, previously forwarded to them by the Secretary. As there was no business to occupy the time, it was thought advisable to consider whether something could not be done to excite increased interest on behalf of the Home Mission, and to permanently improve the state of its finances. After a long and interesting conversation on this subject, it was unanimously resolved:—

“That we earnestly press upon the attention of the churches the claims of the Home Mission, and recommend that *some individual* in each church be appointed to solicit subscriptions and, if possible, to obtain public collections.”

If the ministers of the churches will kindly inform the Secretary what persons are selected he will correspond with them if necessary. It is hoped that the importance of this matter will call forth prompt and zealous effort.

Brethren Pike and J. C. Jones, with the Secretary, were appointed a committee to prepare, for inspection at the next Conference, the list of places at which the Conferences shall in future be held. Any suggestions, as to this arrangement, which the churches may be disposed to make will be thankfully received by the Secretary.

The next Conference was appointed to be at Fleet on Thursday Dec. 20th. Brother Jones, of Gosberton, to preach in the morning.

The evening service was opened with reading and prayer by the Secretary, after which brother Davis, of Holbeach, preached from I Tim. i. 11.

THOMAS BARKASS, *Sec.*

ANNIVERSARIES.

HALIFAX.—On Lord's-day, Sept. 30th, and on Monday evening, Oct. 1st, was

held the first anniversary services of the G. B. chapel, Halifax. The chapel was opened in Dec. last, but the school-rooms underneath, in the preceding June. On the Lord's-day appropriate sermons were preached by the Rev. J. Tunnicliffe. On Monday evening, after tea, the Revds. W. Walters, R. Hardy, J. Jobling, J. Pudie, J. Stacy, E. Mellor, M.A., J. Tunnicliffe, &c., under the presidency of J. Crossley, Esq., addressed the meeting, or led their supplications and praises to the throne of grace. The proceeds of the tea and collections amounted to £65. The effort on the part of the church was special; and neighbouring christians also responded to the appeal made to them for assistance. Shortly before these services, a wealthy and benevolent firm in the town, not of the Baptist denomination, generously engaged, during the next five years, to pay the interest on the debt, (now about £1500,) if the church during these five years will entirely remove the principal; paying off £300 per annum. This noble offer of assistance is felt to render it imperative on the church to put forth the most strenuous efforts, in order, if possible, to fulfil the stipulated conditions, to receive the offered help, and to rejoice in the removal of such an encumbrance. But the smallness of the church, and the poverty of most of its members, render it impossible to raise the required amount without further and extensive assistance. Donations in money, or in goods, towards this object will be very thankfully received. One of the members of the church has granted the use of a room, in which to deposit and to sell articles contributed to aid this project. Ironmongery, stationery, and drapery goods have already been received by Mr. D. Wilson, stationer, North Gate, Halifax; to whom it is desired that all articles for sale should be sent. Goods of any kind, and useful and fancy articles from the ladies, will be gratefully accepted. Money may be transmitted to Mr. Wilson, as above, or to the Rev. R. Ing-ham, 27, Milton Place, Halifax.

LOUGHBOROUGH, *Wood Gate*.—The anniversary sermons on behalf of the G. B. Foreign Mission, were delivered on Lord's day, Oct. 14th, by Rev. W. Bailey. On the following Tuesday evening the public meeting was held, at which Messrs. Bailey, J. C. Pike, J. Lawton, and Mason, (Indep.) were engaged. The attendance was good and the collections more than last year.

LEICESTER, *Friar Lane*.—On Lord's-day, Sept. 16th, our anniversary sermons were preached by Revds. Mr. McAll, and J.

C. Pike, and on Wednesday we had our annual tea meeting, Mr. Newbolt was called to the chair. The meeting was addressed by Messrs. Stevenson, Brown, and Wigg. The choir sang several pieces greatly to the delight of the meeting. Much christian feeling was shown at this meeting; and a resolution unanimously passed to raise, during the year, a subscription towards liquidating the debt remaining on our Sabbath school rooms. On the Thursday following, the Sabbath school children had their annual treat. They were taken by their teachers into a field kindly lent for the occasion, and after enjoying themselves in innocent amusements returned to the school rooms, where a social repast awaited them. When the children were dismissed the teachers assembled in a friend's house, and partook of tea; after which their pastor feelingly addressed them, and gave two of their number a present of valuable books subscribed for by the body of teachers. He then, in an appropriate address, presented to the superintendent, Mr. Joseph Beazely, two beautifully bound volumes of Kitto's Bible. This was a deeply interesting meeting, all feeling it good to be there.

RETTFORD.—On Sunday, Sep. 30th, two sermons were preached in behalf of our Sabbath School, by our own minister, Rev. T. Lee. Congregations good, collections in advance of last year.

E. S.

DERBY, *Mary's Gate*.—On Lord's-day, Sep. 16th, two sermons were preached on behalf of our Sabbath school, by the Rev. J. Stevenson. Considering the claims of these institutions upon the public, it was thought unnecessary to invite a strange minister or to give it any greater publicity than notices from the various dissenting pulpits, the result was satisfactory, the congregations were good, and the collections but little short of the preceding year, notwithstanding the bad state of trade. On the following evening there was a tea meeting, and several very interesting addresses were delivered, it was stated that the schools were in a very prosperous state; 29 had been added to the church from them, since the last anniversary.

J. H.

BAPTISMS.

DERBY, *Mary's Gate*.—On Sep. 2nd ten persons were baptized by the Rev. J. Stevenson, in the presence of a very large congregation, and in the evening nine of them were received into the church by

the right hand of fellowship, the other being a Methodist, continues amongst her own people.

J. H.

RETTFORD.—On Sunday, Oct. 7th, four friends were baptized, and in the afternoon, after being faithfully cautioned, and affectionately encouraged, received the right hand of fellowship. Others are waiting to join us.

F. S.

PETERBOROUGH. On Lord's-day, June 24th, one young man was baptized in the General Baptist chapel here, and on Oct. 7th, a female professed her faith in Christ in like manner. They have both been received into the church.

RIPLEY.—Oct. 7th, five persons were baptized, one male and four females, all young people, four of them teachers in our Sabbath school, so that during the last eleven months we have baptized eight of our teachers, and four of them had been scholars in our school. It was truly an interesting day to us, both as a church and school.

R. A.

NOTTINGHAM, *Stoney Street*.—On Lord's-day, Oct. 7th, thirteen dear friends were baptized and added to the church. May they all be kept steadfast.

B. W. Y.

BROUGHTON.—On Lord's-day morning, Oct. 7, after an excellent sermon by Mr. Hoe, from 2 Cor. vi. 17, 18, two friends from Willoughby put on Christ by baptism. Six persons from that place have been added to us by baptism since we commenced the cause there.

B.

SHEFFIELD, *Eyre Street*.—On Lord's-day evening, Sep. 30th, two males and four females were baptized by our pastor, after an address from Joshua i. 9,—“Have not I commanded thee.” One was from the school, and one a Wesleyan Reformer, who remains with her friends. The congregation was very good, although not equal to some former occasions; and on Lord's-day evening, Oct. 7, the five baptized, and one dismissed to us from a sister church, were admitted to our fellowship at the Lord's table. Our prospects continue pleasing; we have one or two candidates, and a number of enquirers.

G. W.

BURNLEY, *Anon Chapel*.—On Lord's-day evening, Sep. 30th, after preaching from the words, “Will ye also be his disciples?”

Mr. Batey baptized six persons, three males and three females. These, with two others dismissed to our fellowship from the Baptist church at Haworth, received the right hand of fellowship at the Lord's table the following Sabbath.

J. B., B.

BELPER.—Lord's-day, Oct. 7th, was a high day with us; we had the pleasure to receive into our number three young friends by baptism. Our respected brother Plowright, of Bassford, preached two excellent discourses on the occasion, and received the candidates into the church. May the Lord revive his work!

W. S.

OPENINGS, &c.

NEW CHAPEL AT BURTON-ON-TRENT.—The new General Baptist Chapel in Union Street Burton-on-Trent, built by Messrs. Best and Bowler, under the direction of Mr. Booker architect of Nottingham, was opened for the worship of God on Wednesday, September 19th. At the morning service the Rev. J. Taylor of Kegworth, formerly a member of the church at Burton, read Psalm lxxxiv, and Solomon's prayer at the dedication of the Temple; and prayed. After which, the Rev. J. Burns, D.D., London, preached from the former part of the 1 Kings viii. 27,—“But will God indeed dwell on the earth?” The Rev. T. Evans, Independent minister of Tutbury, closed the service with prayer. After a plain dinner, provided in the school room adjoining the chapel, the friends spent the afternoon in the garden and grounds of the Abbey, the residence of Robert Thornwill, Esq., which were kindly thrown open for our accommodation. The evening service commenced at half-past six o'clock; when the Rev. I. Preston, of Ashby-de-la-Zouch, read the Scriptures, and offered prayer, and Dr. Burns preached again from Isaiah lii. part 7 v.—“That publisheth salvation.” The Rev. G. Staples, of Measham, concluded the engagements of the day with prayer. The opening services were resumed on Sunday, September 23rd. On that day the Rev. J. B. Pike, of Bourne, preached in the morning and evening. In the afternoon the service was opened by the Rev. D. Hoscraft, Independent minister of Burton, and a discourse was delivered by the Rev. J. Stevenson, M.A., of Derby. On Monday, the 24th, a tea meeting was held; the company was so large, that after crowding the school room, a considerable number had to be accommodated in the chapel. After tea the company was addressed by the Revs. R. Kenny,

D. Hoscraft, and W. R. Stevenson, M.A., of Nottingham, and also by Messrs. J. Douglas, and T. Norton, of Burton, and Walker, Mallet, Seals, and Baldwin, of Nottingham. These services were continued on Sunday, September 30th. On that day the Rev. J. Goadby, of Loughborough, preached in the morning and afternoon; and the Rev. R. Kenny, minister of the place, in the evening. We were greatly favoured in the weather, as well as in the attendance on each of the occasions, particularly on all the three evenings. The proceeds of the various services will be about £70. We wish to avail ourselves of this opportunity of expressing our gratitude both to the ministerial brethren, who served us so efficiently at the opening, and to the many friends who have aided us in our undertaking, with pecuniary assistance; and should any others feel disposed to imitate their example, their help will be most gratefully accepted. R. K.

Burton-on-Trent, Oct. 10, 1855.

MISCELLANEOUS.

OPEN AIR SERVICES.—As some of the friends of the G. Baptist Church, Duffield, thought that Open Air Services might be the means of bringing some to hear the gospel who did not attend any place of worship, and as the locality abounds with pleasure seekers, in accordance with our Saviour's injunction, “Go out to the highways and hedges and compel them to come in, that my house may be filled,” it was determined, on Sept. the 9th, to have such services morning and afternoon. In the morning, there was a goodly number of attentive hearers present. The following brethren were speakers, J. Hingley, Wilson and Walker. The discourses delivered were affectionate and faithful. In the afternoon, brethren Hingley, Weston, Hopkinson and Middleton urged the claims of the gospel with its effects and practical results, to a large and attentive audience. It was estimated that some four to five hundred persons were present. Good order and attention prevailed. The Wesleyan Reform Friends, whose kindness was manifested in giving up their service in the afternoon, and whose spirit of brotherly kindness was commendable, united with us. In the evening a revival meeting was held in the chapel. May here the little one become a thousand!

A CANDID HEARER.

NOTTINGHAM, Stoney Street—On Tuesday, Oct. 16th, we held a Tea Meeting to recognize the coming amongst us of the Rev. James Lewitt, as Co-pastor of the

church, with the Rev. H. Hunter. Our School Rooms were tastefully decorated with flowers and were enlivened by the following mottoes; "Welcome," "May the blessing of God attend your labours," "May his banner over you be love." Nearly 500 sat down for Tea. At half-past six the meeting commenced in the chapel, and after singing a Hymn, the Rev. E. Stevenson of Loughborough engaged in prayer. Mr. Alderman Carver, who said he had been connected with the place nearly fifty years, was called to preside. He read two very kind letters, one from W. Vickers, Esq., regretting his inability to be present, in consequence of his absence from town that evening, and one from the Rev. T. B. Burton, of Ison Green, who would have been present had not a prior engagement prevented him. The Secretary of the church, Mr. Barwick, then read a short account of the proceedings of the church, referring to the invitation of a Co-pastor and which ultimately led to the invitation of the Rev. J. Lewitt, of Coventry. The Rev. S. Mc'All, Independent, gave the first address, and was followed by the Rev. H. Hunter. He gave a very touching address and said he had not the slightest mental reservation in giving his coadjutor a cordial invitation; and in warmly welcoming him to his pulpit, his home and his heart. At the conclusion he cordially shook brother Lewitt's hand, and the effect of this act upon the meeting was greater than any eloquence which could have been used. The Rev. James Lewitt followed with a lengthy address, detailing his first connection with our collegiate institution, and referred to two then present (the Rev. W. R. Stevenson, and the Rev. R. Pike, of Beeston), of those who were his fellow students. He also made

very kind reference to those dear friends he had recently left at Coventry, but said the acuteness of his grief was somewhat removed by the warmth of the welcome which greeted him here. During his address he kindly referred to a school fellow then upon the platform, (A. Mundella, Esq.) and respectfully introduced him to the meeting. Mr. Mundella spoke highly of the companion of his boyhood, and was glad that now they were grown up they had come to reside in the same town. The Rev. G. A. Syme was warmly received, but being unwell said very little. He had refused many invitations in consequence, but felt he must break the rule he had laid down on this occasion. The Rev. W. R. Stevenson, and R. Pike, each congratulated the church upon the accession of another helper in the vineyard of the Lord, and prosperity and unity might continually be ours. Mr. F. Stevenson kindly expressed his sympathies with us, and said he and all General Baptists seemed to have a vested right in Stoney-street church, for it was the largest in the Connexion, and Nottingham the Metropolitan of the whole. Mr. W. B. Carter (Wesleyan) thought we were in the right direction. There were upon the platform, besides the friends mentioned, the Rev. T. R. Stevenson, of Ilkeston, Rev. W. Gray, of Ripley, and Mr. G. Baldwin, of Nottingham, and friends in the chapel from most of the denominations in the town. The meeting was most enthusiastic, and must have been very cheering to our brother Lewitt's heart.

B.W. Y.

RECEIVED FOR MRS. ROBERTSHAW.—From Heptonstall Slack, per Rev. C. Springthorpe, £5 5s. From Commercial Road, London, per. Rev. G. W. Pegg, £3 11s. E. H.

NOTES OF THE MONTH.

Oct. 20th.—Since the fall of Sebastopol there has been a dearth of news from the Crimea, and most of what has come is from the Russian General. The Russians are strengthening their position on the north side of the harbour, and their line of communication with the centre of the Peninsula. The allies are making roads, filling trenches, and building huts as if with the intention of wintering on their present locations. Troops landed at Eupatoria seem to threaten the rear of the Russian lines.

There has been some activity in the Fleet; Kinburn, in the north of the Black Sea, has been captured, and the fort of Otchakoff destroyed; but the "correspondents" of the papers are intentionally kept in ignorance. Several ships have been captured in the Baltic. At Kars, in Asia Minor, which the Russians were besieging, they have been repulsed with great loss. There have been some rumours of a renewed negotiation for peace. We fear the time of peace is not at hand. Meanwhile, the effect of the

war in draining the gold from the bank, has led to the advance of discount from 3½ to 6½ per cent, and the scarcity of money is exerting its baneful influence on commerce. The home trade also suffers by the high price of food. The evils which war entails on the world are incalculable. In France there is the expectation of a money panic, arising chiefly out of war expenses, while the nation is promised an heir to Napoleon's throne. Discontent is said to be spreading through all ranks in Russia, and desertions from the army are very numerous. There is a rumour of some misunderstanding between England and America arising out of an insulting reply to some message from this country respecting Cuba. Several ships of war have been sent in that direction. We trust that the good sense of both peoples will prevent such a calamity as war with America.—Turning to other topics we observe that the deputation from the Paris meeting of the Evangelical Alliance to the King of Prussia, on behalf of religious liberty, was favourably received; and it is hoped, good will result from this effort, as the King is friendly to religious freedom. The Austrian government has given its sanction to the formation of a new Theological Protestant Seminary at Pesch.—In Cochin China a persecuting edict has been promulgated against christians. It outdoes everything of the kind we have heard of. European missionaries are to be beheaded—their pupils also—the cross is to be trampled underfoot—all places of christian wor-

ship to be demolished, &c. In six months every vestige of christianity was to be rooted out. We shall see.—Two large meetings of christians of all denominations have been held in Melbourne, Australia, with reference to the evangelization of the Chinese. This is a pleasing fact to record of a distant colony. It shows that they are not all "gone to the diggings."—At home the religious tract society is making a special effort to diffuse religious publications throughout France, by means of the people who come from all parts to the Paris Exhibition. They are obtaining large funds for this purpose.—In Ireland the Rev. Dr. Cullen, sanctioned by the Pope, proposes a reformation of the Irish priesthood, by separating them from political strife, and encouraging them to devote their energies to the celebration of worship, and the imposing ceremonial of popery. Some sad cases of assassination have been recently perpetrated by the Irish.—In Spain there seems a tendency, in the public mind, towards a better state. Dissatisfaction with priestly and royal despotism is represented as becoming general.—The decree of excommunication issued by the Pope against Sardinia, on account of the suppression of convents, bids fair to place the clergy in direct antagonism with the authorities, who are all included in the decree.—A school for 300 Turkish youths is about to be erected in Versailles, the Sultan having granted 1,500,000 franks for this purpose.

P O E T R Y .

COMFORT FOR THE CHRISTIAN.

CHRISTIAN, look up, droop not thou
Because God's hand is heavy now;
Because the arrow in thy heart
Is piercing with so keen a smart;
Look to that house, so free from care,
Which clingeth unto mortals here.

Art thou some loved and early dove,
That mourneth for its cherished love;
And see'st thou still the waters high,
With no green branch or leaflet nigh?
Then come, and be no more unblest,
Return thee to the Ark of Rest.

Trusting mankind, yet bearest thou
A Judah's kiss upon thy brow;
Hath some false friendship turn'd to shame,
And left thee but its hollow name.
Thou hast a Friend that even hath borne
Each woe that thine own heart hath torn.

Home of the blest! we long to come
Into thy courts, our peaceful home,
To dwell in joy, untrammelled there,
From chains which bind our spirits here,
Where not a heart doth know alloy,
To its infinity of joy!

Wisbech.

B. A. R.

MISSIONARY OBSERVER.

LETTER FROM REV. W. MILLER.

IMPORTANT and interesting intelligence is contained in this letter in reference to Pooree, the outbreak among the Santals, and a threatened inundation at Cuttack.

Cuttack, July 25, 1855.

MY DEAR BROTHER,—We left Pooree June 24th, and after staying at Piplee four days arrived here on the 29th. If it would not have interfered with other duties I should have prolonged our stay at Pooree until the Car Festival. As this, however, was not to occur before July 16th, and the rains had already commenced, a longer stay was less desirable than it otherwise would have been. We continued up to our departure to go each day into the town, and raise our voices against the sins and abominations of its inhabitants and pilgrims, and point out the only way of escape from the impending wrath of their insulted Creator.

The number of our hearers continued to increase rather than diminish, and we had the satisfaction of seeing the same persons present on several successive occasions. Remarks expressive of approval and deep feeling were often made, and many of the questions proposed evinced some knowledge of Christ and his gospel, and a desire for more. For instance, the following were questions which we often had to answer, "If Christ be the Son of God is he not inferior to the Father, why then, should we trust in him?" "If Christ were the Son of God why did he allow his enemies to put him to death?" "If Christ died for all will not all be saved?" "Why is Christ the only Saviour?" and very frequently the all important inquiry was made, "What must I do to be saved?" As on former visits we met with persons who were standing as it were on the boundary of the kingdom of God, and whose only obstacle to entering in was the fear of man. Though

we were not permitted to rejoice over souls converted to God through our instrumentality, yet we do feel thankful for that disposition to hear and examine the claims and understand the truth which we have witnessed. May the Lord increase this an hundred fold, and lead its possessors by a way they know not to the feet of Jesus; in order that they may be blessed in him and call him blessed. May all the work of our hands be accepted of the Lord, and succeeded by those glorious results which the Lord promised.

Notwithstanding an opinion to the contrary which was generally entertained, the new idols have been the means of inducing an unusually large number of pilgrims to attend the Car Festival. It is supposed there were nearly 200,000 present. For many days there were some sixteen boats employed in taking them across the Cuttack river, but even this number does not suffice, as many thousands notwithstanding their rushing into the river and attempts to get into the boats were detained some days. I never saw such crowds of pilgrims in Cuttack before; every road appeared thronged with them. The Pooree Raja, apprehensive of serious accidents occurring when the temple door would be opened, applied to the magistrate to pass an order that the door should not be opened until the idols were brought out to be placed on the Cars. I have not heard, but I fancy the magistrate would refuse to interfere in this case. When the door was opened the assistant magistrate, who was standing near, was forcibly moved along up a flight of steps, and a long way inside the temple enclosure, by the tremendous rush of the people. Cholera is raging at Pooree, and all along the road so far as Balasore. As not one-fourth of the pilgrims can possibly procure shelter most are exposed to almost incessant rains, with little food, and this of the most indigestible

nature, vast multitudes must perish

I hear two steamers were freighted by Calcutta Bengalees to come to Pooree. If this be true it is certainly a new incident in the history of pilgrimage, to Jaganath. The Piplee preachers, though not at Pooree, are doing what they can at Piplee among the returning pilgrims. The students and native preachers from Cuttack were attending the Car Festival at Kendanapuree : a place some fifty miles east of Cuttack ; they went by river, and intended visiting the various markets they would meet with on the way.

An interesting young woman from the female orphan asylum was baptized here by Mr. Brooks, the first Sabbath of this month. There are other candidates who are likely to be received at our next church meeting.

When at Piplee on our way here I found much to occupy my time and attention. Mara Hurree, a man of the Bowri caste who came out two or three months ago, was anxious that I should accompany him and the preachers to his village, in order to get his wife and children to join him ; hence a few hours after my arrival we proceeded to the village, six miles distant. On reaching his house we found his brother seated outside the door, with an immense stick in his hand, to knock down any person who attempted to enter. There were also in front of the house some sixty persons, most of whom were his neighbours and friends, in a very excitable state, and quite disposed to aid in defeating our object to the extent of their ability. With a great deal of difficulty I succeeded in quelling the noise and uproar created by every person present shouting at the top of his voice, and made known the object of our visit, viz., to have the wife asked, in our presence, whether she would live with her husband or not ; and to have, as the law directed, his children and property made over to him. This, however, notwithstanding our persuasions and threats was refused, and we were obliged to return without even getting a sight of either the wife or children. It was very painful to the feelings of Mara Hurree to have to return in this manner. Poor man ! when gazing

upon his sad countenance as we were leaving his village, I was forcibly struck by the idea that none but those who have experienced it can understand what a Hindoo has to pass through in order to become a disciple of Christ. Of course he can seek redress from the magistrate, but then this cannot be done without a good deal of trouble and expense. The day being the Sabbath I preached in the morning and administered the Lord's-supper in the afternoon. The morning congregation was the largest I had ever seen in the chapel. Monday was spent in examining the school boys, visiting the christians at their homes, &c., &c. The next day a male and female of the Rajpoot caste, who had come out a few weeks previously, were united in marriage. As they had obtained a livelihood by keeping a shop they were desirous of commencing one at Piplee, which of course we concurred in, though I fear they will meet with much opposition from the heathen shopkeepers.

August 1. Since writing the above we have received intelligence of an outbreak among the "Santals" a hill tribe in appearance and habits very like the "Khunds." It commenced at Benjamboul in Bengal on the line of Railway. Several European and improved natives have been put to death, and a great deal of property destroyed by these rebels. They threaten to kill all the Europeans and influential natives in India. We hear a large number of them are now marching to Orissa, to arouse their clansmen, (of whom there are very many in the province) to join them in attacking the various towns and villages they may pass through. They give no quarter, but put to death every soul, young and old, that falls into their hands, whether European or native, and destroy every village or habitation they enter. It is reported they are now near to Midnapore. Three companies of the Cuttack regiment are now ready to march to Balasore to defend it in case of an attack. It is thought by some that the oppression to which those employed in the railway line have been subjected by some of the officials is the cause of the outbreak. Others say they are actuated by re-

ligious feelings, and are under the impression that their God has become incarnate in the form of a young man, and it is his command to subdue India and possess it themselves.

We are also just now threatened by an inundation and a famine at Cuttack. Last Saturday the river on each side of the town rose to an alarming height, in some places higher than the embankment which alone preserves Cuttack during the rains. Through the efforts of a large number of Europeans and natives, parts most exposed were raised by means of sacks filled with earth, and one of the rivers was to a great extent kept within its channel. The other, the Irawaddy, overflowed its banks, filled many of the streets, and swept away very many native houses. Were the embankment of the other river to give way, as has been feared, most of Cuttack would be destroyed.

The Europeans living on the banks of the river have had boats ready to enter the moment the embankment gave way, as their only means of safety. I am happy to say the river has within the last two days somewhat decreased, though as the rains continue it may rise very suddenly again. Many cows, buffaloes, and even bears and tigers have been seen floating down the river. Three of the latter, driven from their haunts in the neighbourhood came into the town. One entered the Judge's compound, and he and his servants turned out with guns to kill it. Several shots were fired at once, and one ball killed the brute, and then unhappily struck the Judge's head servant and killed him on the spot. All kinds of provisions are very scarce and dear, as the rivers have been for several days impassible, and a very large number of pilgrims are now here, unable to leave. Wheat or flour cannot be procured at any price. We have been several days without bread, and are reduced to the necessity of using rice and arrowroot instead of flour; and our dear wives are exercising all their ingenuity to turn these insipid articles to the best account. We do not apprehend this state of things will continue very long, but

hope when the river goes down to receive a supply of grain and other articles of food.

The *Hurkaru*, a Calcutta paper which has just been sent to me, contains a letter from a person at Pooree, dated July 20th, from which I give you the following extracts respecting the Car Festival:—"Seven human beings lost their lives on the first day of the festival, at the entrance of the door of the temple, at which they tripped, fell, and were trampled to death by the crowd.

On the day the Rathes were put in motion, five people met their death, crushed under the wheels of one of the Cars. A rumour has reached Pooree that upwards of one hundred people have lost their lives *en route* to there, (said to be coolies to pull the Cars) through the ferry men at Jankadaepoor (5 miles from Pooree) allowing their boats to be crowded to excess; besides this, the deaths from cholera, fevers, exhaustion, &c., &c., is something horrible to witness; for dead bodies may be seen lying about in every direction. Oh! that the horrors of these scenes could be brought vividly before the eyes of the rulers of India! If they were not roused to their hair-standing on end like porcupine quills, I am sure they are no longer fit to rule, for they must be void of feeling to permit these diabolical festivals to go on. I wish Lord Dalhousie had visited Pooree at this time. The Jattrees this year are chiefly up country people and sepoy, and have created quite a panic amongst the police and Oriyahs, for they set them at defiance. Wholesale robberies have been going on right and left in the city and its outskirts.

In a few days time I suppose our dear friends will embark for India. We shall pray for their safety and happiness, and anticipate with much pleasure and interest their arrival. With the exception of two or three having a cold I am happy to say all the members of the mission here are well.

With christian regards, I am, yours affectionately,

W. MILLER.

LETTER FROM MISS BUTLER.

The following letter will be read with great interest. It is pleasant as it is unexpected to hear from our friends while at sea.—ED.

DEAR BROTHER GOADBY.—A letter has been received from Miss Butler by her parents, which has afforded them and all who know and love our young friend, great comfort. There is only one thing which moderates our joy, and that is, the great weakness of dear Mrs. Taylor. She has suffered considerably ever since leaving Spithead.

I am, yours truly,

H. HUNTER.

LETTER FROM MISS BUTLER.

On board the Sutlej,
Sep. 1, 1855.

MY BELOVED PARENTS, BROTHERS, AND SISTERS,—The Captain has just told us that there is a ship in sight, and it may perhaps take letters. I would not lose the opportunity of allaying your anxiety as I believe you are continually wishing to know how I am. I am in such a state of excitement at the thought of writing home, that I can scarcely hold my pen. The first question you wish to be answered is how I am? I am quite well. I have suffered very little from sea-sickness; and thus far I have enjoyed the voyage. The letters sent me by kind friends, I often indulge myself by reading. Do not think I am home-sick—no, much as I wish and long to see you, I would not return. We have had delightful

weather; it is now extremely hot. The captain is a very kind man; anything that we wish for, that he has, is always at our service. "Hitherto the Lord has helped me." "No good thing has been withheld." I began the study of Oriya with Mrs. Hill and Miss Harrison on the 20th of August. I am much encouraged by Mrs. B's report. Mr. B. says that the ladies manage better than the gentlemen,—we intend to keep ahead. (Referring back to the 27th of August, she says, This week we have made great progress. Monday, the run was 215 miles; Tuesday, 225; Wednesday, 141; Thursday, 119; and to-day, Friday, 168.)

This morning, after worship, I enjoyed half an hour very much in reading to an Indian woman, who is on board, and who usually meets for worship with us. She appeared to enjoy the reading of God's Word so much last night, that it interested me in her. When I conversed with her I found that she could not read; I therefore invited her into my cabin that I might read to her; I read the 103rd Psalm. In conversation we spake of the tender mercies of the Lord to us. How unworthy I am to take a share in the work of missions! Dear Mrs. Taylor has suffered much from sea-sickness. Mrs. Hill has also suffered, but not so much as Mrs. Taylor. Miss Harrison and I have suffered less than any of our party. I hope to write to Mr. Hunter from the Cape. Good bye. Love to all.

E. BUTLER.

CEYLON.—BAPTIST MISSION.

WE have perused the notices of Mr. Underhill's visits to Ceylon with great pleasure. We trust the time is not distant when very many of the mission churches will have native pastors, and be self-supporting. The subjoined extracts from the Missionary Herald will be gratifying to our readers.—ED.

"Mr. Underhill has finished his work in Ceylon; and by a letter from Galle, dated July 21, we find he was then

on his way to Calcutta. After having spent several weeks in the island, visiting the stations and schools, a conference of the missionaries, native pastors and teachers was held, which lasted for several days. Resolutions of great importance were passed, and estimates of expenses for 1856 were carefully drawn up. These documents now await the decision of the committee.

Already, however, good fruit be-

gins to appear; for some of these resolutions being in strict accordance with the instructions given to Mr. Underhill by the committee, will not need their confirmation, inasmuch as they are simply carrying into effect their own wishes. We refer more particularly to the native pastorate, and the desirableness of rendering the churches, as far as possible, self-supporting. The following extracts from this interesting and important communication cannot fail to awaken feelings of gratitude for the past, and hope for the future:—

“The suggestions and resolutions which have been made, already begin to bear fruit. In various ways the members of the native churches are beginning to exhibit an improved feeling, and I feel hopeful that, by wise treatment, our missionary brethren will be able to establish a more self-reliant practice among them. One church (that at Grand Pass) is already talking of making an effort to support a pastor. Only the day before yesterday, Mr. Ranesinghe told me that, visiting that morning the house of two of his members, he found that they had resolved on devoting the produce of a cocoa-nut tree in their garden to the cause of Christ in connection with the church. At Byanville, Mr. Melder, the pastor, tells me that the people talk of a native missionary society, and of supporting some stations themselves. These incidents, if not of much value in themselves, yet show that the people are susceptible to right motives, and that they have energies to be developed by wise and proper measures. I have told them frankly that they are not to look to the Missionary Society for any extension of expenditure; that if the gospel is to be spread in the destitute parts of the jungle, it must be by their own efforts. They acknowledge their duty in this respect, and, from present appearances, seem willing to do all they can to meet the emergency.”

FESTIVAL AT KOTTIGAHAWATTE.

“Scattered about in the vast jungle which surrounds Colombo, are various stations of the Baptist Missionary Society; and connected with them

are several hundreds of people, who, but for the efforts of the missionaries, would be enveloped in the darkness of idolatry. They are now, however, happily become members of churches walking in the light of the Lord.

“On the occasion of the visit of Mr. Underhill to Ceylon, it was proposed that there should be a gathering of the native christians with the children of the several schools. The 4th of July was fixed upon for the purpose, and Kottigahawatte was selected as the place of meeting. It is prettily situated in the midst of the wood (or jungle), and has a large and commodious native chapel, close to the dwelling of the native pastor. In the prospect of so large an assembly, it was necessary to prepare a temporary building to shelter them from the sun, or the rain, as it might happen to be. The pastor, Mr. Nadan, accordingly gave public notice, and invited the people to come and give their help, both in labour and materials.

“The appeal was most heartily responded to; and bamboos, Areca palms, and cocoa-nut leaves, were supplied in the greatest abundance. Nor did their liberality end here; for they agreed to send all the fruit, &c., that would be wanted on the occasion. Accordingly, pines, cocoa-nuts, plantains, and oranges, with many other fruits, and heaps of sugar-cane, poured in. For many days a number of men, varying from ten to seventy, were employed, under Mr. Nadan, in carrying out the design. They ended in producing the prettiest erection of the kind that I have ever seen. It was in the form of a cross, and thatched with cadjans, or plaited cocoa-nut leaves. The fringe round the arches was most tastefully formed of split cocoa-nut leaves, young and green; and with these, also, a decoration of another kind, consisting of loops, formed a pretty finish to various parts of the building. Bunches of cocoa-nuts, plantains, and a great variety of other fruits, were suspended at every point where the wood-work intersected, and had a very pretty effect—a pleasing evidence both of the taste and liberality of the people. The entrance to the building was indicated by arches of bamboo, and

cocoa-nut leaves, with a very lofty one, called a Thornay, distinguished from the rest by large bunches of fruit suspended from it in a very ornamental manner. Nothing could have been more tastefully devised. After we had well examined and admired the structure, a service was held in the native chapel, which was full of overflowing, a great many having to remain in the verandah outside. Addresses were given by some of the native pastors, the Rev. C. Carter, missionary at Kandy, and by the secretary, who told the people all the plans for the future, which he and the missionaries had been arranging. A verse of a hymn was given out by Mr. Davis between each, and sung in the curious monotonous style of the Cinghalese, and the meeting was concluded with prayer. We then returned to the Meduna, where everything was in readiness, and after a hymn had been sweetly sung by the girls of Mrs. Davis's school (late Mrs. Allen's) all the children, 400 in number, seated themselves at three of the

tables extending round the building. These were covered with white calico, and amply supplied with loaves, fruit, and sugar-cane, as well as milk, of all which they partook with great alacrity, and appeared thoroughly to enjoy the repast. The fourth table was provided with substantial, as well as delicious fruits, for our party. After we had partaken of them, and the children also had concluded their repast, the latter made way for their parents and friends, about 400 in number, who, after taking as much as they desired, still left a large quantity of fruit for a scramble both among children and adults, and fine fun it afforded them.

"The boarding-school girls were then called in, and formed into a circle, by Mrs. Davis, in the centre of the building, when they sang a few of Mr. Curwen's little pieces, much to the delight of the crowd of listeners around them. The meeting then separated very happily, and all returned home highly pleased and gratified."

POLYNESIA.—LONDON MISSIONARY SOCIETY.

THE following extracts from the journal of the Rev. C. Hardie, of visits paid by the missionary ship "John Williams" to Eramanga, &c, will be read with deep and varied interest. In the island where the lamented Williams met his death there is a christian people now, in another island the christian teachers were killed and eaten! and in another European teachers were received with gratitude! How various is the lot of those who labour in this good cause! —ED.

ERAMANGA.

"We left Tana in the afternoon of the 16th of October, and next morning reached Eramanga, and anchored in Dillon's Bay. We were delighted with the improved appearance of things. As the vessel was beating into the anchorage, a few of the people assembled on the beach, more or less dressed in English clothing. As soon as we came to anchor, the teachers came on board, whom we were

glad to see so stout and looking so well. They reported that they and the other teachers and their wives had all been ill of ague and bilious fever, that two of their wives and one of the teachers were still ailing, but that all the rest were well again.

"Since last voyage, the number attending the religious services has been more than doubled. Sixty-seven, young and old, have renounced heathenism, and attended instruction regularly. Only one-third of these are females. With the exception of seven young men who were at Samoa, who can read and write, none of these know much beyond the letters of the alphabet. They are willing to learn, but the work of instruction has been much hindered by the illness of the teachers and the want of suitable school books.

"It is pleasing to know that the young men who were at Samoa, with the exception of one, keep steady in their adherence to the teachers. The

interesting young man, Naldial, referred to in former reports, continues steadfast, and is a very valuable assistant to the teachers. He constantly takes part in conducting the schools and religious services. The poor fellow was quite overcome with joy to see his old friends on his native shores.

"The foreigners residing on the island speak well of the teachers. Captain Edwards, who has the charge of the sandal wood station at Dillon's Bay, was very kind to them in supplying them with food in the time of scarcity. We called on him and thanked him for his kindness. There are several sandal-wood stations on the island.

"Soon after we came to anchor in Dillon's Bay, Mr. Sunderland and I went on shore, and having ascertained the state of things, and learning that teachers would be received at other parts of the island, we decided to leave four more upon it. These we advised to remain, in the meantime, with teachers already there, and zealously attend to the acquisition of the language, as a primary object, and then when sufficiently advanced to proceed two and two, to the most eligible stations they could find; taking into consideration whether it would not be advisable that two of them should go to Elizabeth's Bay, which the teacher formerly taken there had left.

"In the afternoon the teachers and their wives were landed, and at the same time accompanied by the ladies, we all went on shore. When we landed, the people, quite delighted, crowded to the boat. Those who had been in Samoa, welcomed us with tears of joy. To the teachers, with whom they had been associated in Samoa, they showed much affection, and were delighted when they knew that they were to live among them. We then, surrounded by the people, first went to the teacher's house, and then to the chapel, and after some pleasant intercourse, and tendering some words of encouragement, returned to the vessel, thankful for what we had seen and heard.

"Next morning Mr. Sunderland and I went again on shore, to visit the teachers. They had but poor accommodations, but we found them

all well pleased with their first night on shore. We had a meeting with them and the people in the chapel. There were not very many present, most of the people being away at some distance, preparing food for a great feast. Prayer and praise were presented by the teachers in their native language. We then gave an exhortation to the people, which was interpreted by one of the teachers, after which we addressed a few words of advice and encouragement to the teachers. Our feelings were of no ordinary kind while engaged in these solemn and delightful duties, so near to the spot where Williams fell. Having taken an affectionate farewell of the teachers and their wives, we took on board with us the chiefs, Naiuan and Kauiaui, with whom the teachers respectively reside, and making each of them a present, thus completed our deeply interesting duties at Erawanga.

FATE.

"We reached this island early in the morning of the 19th of October, and sailed along close in shore. A canoe came off, in which was a man who had been at Samoa. We got him on board, and learnt from him that the sad tale which we heard before we reached the island was too true, that some of the teachers had been killed. We then shortened sail, and stood close in towards the station at Erakor.

"In a short time the teacher came on board. Poor fellow! when he saw us he was deeply affected, and gave vent to his feelings by a flood of tears, being overcome by the thought that he was the only teacher whom God had spared amid the sad events which had happened to the mission during the year. As soon as he could compose his mind he gave us a sad and distressing account. The bright hopes of last visit were all overclouded by a tale of dismal disasters. On the 20th of November last year, *only nineteen days after they were landed* under the most cheering and promising circumstances, the Rarotongian teachers, Pikika and Kavairi and their wives, who were left at Lolopa, were all barbarously murdered! Who could have thought that, so soon after so apparently hearty and enthu-

siastic reception, such a bloody deed could have been perpetrated?—that a people seemingly so desirous of teachers, and who gave them so joyous a welcome, could so soon imbrue their hands in their blood? How true is it that ‘the dark places of the earth are full of the habitations of cruelty.’

“The news of the horrid deed reached the teachers at Erakor two days after it was committed. They were told it by a man of a neighbouring village, to which a part of the body of one of the teacher’s wives had been sent. There are various reports respecting the cause of the murder, and also respecting the manner in which it was perpetrated. We could not ascertain the truth of the matter. It seems to be quite certain, however, that the Lolopa people killed them, and that their bodies were cut up, distributed, and eaten! It is said that when the teachers were killed, the chiefs wished to take their wives for themselves, and that the poor women fled, and attempted to cross the narrow strait that separates the island on which they lived from the main land, and were pursued, and, by order of the chiefs, were killed in the water. It is also reported that one of the chiefs spared the life of the little boy, the son of one of the teachers, but that afterwards he ordered him to be taken out to sea and cast away, which was done; but, having escaped from the deep, they cut off the poor little fellow’s hands, and otherwise mangled him, and then killed and eat him.

“Whether it was superstitious fears of disease and death which they thought would be caused by the teachers and their religion, a desire for their property or their wives, or the anger of the chief on account of the death of his son, who had been at Samoa, and died suddenly about a fortnight after his return;—whether any or all of these, or some other cause, led to the murder of the teachers we cannot tell. Without doubt the ignorance and superstitious fears of the natives had much influence in leading them to commit such horrid deeds.

“The teacher Vaaru, who was left at Erakor last voyage, died of fever on the 15th of January, after eight

days’ illness. Tauri, the other teacher from the Hervey Island at this station, died of dysentery on the 15th of May, after lingering for several months. Both died in the faith, exhorting their fellow-labourers to steadfastness and perseverance. Thus, besides the five from the Hervey Islands who were cut off by the hands of the natives, two more from that group have since last voyage fallen victims to the fatal climate of this island. The only remaining survivors are a Samoan teacher and the widow of the Rarotonga teacher Vaaru. These and four natives of Fate and a Tongan man, who has been long on the island, we have brought to Samoa. One of the four Fatese is the son of Pomare, the chief of Erakor. The teachers at Erakor, were, during the last year, frequently in danger of their lives.

“The only surviving teacher being promised by the deputation, last voyage, to be taken back to Samoa, and having fully made up his mind to return now, we thought of leaving Sualo and another in his place. We tried much to get Sualo to agree to this, but we could not prevail on him to do so.

“We felt exceedingly for the poor people of Erakor, and, no doubt, they too felt keenly on being left without a teacher. But they have a little light among them, which we hope will continue to burn and brighten, and yet spread over this dark land. A considerable number at Erakor have abandoned most of the heathen practices, and, to a great extent, at least in their external conduct, conform to the requirements of the Word of God. Family and public worship are regularly attended to by them, and they are very desirous of instruction. Seven men, including the chief, afford evidence that they have felt the power of the truth on their hearts, and have been for some time employed as assistants to the teachers. These will, no doubt, continue to conduct public services, and we cherish the hope that the day will yet come (may it be soon!) when the eyes of this people will again ‘see their teachers.’ Sualo, who is married to a daughter of the chief, and the teacher who has now left them, yet hope to return to live and labour among them.

MARE (NENGONE).

"We left Fate (or Sandwich Island) on the 19th, after sunset, and reached Muró on the 23rd. In the morning we were off Neche, in the district of Sekuama, the principal station on the island. The teachers came off and gave us the gladdening intelligence that all the teachers and families were well, and their work going on prosperously. We got the boats down immediately, and Mr. Sunderland and I, accompanied by the new missionaries, Messrs. Creagh and Jones, went ashore. The people crowded to the beach, and gave us a hearty welcome. We were much pleased with their respectful behaviour, and to see so many of them clothed. With very few exceptions they had all some covering, either native or foreign. We passed along through the crowd to the teacher's house, and, finding everything in a most encouraging state, we told the teachers that we wished to have a meeting with the chiefs and people. Very soon a large number eagerly assembled in the space before the house erected for the missionaries. We then asked them if they still had the desire repeatedly expressed by them for Missionaries to come and live among them—whether it was their wish that Messrs. Jones and Creagh should do so—and, if they did, whether they would protect them and their wives, treat them kindly, and attend to their instructions? To all these questions the chiefs promptly answered in the affirmative. We then told them that, in case of political difference, or of war breaking out, which we hoped never would, the Missionaries could take no part in them; that their aim would be to promote peace and friendship among all parties, and to labour for the present welfare and everlasting happiness of all.

"All being thus satisfactorily arranged, the next thing was to get houses as temporary residences for our newly arrived friends, and Mr. and Mrs. Sunderland, who were ap-

pointed to remain with them for a time to assist them in commencing their labours. As they were three families we wished to know what houses they might have to live in, and were told we might have any they might choose. We soon fixed on three convenient plastered cottages, which the owners gave to them most cheerfully. Having thus got the way fully prepared for the landing of our friends and their property, we returned to the vessel and told our good captain, who soon brought the vessel to anchor about two miles from the settlement, and commenced taking the goods on shore. Early in the afternoon of the 25th of October the landing of the goods and cattle were completed, and our dear friends took up their residence at this most interesting station. Seldom or ever has it been the lot of Missionaries to commence their labours under circumstances so favourable, among a people so prepared to receive them, and to benefit by their instructions. More than one-half of the island have abandoned heathenism, and are thirsting for instruction; and in those parts where the people have not yet done so the teachers are well received, so that there is every reason to hope that the whole island will very soon profess christianity.

"At Neche, the station at which the Missionaries now are, and throughout the district of Sekuama, the whole population, with the exception of the very aged and the very young, can read, and about forty can write. About one hundred persons are candidates for gospel ordinances, and there is every reason to hope that the Missionaries will soon have the happiness to form a christian church. The chiefs have each put away all his wives but one. Twelve plastered houses have been built; and, since last voyage, in place of a large plastered chapel, which a storm had blown down, a strong stone chapel has been built, eighty feet long, by sixty wide, which is filled to overflowing every Sabbath with attentive hearers."

CONTRIBUTIONS RECEIVED ON ACCOUNT OF THE GENERAL
BAPTIST MISSIONARY SOCIETY, TO OCTOBER 18th, 1855.

<i>Wisbech.</i> —		£	s	d
William Peckover, Esq.,.....		1	0	0
Algernon Peckover, Esq.,.....		1	0	0
Mr. Southwell		1	0	0
A Friend		2	0	0
Small Sums		2	12	0
Total....		7	12	0

The above subscriptions for the loss by fire at Berhampore were inadvertently omitted by the printer in the Annual Report, although included in the gross amount received by the Treasurer.

The total receipts from Wisbech were	58	13	7
Less expenses	0	12	10
Total....	58	0	9

<i>Louth, per Rev. J. Kiddall.</i>			
Frederic Sooly, Esq.,	0	10	0
<i>Derby, Mary's-gate.</i>			
Collections at the ordination of Rev. W. Hill.....	16	13	1

<i>Loughborough, Baxter-Gate.</i>			
Collections at the valedictory services of Rev. J. Buckley	46	0	0
<i>Portsea</i>	14	15	11
<i>Lyndhurst, per Rev. J. Compton</i>	4	14	0
<i>Smarden.</i>			
Collections	3	3	9½
Rev. T. Rofe.....	1	0	0
Collected by Mrs. Mills	0	16	2½
Mrs. Unicume	1	0	0
Total....	6	0	0

<i>Queenshead.</i>			
Collections	2	13	9
Mr. M. Stocks	1	0	0
Collected by Mrs. Hardy.			
Mr. J. Robertshaw	0	10	0
Mr. J. Field	0	5	0
Small sums	0	12	9½
	5	1	6½

Less Printing

<i>Clayton.</i>			
Collection	1	12	4

<i>Allerton.</i>			
Collection	1	1	0
Mr. Samuel White	0	10	0
Miss E. White	0	5	0
Miss A. White	0	5	0
Mr. J. White	0	2	6
Rev. J. Taylor	0	10	6
Mr. J. Cockroft	0	3	6
Mr. E. Mortimer	0	2	6
Total....	3	0	0

<i>Pinchbeck.</i>		£	s	d
Mrs. Otter, per Rev. A. Simons		0	17	0

<i>Birchcliffe.</i>				
Subscribed by—				
Mr. Lister.....	1	1	0	
Mr. Ingham	1	0	0	
Mr. Shackleton	0	10	6	
Mr. Lockwood	0	10	6	
Collected by Miss M. Thomas	1	15	6	
" " B. Stansfield	1	14	0	
" " E. Greenwood	2	12	8	
" " J. Sutcliffe ..	1	7	6	
Small sums	0	3	6	
Box in Girl's School	0	5	1	
Boy's school	0	8	6	
Public collections.....	6	15	5	

Total....	18	4	2	
Less expenses	0	6	4½	

<i>Shore.</i>				
Sunday collection	1	4	0	
Wednesday "	1	15	2½	
Total....	2	19	2½	

<i>Stalybridge.</i>				
Collected by				
Mrs. Tilsley	3	1	6	
Miss S. Scholefield	2	16	10	
" Sutcliffe	1	13	6	
" S. A. Beetson....	1	8	0	
" M. Hurst.....	0	15	9	
Mr. Jas. Shaw	1	2	0	
" George Manley....	0	7	2½	
Subscriptions—				
Mr. J. Brooks	1	1	0	
Mr. S. Wooley	0	10	6	
Public collections.....	10	4	10	
	23	1	1½	

Less Printing....

<i>Heptonstall Slack.</i>				
Collections	7	16	0	
Less expenses	0	6	0	

<i>Todmorden.</i>				
Collection	0	16	0	
Barton collections	6	13	2	
Barlstone "	1	2	2½	
Congerstone "	0	16	8	
Market-Bosworth do.	1	1	1½	
Bagworth do.	1	15	0	

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

THE
GENERAL BAPTIST MAGAZINE,
REPOSITORY,
AND MISSIONARY OBSERVER.

VOL. 2.—NEW SERIES.

DECEMBER, 1855.

No. 24.

BRIEF HISTORY OF THE RISE & PROGRESS OF THE CHURCH
OF CHRIST; WORSHIPPING IN NEW CHURCH-ST.
CHAPEL, EDGWARE ROAD, LONDON.

It has pleased God, often to employ, and strikingly to succeed the pious, and zealous efforts of women professing godliness. In the history of the gospel, not a few such have been both pioneers and active workers in the cause of our common christianity; and more still have been nobly distinguished by generous hospitality, in caring and providing for the comfort of the ministers of salvation.

It was in the house of Lydia, at Corinth, that Paul and Silas were affectionately received after the severe persecution to which they had been subjected, and in the list of sympathizing friends, and devoted adherents to Christ's cause and christian labourers, the apostle names a galaxy of female disciples in the conclusion of his letter to the Romans.

A pious, warm-hearted woman,* in very moderate circumstances, opened both her heart and house, to

the preachers who first laboured in establishing a General Baptist interest in Paddington; she was most liberal in her aid, and though toiling hard for her daily subsistence, yet she was so full of love to the infant cause, that she communicated very largely in every way, for its maintenance and extension.

The General Baptist Church in Commercial Road, supplied the little congregation, which met near Paddington Green, in a room, with the word of Life.

After some time, the son-in-law† of the excellent person we have referred to, became an attendant and then a member; and as providence was largely prospering him in his worldly affairs he was soon both able and willing to assist, in bearing the pecuniary burdens of the cause, and he finally resolved that a house of worship should be erected. The district of New Church Street was then new, and he fixed on the site

* The late Mrs. Ludford.
VOL. 2—N. S.

† H. Wileman, Esq.

our chapel now occupies. Here through his determined zeal and enterprising spirit, our sanctuary was raised, and was opened for the public worship of God December 27th, 1831, when sermons were preached by the Rev. James Stratten, and Rev. Thomas Stevenson of Loughborough.

Mr. Bissil, a deacon and preacher of the Commercial Road Church, was the first labourer in the new chapel. Afterwards the Rev. J. Fernyhough, a student from the academy, was chosen pastor. His labours were for some time effective, but unhappily, strife and contentions got in among the members of the church, and a division was the result, which terminated in the pastor and two-thirds of the members withdrawing and setting up another interest in a small chapel in Edward Street, Boston Fields. The few friends left in New Church Street, after struggling with difficulties for some time, invited the Rev. Jabez Burns of Perth, Scotland, to supply the congregation. Some of the friends had known him, when he had laboured in London several years before this period. After supplying the pulpit for four Sabbaths, (from the second Lord's-day in May in 1835,) he received the unanimous and cordial invitation of the church to the pastorate, and entered on his settled duties shortly afterwards. From that period to the present the course of the church has been progressive. In 1835 the members numbered between twenty and thirty, in addition to a few friends who had been members of other churches, but who regularly communed at the table of the Lord. A Sabbath-school was connected with the congregation from the beginning, and which has continued to be a valuable auxiliary to the church, and a blessing to the neighbourhood.

The congregation from this time

had so regularly increased that it was found desirable to add upper galleries, to accommodate the school children on Lord's-day forenoons, and to answer as free sittings in the evenings, a new school-room was also erected over the vestry for the girl's department. An organ was bought and the bude light introduced. In 1849, an old cottage in the rear of the chapel was purchased, and an enlargement effected at the cost of £730. The re-opening services were conducted by the Rev. A. Reed, D.D., and the Rev. Mr. Brailsford, Wesleyan minister. This enlargement was chiefly designed to give more accommodation for the poor in the form of free sittings, as previously the aisles were often occupied by them. Since that period the chapel has been equally filled from Sabbath to Sabbath as before, and the great permanent difficulty to the further extension of the cause, arises from the limited dimensions of our place of worship, and the impossibility of greater enlargement. In 1850 the senior officer, treasurer, and one of the most liberal supporters of the church—Thomas Gwennap, Esq.—died. He had intended that the cause and its various charities should be rather benefitted than otherwise, after his decease, but from an irregularity in the instrument conveying certain benefits therein, after one of the most bitter litigations on record, wherein thousands of pounds of his estate were expended in law, the chapel was deprived of that which he had so generously given. At his death, there was a mortgage debt on the chapel owing to his estate of £900, and the extinction of this now became necessary.

In 1852, the Court of Chancery decided on the trustees removing this, in sums of not less than one hundred pounds a year, but the minister and some of the officers of the church deemed it desirable, to en-

deavour to effect it in a much earlier period; strenuous efforts were at once adopted, and this brief memorial is published to celebrate the attainment of that great desideratum.

To render this record of the church and congregation somewhat complete there is appended, a series of tables, exhibiting the position of the cause from year to year, during the pastorate of the present minister—since 1835; together with the efforts made by the church and congregation for various religious and benevolent objects, at least showing this, that the church has been a working, active, and liberal church.*

The changes exhibited in the church and congregation, the removals and deaths, have been most striking. Persons united with us in fellowship, and many of whom have been active and useful, have been scattered almost over the face of the whole globe; they have been drafted off to other christian churches in every part of the United Kingdom, Canada, United States of America,

* See Intelligence.

Australia, Africa, and to the West and East Indies. It is to be hoped, that when away from their early Christian associations, they have not ceased to shine as the disciples of the Saviour, and to be useful in their varied spheres and avocations.

In April 1853, the Rev. Dawson Burns, the son of the pastor, who had been educated for the ministry at the College in Leicester, was elected to the Secretaryship of the National Temperance Society in London; and then became united with his father in the ministry, and has since devoted a portion of his time to pastoral visitation in the church and congregation.

The history of this church is sufficiently encouraging to inspire the hope, that this christian place of worship, now freed from the incubus of debt, where sectarianism has no lodgment, and where the great practical movements of the day, for the promotion of temperance, peace, and the education of the mass of the people are earnestly supported, may yet by God's blessing be more prosperous than the past.

ELEMENTS OF PROSPERITY IN CHURCHES.

THE question that Jehovah put to man in the infancy of our race, "If thou doest well, shalt thou not be accepted?" shows it to be a settled principle in the Divine economy, to connect acceptance before God, or true religious prosperity with well-doing on the part of men. This applies equally to individuals and associations. The way to true prosperity is the pathway of duty. "Do well, and thou shalt prosper," applies to persons and to churches. But in what ways will well-doing, such as to secure acceptance with God or true religious prosperity, develop itself in the churches? What are the elements of prosperity and upbuilding?

1. We shall mention, first, *an earnest desire* in the church for its religious prosperity. This stands out first and foremost. We must long for God, for Christ's presence and glory to be revealed. If you do not desire to prosper, it is not to be expected that you will realize prosperity. Churches are planted to be lights in the world, the object of their organization being to accomplish the command to preach the gospel in all the world. Every particular church should feel that it is doing "a great work," and that its work must not be allowed to cease. It is a true sentiment, that to succeed, a man or a church must feel interested for

success. The old pagans used to say, "The gods will help those who help themselves." and certain it is that God will prosper that church whose members feel intensely interested for its own upbuilding.

2. Another element of prosperity in a church is a *proper fellow feeling throughout the membership*, a brotherly affection one towards another, that shall lead all to desire to bear one another's burdens so fulfilling the law of Christ. No one element of church building and the largest prosperity is more essential than this.

The church is the Christian's spiritual home; and it should always be a point to make every brother and sister *feel at home*. Here is a real brotherhood, the "oneness" for which Jesus prayed. All are members one of another; and all have equal rights. This must be felt, if we would see the church greatly prospering. Religion must be a sympathy with all, the strong bearing the infirmities of the weak. In our churches, especially, is to be applied the adage—"united we stand, divided we fall."

3. Another element of permanent church prosperity is *punctuality*, carried into all the religious duties of Christians and financial matters of the society. Attention should be early given to all matters of reproof and discipline. These little things, if not punctually attended to, by pastors, deacons, committees, or in some other way, may assume a dangerous magnitude, and terminate disastrously to the cause of religion. Neglect will be a sure sign of decay. Promptness in all the financial matters of the society must be cultivated. Few signs are more surely indicative of prosperity, or more pleasant to see, than a careful promptness in all the financial engagements of our churches. The right time is always the best time for these items. And so, in the more religious duties, such as secret and family prayer, promptness

and reliability in the social meetings and Sabbath-school, punctuality in Sabbath attendance, the same tokens of religious thrift and soul prosperity, are true elements of permanent success and strength.

4. A high and just and noble position on the great moral questions in which the gospel of Christ calls his people to engage. Peace against war, temperance against drunkenness, liberty against slavery, these causes the churches are to espouse heartily and earnestly, if they would be accepted of God. The church which ignores the moral subjects which agitate society, and seeks to eschew responsibility by a timid, vacillating policy is not worthy the christian name, and at this time cannot be permanently prosperous. Why, the first correct idea of a christian church, is a reforming association; and always her best ministers have been reformers. What less can a "light" be in the midst of surrounding darkness? Christians who should help bring a wicked world back to God, are not to acquiesce in its wrongs, but to lift up a standard of right; skilfully and fearlessly wield the weapons of light and love, truth and argument, against all sins and unrighteousness of men. The exigencies of the world at the present call for a fearless, faithful, God-honouring espousal of the truth. "Knowing that I am set for the defence of the gospel."

5. Another element of church prosperity is that devotion and *co-operation* with its pastor which shall properly constitute it a *working church*. This idea is just, and is properly involved in the very church organization. Why plant churches at all? Is it not more to do than to *enjoy*? And should not this point be made clear to every candidate for the holy ordinance of baptism, that he comes into the church that in that relation he may do more for God than he could to stand without?

It is to be cherished as a most precious thought by every Christian that he can do something for Christ's cause among men, that perhaps he can win a soul to God! Only let this spirit possess a church and be acted on by all its members, and what a measure of prosperity would it enjoy. Yes! be a working church—co-operate with your pastor in every good work and effort to build up Zion, and what light and glory will arise on the churches. What deeds of piety and love will be accomplished, that shall secure the largest prosperity and permanent upbuilding.

HINTS ON THE TRAINING OF CHILDREN.

THERE are thousands of children, of pious parentage, too, who grow up to maturity without any regular system of discipline. There are thousands of parents who have never investigated the science of family government. If they administer it at all, it is by no well defined principles, but in a haphazard manner, as a matter of impulse. This is to be regretted. Everything depends, as to the character of our future families, those little commonwealths, and originally the only ones, and institutions, upon a judicious plan of household government, properly administered. Make families right, and the state will be right; the church will not lack material for extending its lines, improving its character, and increasing its power of aggression.

Awful, then, almost crushing, is the responsibility of the parent. He holds, as by a special grant from Heaven, not only the future well-being of his own offspring, but, to a great extent, of his country in his hands. Valuable, solemn charge! His work, diminutive though it may be considered, towers to heaven in awful grandeur, throws itself down, in its influence, to remotest prosperity, and expands to the farthest abode of sentient existence. Christian parent! view the magnitude, the importance of your work, in these far-off results, and then seriously ask

yourself, am I complying with the divine requisition, "Train up a child in the way he should go?" Have I even given attention enough to the subject to answer the question intelligently? If not, rest not till, in deep humility, you have confessed it all to God, sought and found pardon, and addressed yourself with renewed ardor to this your "high calling."

To aid you in prosecuting and bringing it to a happy consummation, ponder well the following suggestions:

The first thing for Christian parents to do touching their children, is to *consecrate them to God* from their birth in an everlasting covenant, never to be disannulled. It will be impossible to train them up in the fear of God, unless you feel that his claims are supreme. They are his—he made them, and for his own glory. He has only put them under your tuition for awhile, that, while they may be as great a blessing to you as though they were yours in the highest sense, you may fit them for his service here and to occupy some lofty seat among saints and angels hereafter.—Blessed privilege! to train an immortal spirit for such exalted employment—to sing Redemption's song—to be an angel of Mercy to the fallen—to seek its highest bliss from union with the Deity, and sympathy with Christ

in his desires to save lost sinners! O it is a blessing of the highest order to lay our little ones down on God's altar, as Abraham did Isaac, for a different purpose, yet with the same motive, *living* sacrifices. And then it is blissful to feel that they are better off, infinitely so, in His hands than ours.

If you would be certain to succeed in your efforts to train up your children in the way they should go, the process of discipline *must be commenced at an early period*. Take thus advantage of the devil and sow the seeds of virtue before he has time to sow tares. The mind of the child is an empty casket, that may as well, if not as easily, be filled with good as evil. Evil plants will spring up spontaneously; but good ones must be set out, and then carefully cultivated. "The way the twig is bent the tree inclines." It is as much easier to incline the yielding mind of the child to virtue than after coming to maturity, as it requires less effort to bend the sapling than it does a full grown tree.

If it be asked at what age corrective measures may be adopted, we reply that no definite period may be designated. One child may be older at twelve than another at eighteen months. If we were to make any specification, we would say that, as a general rule, the parent may impose restraints upon his child when it is a year old; as soon as that at least. However, good sense must dictate. Discipline should immediately follow resistance to parental authority, or knowledge of what is exacted. It is a great, often irremediable mistake, to let the child have its own way till four or five years old.

If your child be refractory, wilful, and you would break his will, pass over slight offences, and fix upon some marked, clear case of rebellion. Now, the time has come to try titles

for authority—you must conquer or be conquered. Enter upon the conflict deliberately, mildly, firmly. Don't allow yourself to be agitated, angry. Try mild measures first; reason, persuade; speak in the most dulcet tones, but with determination. If not successful, let your voice assume more the tone of command, and if needful, resort to the rod. The struggle may be painful, fearful; every blow may and will, if you have the heart of a parent, sting down deep into your own soul—the scene may be heart-rending; but once enlisted, never falter—vast interests are at stake, triumph at whatever cost. It will form a crisis in the history of your child. The moment of victory, how happy! To see that little face so dark a moment ago, so sunny now, and those tiny arms encircling your neck, and that young heart throbbing in your breast, and to hear that voice in subdued tones, saying, "I love you *now* Ma, I will do as I am told," will more than repay you for what it has cost.

The influence of good *example* is indispensable in family government. Sin is contagious and hereditary. It has been said, and to a great extent truthfully, "Like priest, like people;" but with less limitation may it be said, Like parent, like child. It is a rule that works with fearful or blissful exactness, true as the needle to the pole. By an inflexible law of our nature, we assimilate, it may be gradually and imperceptibly, yet certainly, to the spirit and temper of those with whom we associate, *unless* the natural workings of the law be interrupted by the stronger force of grace. Especially is it so in early life, when there is no moral power to resist its legitimate tendency.

Parent! what you are, your child will be; what you do, it will do. Rely upon it. You may interpose

your precept, but it will be powerless if at variance with your example. Now is seed time; the harvest time will come; and it will be in kind like the seed sown. That mother, as she bends over her infant in the cradle, or presses it to her heart, is stamping upon it her own moral likeness—infusing her own into its spirit—forming its character—shaping its destiny—writing its history. If she indulge in perturbed, fretful spirit, irascible temper, her child will take the contagion. It will soon learn to imitate her words, actions, spirit. She should then refrain from anything she would deprecate in her child. Surround children with an atmosphere of love, gentleness, cheerfulness, and it will hold in bay the evil passions—they will be lovely, amiable, almost Christians; so that when the angel of grace comes along and gently brushes away whatever of moral deformity there may be, the transition from sin to holiness is scarcely noticeable. Good example, then, let it be remembered, is of first importance in the training of the young—it admits of no substitute.

Parents should carefully avoid making any *promises*, either of reward or punishment, that they do not mean to fulfil. Promises made to children should be as truthful and sincere as any; otherwise they will soon learn the fraud, and disregard them. Promise sparingly, but perform scrupulously, religiously. What are these extravagant promises, and threatenings, indulged in by so many, but a species of falsehood, utterly indefensible? At least it is being very economical of the truth; and the children soon learn to be reckless of it. Truth is a priceless jewel, and should not be trifled with, even in small matters.

Children should not be punished nor found fault with for *accidents*. Be careful to discriminate between

them and wilful misdemeanors. They are often unavoidable. To be censured for them outrages human nature; it rebels against it; yet nothing is more common in all departments of society. Nothing is more reprehensible in families, than this practice of finding fault at every little mishap. It has the worst effect upon both parties, and causes no small part of domestic infelicity. "Fathers, provoke not your children to anger, lest they be discouraged." What will sooner provoke or discourage them than blaming them for casualties. Suppose, instead of this, you speak soothingly and say, "never mind, never mind, my child, I'm sorry, but never mind—try and be more careful next time."

Parents should guard against an abuse of their power. The family government is, in the nature of the case, monarchical. God has constituted the man supreme head and ruler over every other member of this little commonwealth. The judicious wife may act as his cabinet. The growing progeny have no voice in making or administering the laws—cannot bring them to an account for mal-treatment—must submit to it. If one fact be more clearly developed in history than another, it is, that among rulers, from the chief of a savage tribe to the emperor of many nations, the tendency has been to abuse their power—to become tyrannical, cruel. And no where has this weakness of human nature been so fully developed as in heads of families: for their conduct is less open to inspection. He who wields power solely for the good of the governed is an object of moral grandeur, the world has but too rarely witnessed. Many a parent is a perfect tyrant on a small scale—would be as really so as Nero with his position; they drive their children when it were better to lead them. Which is the better way?

Love should be the ruling element in family discipline. It gives to it its greatest efficacy and dignity. Let the "law of kindness" dwell upon your tongue. Kindness will beget kindness. Secure their confidence. Let them feel that you are their natural protector—that you sympathize with them in their joys and sorrows—that to you they have a right to report all their little troubles. Be mild but firm—familiar, but not vulgar. Let your children into your hearts—take them upon your knees. What is more delightful than to see three or four young heroes disputing their right to that honourable position? Don't meet them with cold reserve—with awful frozen dignity. Take them up in your arms—kiss them—let them kiss you. Get down on all fours and have a frolic with them, it will neither injure your dignity, authority, nor religion. It is pitiable to see the sunlight disappearing from the eyes of these little cherubs at the approach of one whom they call father, to see them hide away from his presence to escape unkind words, or that dagger of a look! His coming should be the signal for a general outburst of joyfulness, and a foot race down the path to the gate to see which shall first get hold of his hand. Blessed children! Blessed father of such children! Don't try to metamorphose them into men or women—nature will attend to her own business; don't assume her prerogatives. "When I was a child I thought as a child; but when I became a man I put away childish things;" and that was soon enough. Let them run, play, laugh; for God has made them so.

Parents should *praise* and *reward* their children for well-doing. It will encourage, make them happy. Judiciously bestowed it will fall upon their tender hearts like God's blessed sunshine and gentle rain upon the earth, making all green and glad-

some. "Well done thou good and faithful servant," will be the consummation of the felicity of the righteous. Among the many bright spots in the memory of my childhood none are so bright, none so vividly painted on its canvass, none viewed from a distant point with more grateful recollections than those angel-suggested words, "well done my son,—you've been a good boy." Those parental encomiums were a realization of my childhood's ideal of happiness. What noble purposes they inspired to do still better, to be more worthy of them at another time; and now that I need it, I endeavour to profit by their remembrance.

Never chide them when they do the best they can, even though they do not succeed. If, in their first attempts at drawing, or figures, they should not prove to be geniuses, don't say to them, "you are the most stupid child I ever saw—you are a perfect dunce—never will make anything. There's little Willie, or Katie, not near as old as you are, and yet they know a great deal more than you do. I am perfectly discouraged trying to teach you anything." Hold! Hold! all you want is a little patience. Suppose they believe, and you ought to say nothing to them but what is safe for them to believe, what you tell them, and the Scripture prove true, "according to thy faith be it unto thee," you may shed bitter tears over your folly, but too late.

Parents should never correct their children when angry.

The ancient philosopher, who said to his servant, "You deserve castigation, but I will not inflict it now; for I am angry," displayed much good sense and left an example worthy of imitation.

If as a last resort you must use the rod, be calm, dispassionate. Let the object be to bring them to penitence to effect reform—the good of the child.

LOVE OF THE CHURCH.

THERE is something very beautiful and touching in the affection which the devout Israelites, in the purer eras of their history, entertained for their temple and church. As we find it expressed in the Psalms, or exemplified in the conduct of David and Asaph, Ezra and Nehemiah, a sentiment more exalted or honourable or lovely, is hardly conceivable. It was the strength of patriotism made beautiful by the loveliness of piety, the fervour of family and national attachment hallowed by devotion and the love of God. Three times in the year the tribes were summoned to the enjoyment of these sacred and social festivities; and as the period for setting out upon the pleasing errand drew nigh, they cried with one accord, "I was glad when they said unto me, Let us go into the house of the Lord." And as they pressed forward from hill-top to hill-top, and at length caught sight of the distant columns of the temple consecrated by so many affections, and the scene of so many marvels, they gave utterance to their pious admiration, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Reaching the entrance of the Holy City, the vast multitude—probably often reaching a million in number—lifted up their voices in chorus, "Our feet are standing within thy gates, O Jerusalem! Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." A goodly and noble affection, worthy of the embalming in divine song which it has received, and honourable to the devout Israelite that cherished it as his life-blood. There was neither bigotry nor exclusiveness nor sectarianism in it; it was a just reverence for an object worthy of the heart's most fervent admiration.

The church is still the place of God's abode. As the home of all the associations and memories of his grace in Christ, and favour to our race, it is still as worthy of affection and zealous interest as ever. There is piety and dignity and moral beauty still, in the sentiment that reveres the church and re-echoes the song of centuries:—

"I love thy kingdom, Lord,
The house of thine abode."

Though the splendours of the temple have long ago become dim, and Jerusalem has been trodden under feet, there is still a house of God, a shekinah raying forth as clear a light, and a communion as genuine and lovely as ever thrilled the heart of saint of old. The church of the great company of believers—the aggregation of all the pure, good, and excellent upon earth—the children of God ripening for heaven—those in whom the image of Christ is to be found, and whose names are written in the palms of the Almighty's hand. It is a dignified, venerable, admirable body, containing more real worth, more pure affection, more blessed possessions, more glorious hopes and more honoured relationships, than any community on earth. If anything is worthy of our love and reverence in this world, it is the church

that Christ gave himself for—the place were God records his name—the home of every pure desire, every noble purpose and disinterested sentiment. The memories of the martyrs, and the faith and heroism of the fathers, cluster around it; the wealth of a thousand honoured associations enriches it. To it belonged Paul and Polycarp, Luther and Augustine, Calvin and Brainerd, Edwards and Howard, and every other really bright name or sacred memory that adorns the annals of our race.

This sentiment needs to be more cherished at the present day than it is. There is not only nothing to be ashamed of in a connection with the church; but everything in it to be desired and held in esteem. As God's great agency for accomplishing his purpose of mercy towards the

world, the church deserves the intelligent love of every good man capable of desiring the world's good. As the communion of all the excellent and worthy and God-fearing people on earth, it is worthy of all the care, the kind offices, the sacrifices and the affection we can bestow. To promote its peace, to increase its means of doing good, to impart to it dignity of influence, is to add to the only effective force by which mankind are to be really elevated, enriched or saved. It is to co-operate with God in the grandest of his purposes. It is to do good in the most effectual manner and on the largest scale. No man ever loved the church too warmly; no sacrifices for its welfare can be too great; no interest in its doings, nor sympathy with its trials, can be too lively.

THE CONSISTENT CHRISTIAN.

CHRISTIANITY is of but little importance to the world only as its goodness is exhibited to the public view in the faithfulness of Christians. Its divine reality, reforming influence, and transforming power, receive increasing strength and moral beauty to illuminate the mind and renew the heart, from this devotedness to its righteous claims.

The consistent Christian is aware of this, and consequently labours with becoming zeal and perseverance to dispel the moral darkness of unconverted minds by the embodiment of every Christian grace in a practice harmonizing with the principles of his profession.

He is a man of thought. The powers of the immortal mind, given for wise and noble purposes, are not left to slumber and crust over with the rust of indolence. It does not depend alone upon the soul-exciting truths of the sanctuary to arouse it from the bed of inactivity and warm it into life, and then lose itself again in apathy.

till another Sabbath rolls its rounds, and another sermon clothed with light and power, awakens its dormant faculties. He sees upon every page of nature's volume, as well as in the book of inspiration, lessons of wisdom and instruction claiming his attention and producing within the soul a disposition to reflection.

Every day's experience makes him better, holier, and happier. The interests of the church employ his thoughts, and above all other interests engage the deepest study of his mind, leading him, as with a simple glance, to comprehend the utility of her different departments of usefulness as so many instrumentalities for the suppression of vice and the promotion of virtue. He often anticipates her wants, presents and recommends measures matured in thought and reflection with a view to her welfare. The growing prosperity of the church demands less talk and more thought. The consistent Christian is a *thinking* Christian.

He is an active Christian. Activity is the life and soul of his piety. Its excellency is seen in his efforts. It works in him and through him upon other minds and in other hearts—convicting and converting, elevating and dignifying,—developing and strengthening the moral nature, as mental exercise and manual effort develop and strengthen those of the intellectual and physical. He finds no stopping place in his Christian course; he seeks for none.

He does not fold his arms and close his eyes to Zion's wants because he may have given ten, twenty, one hundred, or even five hundred pounds, in years past. She has present wants, and we find him among the first to respond to her righteous calls. Religion requires and inspires activity.

"Never did men, by faith divine,
To selfishness or sloth incline;
The Christian works with all his power,
And grieves that he can work no more."

He is a liberal Christian. Liberality and Christianity God has joined together, and so inseparably connected are the two, before man can draw a dividing line between them, he must first drive piety from his heart. He cannot dismiss the one and hold to the other. He is liberal in his views and feelings towards Christians of another name. That spirit which cannot rejoice in the realization of good without the pale of his own church, has no place in his bosom. Every instrumentality upon which God can smile in the freshness of gospel truth, fills his heart with gratitude and greater joy.

He is liberal in the distribution of his means to those moral enterprises which religion has established, and from which its holy light is to flow out and spread with increasing magnitude and splendour till nations of every clime and kingdom shall see to read their way to immortality through its influence.

The cry for gospel light, whether "from Burmah's shores, India's burn-

ing plain," or from the *heathen of "Columbia's land,"* is music in his ear, and imparts a thrill of glory to his soul; and that fervent cry rolls back in tones of hope and mercy to those distant gloomy shores, through the means committed to his care as a steward of God's property. He welcomes, with a smile, God's collectors to his home, and meets the claims of Christianity without a murmuring word. God loves the man and will reward his liberality.

The consistent Christian is a man of order. His practise harmonizes with his profession. What he sees in nature, all around, above, and below him—order and system, beauty and harmony—others witness in the exhibition of his piety. Every duty has its time and place, and is carefully observed and understandingly performed.

Regularly and stately his prayers are offered, his means bestowed, and his Bible read. He labours perseveringly to keep the great machinery of the world's conversion moving in harmony in all its parts. He seems to appreciate and estimate more highly than many, Paul's advice, "Let all things be done decently and in order."

He is a happy man. His happiness arises from obedience to religion's claims, not alone from the consideration that heaven is a glorious place, where the weary may repose in the sweet possession of eternal life, and sing for ever amid its "fruits and flowers of immortal bloom." He has sown the seeds of true enjoyment in acts of mercy and deeds of kindness, and reaps a harvest, yielding even in this life a hundred fold. Well-doing carries with it its own reward, fills the mind with pleasant memories of a useful life, and the soul with heavenly peace in the dying hour.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

L. J. M.

THE APOSTLES AND THEIR SUCCESSORS.

THE apostles of our Lord occupied a position inferior only to that of the Redeemer himself. If *He* was "the sun of righteousness," *they* were the planets—the *primary* planets—revolving around him; receiving light and power directly from him; and shedding spiritual blessing upon all who came within the orbit of their action. Accordingly he thus addressed them, "As my Father hath sent me, even so send I you; receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me." "Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

In the second epistle to the Corinthians, the apostles are emphatically denominated "Ambassadors for Christ." Ambassadors are individuals of extraordinary dignity and power. They represent kings and queens; they transact most important business in their name, and by virtue of the authority which is delegated to them. "Now, then," says Paul, "we are ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God." Did the apostles leave any successors behind them?* and are there any ecclesiastics, in the present day, who are authorized to assume that high-sounding appellation? We believe not. Let those who arrogate such a title produce such credentials as the apos-

tlés did; promulgate such doctrines; perform such miracles; undertake such labours; endure such sufferings; and show such success; then, they may secure our confidence and esteem, instead of provoking, as they do at present, our derision and contempt.

Every enlightened and devoted minister of the gospel may very properly consider himself as a "worker together with God." He is divinely qualified and commissioned to assist the Blessed Redeemer in upholding and extending his kingdom: hence he is solemnly commanded to "preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

I would not attempt to impose upon the readers of the "Repository" by mere clerical pretensions, or priestly assumptions, or any thing so contrary to the will and word of God. I trust they are too intelligent and discriminating—too familiar with the dictates of Scripture and common sense, to be duped and gulled by such artifices as these. But at the same time, while they are guarding against one extreme, I earnestly caution them not to go to the other. While they are steering clear of the rock, let them beware of the whirlpool. They should take care how they treat any accredited minister of Jesus; and make a proper application of the warnings, expostulations, promises, and threatenings which are addressed to them by him. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life." T. Y., W.

* We presume our friend means, successors invested with their offices and authority.—Ed.

REVIEW.

AN HISTORICAL NARRATIVE of the Origin, Progress, and Present State of Longford Sabbath School, as presented Aug. 6th, 1855, at the Public Jubilee Services. By J. WRIGHT. Coventry: E. Goode and Son.

WE have read this small pamphlet with considerable pleasure. It furnishes us with another proof that "the day of small things" ought not to be despised. In August last the teachers and friends of the Sabbath School connected with the first General Baptist Church, Longford, held a public jubilee service, which was numerously attended, and at which the sympathy and co-operation of the religious public of all denominations were secured and expressed. Considerable preparation had been previously made for "the great event," and on the days on which the commemorative and thanksgiving meetings were held, the attendance and the enthusiasm evinced, surpassed the expectations even of the most sanguine. The services of honoured ministers of our own and other denominations were secured, and nothing was omitted which would tend to add to the interest of the occasion.

We think the selection of Mr. Wright, as the most suitable person to compile and present the narrative before us, was peculiarly felicitous. His thorough acquaintance with the school, and the deep interest he has for many years taken in its operations pointed him out at once as the individual on whom the performance of so interesting a task ought to devolve.

The sketch before us contains much that is locally interesting, no lover of Sabbath schools can read it without benefit. It is a faithful delineation of the struggles connected with the early history of the institution above referred to, a grateful record of the goodness of God as manifested in the progress which has attended its operations, and a satisfactory statement of results attained down to the present year. The following extracts in which these results are referred to, will clearly show how much has been attained through the blessing of God on the

continuous and self-denying labours of the teachers of Longford school.

"We flatter ourselves that enough has been said to justify us in acknowledging that a kind superintending providence has protected and guarded us in all the chequered scenes through which we have been called to pass during the 50 years just closed upon us, and though we rejoice at many of the mighty changes which have come over the commercial, political, as well as the religious world, and are excited almost to enthusiasm at the extension of science, the inventions of art, and the application of steam to so many of the great purposes of human life, yet in other respects we cannot repress our deep anxiety at the disposition, too apparent in much of the public mind, to commit the most ruthless innovations on almost every thing which bears the character of piety, or has been honoured by time, or supported by custom. Hence have arisen the various combinations of men to send into the world those nostrums which are calculated, and doubtless intended, to draw men's minds from heaven's great remedy for fallen humanity, into the wide field of speculation, the whirlpool of scepticism, or the chasm of infidelity. But, Mr. Chairman, though these men have endeavoured to set aside, or fritter away, or render nugatory those great facts, those heaven-born truths, which are applicable at all times, in all places, and for every variety of human woe, and which lie at the very foundation of all virtue and sound morality; and though, doubtless, they have brought to their aid no small amount of learning, talent, and a most corrupt heart, yet He that sitteth in the heavens has laughed, the Lord has had them in derision,—and a few simple-hearted men, the projectors of the Sabbath School now under notice, without the patronage of the wise, the great, the learned, but favoured with the smiles of Him whose glory they sought, and who does not despise the day of small things, have seen, and do see, their humble efforts to promote His glory crowned with abundant success; and

while the objects of the former have had an ephemeral existence, a short lived day, the object of the latter, small at its commencement, has gently rolled on, like a few isolated drops of water at the top of a lofty mountain, overtaking others, swelling and swelled by others, until it has become a rivulet, and a mighty stream.

"The truth of this statement we think will be apparent when we say that the school, at its commencement, numbered 15 scholars; its present number is 382; and the average for the 50 years would be 250 per year. No fewer than 2500 scholars have been trained in it. At the present time we have 29 male teachers, 26 of whom are members of the church; and 27 female teachers, 23 of whom are also members; the other 7 are hopefully pious. Four of our scholars have been sent to our public institution, and have received an academical training for the christian ministry. Several others are usefully employed in regularly supplying our out-stations, as well as assisting at home in dispensing the Word of Life."

The following reference to recent results is worthy of especial notice. "Nor have we been less favoured with the Divine blessing upon our humble efforts since we have been privileged

with the self-denying labours of our present minister and pastor, Rev. W. Chapman, who we rejoice to acknowledge enjoys our undivided confidence and esteem. This fact will be sufficiently apparent when we state that from 1843, when he commenced his ministry among us, to the present time, 175 have been baptized, 105 of whom have passed through our Sabbath school."

We have learned that the teachers and friends of the Sabbath School at Longford are now contemplating the erection of new school rooms, far more spacious and commodious than those at present occupied. We trust they will meet with sufficient encouragement to justify the immediate commencement of their new undertaking, and that "the year of Jubilee" will be the precursor of still greater prosperity. We again cordially recommend Mr. Wright's excellent narrative to the attention of the readers of our Magazine. It was listened to with the deepest interest and emotion when read to the assembly for whose especial benefit it was prepared, and we think the spirited manner in which it is written, and the philanthropy which breathes through it ought to secure for it a wide circulation.

J. S.

CORRESPONDENCE.

ANOTHER WORD FOR BELPER.

(To the Editor of the G. B. Magazine.)

A FORMER communication relative to Belper (see Aug. No. page 364.) appears to have excited considerable attention. Two estimable Pastors have written me intimating their willingness to take the oversight of our church there, provided the requisite means of subsistence could be guaranteed. A ministerial brother, not yet ordained, has also signified to me, by letter, his readiness to solicit subscriptions, from some wealthy friends, in case a suitable Pastor can be obtained. A lay-brother, in Scotland, has strongly recommended a young preacher of his acquaintance, as eminently adapted for the sphere, and has kindly promised pecuniary

assistance towards defraying the expense of his friend's probationary visit. The North Derbyshire Conference has passed a resolution, and published it in the Repository—(Sep. No. page 402.) May I, therefore, ask once more, if nothing can be done for Belper? Might not a judicious and vigorous movement now, place the cause on a firm foundation for years and ages to come?

Wirksworth. THOS. YATES.

ON RAILWAY SABBATH SERVICE.

Exchange, Nottingham,
November 5th, 1855.

DEAR SIR,—Just at this moment I read in the "Repository," a question from an Inquirer, as follows:—"Is it right for members of christian churches to work on the Lord's-day, as railway porters,

guards, &c?" I was going to say, yes, and a great deal harder; but I suppose he means to ask, "Is it right for members of christian churches to fulfil their engagements to their employers, supposing them to be railway companies?" In answer, I would say, it is the duty of every man, and especially members of christian churches, to perform that which they have engaged to do at the time of their engagement. Should such persons be dissatisfied with the puffing service they have entered, believing it to be wrong, it becomes their duty at once to use every means to be liberated from such a snorting monster, to take the first train (whatever day of the week) and leave the iron service.

I am, dear Sir,

Yours truly,

L. S. WEST.

P. S. If your Inquirer would use his influence and prevent the use of railways on the Lord's-day, the supposed evil would be remedied, and the men be at liberty.

ON USING FORMS OF PRAYER.

Norwich, Nov. 8th, 1855.

Sm,—In your "Repository" for November, 1855, the following question is proposed for solution, viz.:—"Whether the use of forms of prayer is consistent in family worship?"* If you will give insertion to the following thoughts on the subject, in your next monthly issue, I shall feel obliged.

Perhaps no one could be more strongly opposed to the use of forms of prayer than I was, some forty years ago. But I have lived to find out, what I did not then perceive, that we dissenters do not steer quite so clear of forms as is generally supposed; and as perhaps we are a little too ready to give ourselves credit for, and plume ourselves upon. In our zeal to condemn forms of prayer, it seems to me we have unwittingly pronounced our own condemnation. For what are our hymns of praise, and prayer, but *forms*. Nor do we merely read them, but we not unfrequently read them twice over, and then sing them into the bargain.

There is, indeed, some difference between a prayer written in prose, and one written in verse; but will any one say the prayer in verse is not as much a form, as the one in prose? So far as the use of a form of prayer is concerned, the objection would seem to apply with as much force against the one, as against the other, and he who would venture to object, on principle, to

the use of forms of prayer, and yet adopt the practice of reading and singing hymns of prayer, would stand in a false position. Presuming that your "Constant Reader" objects to the use of forms, and that he also adopts the common practice of using hymns, in his devotional exercises, I fancy he would find himself not a little puzzled with the following question. "On what ground can you object to the use of forms of prayer, while you, yourself, do in fact, employ the same sort of help to your devotions, when you sing your prayers in words or forms provided for you by men long since passed into heaven?"

How far it is expedient for the pastor of a church to use forms of prayer at family worship, perhaps the pastor himself is the best judge. The great question after all is, *does he really pray?* If he does, the question whether he uses a form, or no form, is a matter that may well be left to his own judgment and experience. One thing is very certain and manifest, that the use of forms does not prevent pious people, who prefer them, from praying with all prayer and supplication in the spirit, neither does the rejection of forms ensure sincerity and earnestness and unction in prayer. Who does not lament the dull, cold, heartless manner in which an extempore prayer is too often offered! All this shows how much more depends on the state of the heart in prayer, than on the use or the rejection of forms.

Perhaps, Mr. Editor, you may begin to think I intend to advocate the general adoption of the use of forms of prayer, be assured that is not my object. I should certainly consider it a great evil if extempore prayer were laid aside; and forms of prayer generally adopted instead; but in this, as in other things, prejudice may be carried to far, and aids to prayer may be rejected, which, judiciously employed, might be of great service. Though forms of prayer may be of no use to me, I cannot on that account say they would be of no use to my neighbour. They may suggest thoughts to his mind, and excite earnest desires in his heart, which, but for them, he might never have had.

No doubt a constant adherence to the use of forms would tend to cramp the mind, and make any one less apt at adapting his prayers to the ever-changing circumstances of families and congregations; but whether the occasional, or even frequent, use of forms would produce this effect, is a question not quite so easily settled: besides which it is a question of fact, of which each individual must be the best judge in his own case.

After all that can be said on the one side

* See G. B. M., pp. 479, 480.

or the other, the use, or the rejection of forms of prayer, appears to be a matter in which every man not only has a right to do, but in which he is bound to do, what his experience and judgment convince him is best. In conclusion, I would just say, that the manner in which any head of a family shall see good to conduct the devotional services of his house does appear to me, to be a subject with which I have no right to interfere.

The family hearth is consecrated ground, on which no stranger ought to intrude but if the ground itself is sacred, how much of sacredness attaches to the devotional exercises practised on that hallowed spot of earth! I am not, unbidden and unnecessarily, to interfere with my

neighbour's temporal affairs, how much more careful should I be not to interfere with his family devotions. Happily, for us all, the christian religion is adapted, as it is designed, to be a world-wide religion; and while its essential character is the same in every case, and while each christian is a new creature in non-essential things, ample room is left for great diversity of practice; and as our Lord has neither enjoined the use of forms of prayer, nor forbidden them, let us, in this, as in other things, cheerfully allow our brethren, whether pastors or people, quietly and fully to enjoy that LIBERTY, wherewith Christ makes His servants free.

I am, yours very sincerely,
Norwich. THOMAS SCOTT.

OBITUARY.

MR. W. V. BOOTH.—The fashion of this world passeth away. Hence the wisdom of human life is to use the world as not abusing it. It is really used for the best purpose, only when it is considered and employed as the training place for eternity. The world considered as an end is greatly misplaced in whatever view it may be occupied by its votaries; but esteemed as the place in which the blessed God is training up many sons unto glory, it is a very important place in the Divine economy.

The connection between this life and a future is very close. The separation of the one from the other is so slender that it may be passed in an instant,—as only a few days ago a young man in this town fell from his horse and in a few seconds he was a lifeless corpse. Or the passage may be more lingering and protracted,—as in the instance that I wish more particularly to record.

Mr. W. V. Booth died at March, on the 16th of September, aged 65. For several months his health and strength had been visibly declining, but by divine grace he was armed against the fear of death, and increasing weakness gave him no alarm. In early life he welcomed the message of mercy conveyed by the gospel. For about forty-five years he had been a consistent professor of faith in Christ; first, it is believed, at Boston, where he was apprenticed to Messrs. Small, afterwards in

London, in connection with the church under the pastoral care of the Rev. Dan Taylor, and finally for more than forty years at March, his native place. During the last nine years our friend had worthily discharged the office of Deacon in the church at March.

In the disposition and deportment of Mr. Booth there was nothing boisterous or eccentric. His life and his death were alike serene and peaceful. When neither change of air nor medical skill effected any permanent improvement in his health, his friends became apprehensive of the result. The probability of approaching death, became, therefore, the subject of more direct and frequent conversation. This was not unacceptable, as by divine grace through faith, he had long been taught to rejoice in hope of the glory of God. About a month before his death, on being asked respecting the state of his mind as to the prospect before him he said, "I know I have no goodness of my own, all my hope is in Christ, I know of no other way of salvation.

'Nothing in my hand I bring,
Simply to the cross I cling.'

I feel resigned and comfortable in the hope of salvation through Christ alone. If it is His will that I should recover I hope I shall live to his glory, if not I trust he will take me to himself." Similar to this were several other observations at subsequent times. As

his strength continued to decline he repeatedly expressed his confidence in Christ as his Saviour, and his steady adherence to the doctrines of divine truth that he had long professed. A few hours before his death on being asked if he was happy he replied, "Happy, happy, happy, I wish I could tell you how happy I am."

Is it not probable that in many instances the servants of God in the last moments of life are favoured with a view of the heavenly state to which they are hastening? To the soul then about to quit its clay tenement may not the veil be partially withdrawn that it may have a glimpse of the celestial city to cheer it in the mortal struggle? May it not be something more than poetry that as

"The world recedes and disappears,
Heaven opens on the eyes, the ears,
With sounds seraphic ring?"

And that from this cause proceed expressions of joy and ecstasy? The servant of the Lord that has long walked with God by faith may thus be permitted to set his seal in death, to the truth and excellency of the faith that sustained and animated him through the temptations and trials of life.

Thus our friend died, and thus may it be our happiness to die. A sermon was preached in reference to his death to a numerous assembly from Rev. vii. 9-10.

March.

J. JONES.

MR. GEORGE BRAMHAM, FARMER, of Leeds. We have recently been called to mourn the loss of an esteemed and valued friend, Mr. George Bramham, farmer, of this town. He was baptized in the year 1826, among the P. Baptists, and continued a member with them until the dissolution of the church with which he was united. At the commencement of the G. B. church in Call Lane, he, his wife, and two sons united with us. Until his death he remained faithful to his membership, and greatly beloved by all who knew him.

His life was exceedingly chequered; few men have been called to suffer more in family and estate than he. In 1851, by a disease which at that period prevailed among the cattle of this locality, his loss was very great. Close upon

this calamity he sustained another loss to a considerable amount by fire; and his bitter earthly cup was filled to the brim last year by the loss of a beloved son, the head engineer of the Nile, screw steamer, which sank in a storm, leaving no one to tell the tale of its sad fatality. But in the midst of all his afflictions he never lost his cheerful confidence in God. His spirit was sustained by an unshaken trust in HIM who, in due time, he knew would raise his head above the storm, and establish his goings for ever. His family who saw him in every aspect of his life, never saw religion more real and even joyous than his when in the midst of his severest trials.

His sincerity as a christian was never doubted even by worldly men who knew him. His chosen friends held him in high esteem as one whose works were wrought in God.

His benevolence was of the kind as almost to unfit him for a world of selfish men like ours. His generosity was often imposed upon by others, and the simplicity and goodness of his heart made him an easy victim.

His last affliction was exceedingly severe, and somewhat protracted, yet through the whole scene of his dying struggle his soul knew no fear, not even for a moment. When on one occasion he observed his beloved wife weeping at his side, he said to her, "My dear, cannot you trust the Lord, I have trusted him for many years and he has never deceived me." On another occasion she said to him, while he passed through one of those severe attacks of bodily pain which accompanied his last affliction, "My dear it will soon be finished," referring to his present sufferings. He smiled, and said with great energy, "Finished, finished. It is the finished work of Christ for me on which I depend." On one of my visits he enquired how a dear friend of his, his former master, Mr. Thos. Morgan, died, or had recently been unexpectedly removed from his family and the church. I told him how tranquilly he viewed his change. "Well," he said, "I suppose we shall know one another in glory, and commune with one another of earth as well as heaven." I said I anticipated such a joy myself, but he replied, "this will not be until we are complete, and the new heaven and the

new earth shall come." On another occasion I inquired if he had any fear of meeting God, he said, "No, I have had no fear on that point for many years past." His last night on earth was spent in prayer and praise, and he has passed like his Lord into the heavens to be retained in bliss and peace until Jesus shall come again and bring him with all saints to inherit all things with him for ever.

He was interred in our new cemetery Feb. 23. His mourning family and sympathizing friends stood over the sacred spot as though unwilling to leave him there, and as I looked upon that family in their deep affliction at the loss of their best earthly friend, I could not suppress the prayer which that solemn scene inspired in my own soul, that his surviving children might live as useful a life and die as peaceful a death as their father had done. I improved his death on the following Sabbath to a large and affected congregation. His beloved widow is waiting for the time of her reunion with him in heaven. May the whole family be there to share his bliss and dwell together for ever.

J. T., L.

July 16th, 1854, died at Woodhouse Eaves, Leicestershire, BERSEY, the eldest daughter of Mr. Charles Pritchard, aged 20 years. She was blessed with the unspeakable advantage of intelligent and pious parents, and was in early life taken to the Sabbath School and to the house of God. About seven years ago her excellent mother died of consumption. The conversation and death of her mother made deep impressions on the mind of her young daughter. By attending the means of grace those impressions led to a sound conversion, and in the year 1849 she became a member of the church of Christ. Soon after her union with the church, symptoms of a delicate constitution began to show themselves, and finally the fatal disease, which carried her devout and pious mother to the grave, carried off the young and blooming daughter also. She bore a long affliction with christian patience and resignation, and calmly fell asleep in Jesus in the hope of a resurrection to eternal life.

J. S., Q.

MARY, the wife of Mr. John North, of Woodhouse Eaves, Leicestershire, died July 22nd, 1854, aged 54 years. She had been for many years a pious and exemplary member of the General Baptist church, Quorndon and Woodhouse. When

comparatively young she heard a sermon from Jer. viii. 22,—"Is there no balm in Gilead," &c. This sermon, in the hand of the Divine Spirit, made deep and saving impressions on her mind. She joined the church and was numbered amongst its faithful members till the Great Ruler of the universe called her to unite with the church above. She was the subject of long and very heavy affliction, which she bore with the greatest submission and resignation to the Divine will. Her death was a severe loss to the family and the church with which she had been long and honourably united. She was buried in the burial ground connected with the chapel, where she had long worshipped with the people of her choice. The event was improved in a sermon by the minister of the church, from the passage which was first sanctified to the salvation of her soul.

J. S., Q.

MARY, the only daughter of Thomas and Elizabeth Heggs, of Quorndon, Leicestershire, was taken from a scene of suffering to a state of rest, on August 6th, 1854, aged 30 years. Blessed with pious parents, she was trained in the Sabbath school at Quorndon, and early taken to the House of God. While young she was the subject of religious impressions; and in June, 1843 she was baptized and welcomed to the privileges of the church. She possessed many lovely traits of character. She was meek and humble, constant and devout in her attendance on the means of grace; in a word, she adorned the christian character. Her sufferings were unusually severe and protracted; they were borne with a patience and resignation which showed that she had been with Christ and learned of him. Her end was calm, peaceful, and happy. She sleeps in Jesus.

J. S., Q.

Died at Quorndon, Leicestershire, July 29th, 1854, ELIZABETH, the wife of Mr. George Sanders, Butcher, aged 49 years. She was a relative of the late Rev. C. Lacey, Missionary in Orissa. She had regularly attended the General Baptist chapel, Quorndon, for many years; and on the 22nd of June, 1845, she was baptized and received into the fellowship of the church, while her health permitted she filled up her place in the church with commendable zeal and punctuality; but for a long time she was the subject of heavy afflictions. In these afflictions she found religion to be a comfort and support to the mind. As she neared the solemn event of death her sufferings were intense; her disease baffled the best medical advice, and she died "Looking unto Jesus."

J. S., Q.

EMMA, the last surviving daughter of Thomas and Mary Stubbs, died at Quorndon, Leicestershire, on September 19th, 1854, aged 25 years. When quite young she entered the School of the Sabbath, and when dismissed from it as a pupil, she became a devoted and efficient teacher, she was early the subject of divine grace, was baptized in the month of June 1843, and continued a pious and consistent member of the church, until she was removed to the church above. Her religion was distinguished by intelligence and cheerfulness, while in the bloom of youth and in the vigour of health. Nor did these important elements of true piety leave her in sickness and in the prospect of death. Consumption, that insidious and fatal disease, early showed itself in her delicate constitution. She met the event with calmness and resignation. She was anxious to live but still resigned to die. All the means that could be commanded were tried, but when it was evident that all were useless she calmly committed herself into the hands of the kind Shepherd, and patiently waited the coming of her Lord. It was a solemn pleasure to visit her, especially as she approached the event of death. The writer of these lines has visited scores of dying christians, but never saw the power of divine grace more richly and triumphantly displayed than in the dying experience of Emma Stubbs. So calm, so resigned, so lovely in death. How true it is

"Jesus can make a dying bed,
As soft as downy pillows are."

She was buried in the Quorndon chapel burial ground, by the side of a dear sister who, just eight years before, had been snatched away by the same relentless disease. They now live where there shall be no more death. J. S., Q.

ELIZABETH, NURSE of Quorndon, Leicestershire, departed this life, Oct. 18th,

1854, aged 63 years. She had been a member of the church many years; and had some excellencies which we have often wished were possessed more generally by professors of religion. Our friend was seldom or never absent from the means of grace, unless necessity was laid upon her. Notwithstanding her domestic engagements, she was generally present at the Sabbath morning prayer-meeting; her seat in the chapel was seldom or never empty; she loved the habitation of God's house, and the place where his honour dwelleth, and would often say,—

"I have been there, and still will go,
It's like a little heaven below."

Her end was rather unexpected and sudden; after a day or two of severe illness she exchanged mortality for life. She was resigned and happy, and testified to all around her the power of the grace of God. Her end was peace.

On February 9th, 1855, ELIZABETH CROFTS, of Quorndon, Leicestershire, died aged 70 years. She survived her pious husband about twelve months. They were the oldest members of the church, they were both baptized by the late Mr. P. Pollard, on October 9th, 1796. She maintained a consistent and unbroken connection with the church for the long period of nearly sixty years. For several years, from age and infirmities, she was unable to attend the house of God; she was always happy with the visits of any pious friends, and it was really refreshing to sit and talk with her about the days which are past—the early ministers of the Connexion, and the scenes of trial and prosperity through which the church had passed; she was a General Baptist in heart, and one of the old school. Her end was peace; her mortal remains are in the burial ground connected with our chapel, with those of her husband, awaiting the archangel's trump. J. S., Q.

INTELLIGENCE.

JUBILEE SERVICES AT NEW CHURCH STREET CHAPEL, EDGWARE ROAD, LONDON.

—The Jubilee Services of New Church Street Chapel, for the extinction of the chapel debt, were commenced on Lord's-day, Oct. 28th, when two sermons were preached by the Rev. Dr. Burns, the pastor; in the forenoon from Zech. iv. 10. —"For who hath despised the day of small things," and in the evening from Isaiah xxvii. 13. —"And it shall come to pass in that day that the great trumpet shall be blown," &c. The congregations filled

the building on both occasions, and large collections were made. On Monday afternoon, the 29th, Portman Hall, and every available room in the building, notwithstanding a pouring rain, was filled by those who had assembled at the Jubilee Tea Meeting; nearly four hundred persons were present. After tea, the meeting adjourned to the chapel, where the services commenced by the singing of a suitable piece by the choir. The platform was occupied by the pastor, Rev. Dawson Burns, the Rev. Mr. Blake, and most of

the officers of the church. Dr. Burns then read the history of the chapel and church, from its rise, and stated that the efforts of the friends had not only realized the amount to pay the debt, but that there was upwards of £40 over. The list of subscribers and contributors having been read, the accompanying hymn, composed by Dr. Burns, was sung by the choir and congregation:—

We meet within these walls,
To celebrate God's praise;
His goodness to extol,
And magnify His grace;
To hail our sanctuary free,
And sing the Song of Jubilee.

Within these hallowed walls,
His people oft have met;
And many safely past,
Through Zion's heavenly gate:
And now from sin and sorrow free,
They sing the Song of Jubilee.

Lord, from Thy gracious throne,
Send richest blessings down;
And all our services,
With loving-kindness crown;
And in Thy house this day made free,
We'll sing the Song of Jubilee.

May multitudes of souls,
Be brought to Jesus here;
Begin a holy life,
Of faith, and love, and fear;
And in this sanctuary free,
Oft sing the Song of Jubilee.

And Lord in future years,
Thy presence here display;
And all Thy people keep,
Unto the perfect day;
When all beatified and free
We'll sing the Song of Jubilee.

Mr. Balfour, the senior officer of the church, then moved, after an earnest and warm-hearted speech, that the amount over the claim of the chapel debt should be presented to their pastor, as a small token of their esteem, confidence, and grateful affection. This was seconded by Mr. James Wilson, in a speech equally kind and appropriate. Mr. Soane, Mr. Merry, and Mr. W. Robinson supported the motion in earnest and kind addresses.

On the pastor vacating the chair, the Rev. Mr. Blake of Shouldham Street presided, and put the resolution to the meeting, expressing his great satisfaction and delight in it, and in the proceedings of the evening. It was then carried by acclamation.

In the course of the addresses it was stated, that several ladies of the congregation, who had contributed largely to the object, had specially desired that such should be the application of any overplus

that might be raised. The pastor then acknowledged the gift so generously bestowed; stating that he had entered on the pastorate nearly twenty years before, with nearly an empty chapel, and a salary of £120 per annum. That he had been necessitated to be largely employed as an author, for many of the earlier years of the ministry, but that nearly the whole of the sittings were let, and he now enjoyed by the resolution of the church, the proceeds thereof. He urged on the meeting to give the entire glory of all their success to God, and he hoped that they would all feel constrained to devote themselves more closely now to the spiritual concerns of the church and congregation. Two appropriate and beautiful pieces were then sung by the choir, their efficient services kindly acknowledged, and the benediction pronounced about ten o'clock. Thus one of the most interesting meetings ever held in the chapel was commenced, carried on, and concluded in a spirit of christian affection, unanimity and grateful satisfaction.

The following tables show statistically the progress of the church.

TABLE I.

<i>Progress of the church since May, 1835.</i>			
1835-6, baptized	59	1835-6,	14
1836-7, "	58	1836-6,	5
1837-8, "	54	1837-8,	3
1838-9, "	32	1838-9,	4
1839-40, "	39	1839-40,	5
1840-1, "	51	1840-1,	6
1841-2, "	56	1841-2,	2
1842-3, "	42	1842-3,	4
1843-4, "	50	1843-4,	6
1844-5, "	45	1844-5,	1
1845-6, "	27	1845-6,	6
1846-7, "	32	1846-7,	9
1847-8, "	15	1847-8,	6
1848-9, "	32	1848-9,	3
1849-50, "	26	1849-50,	3
1850-1, "	32	1850-1,	10
1851-2, "	23	1851-2,	8
1852-3, "	32	1852-3,	14
1853-4, "	13	1853-4,	5
1854-5 to Oct.	25	1854-5,	10
Total....	743	Total.....	124

Received from other Churches

TABLE II.

<i>Since May, 1835, to October, 1855</i>	
The church has dismissed to other churches.....	141
Withdrawn.....	2
Excluded	41
Removed.....	109
Died.....	69
Total.....	362

These losses deducted from the gains of

744 by Baptism
124 by Reception
<hr/>
868 Total
362 Loss
<hr/>

Net Increase 506

During that period, several brethren from the church have been dismissed to be ministers and missionaries. Of these, three are labouring in the United States of America, one at Calcutta, and one at Burnley, Lancashire.

TABLE III.

During the period from May 1835 to October 1855, the church and congregation have raised the following sums:—

For chapel debt, enlargements, &c.	2350
For Sabbath schools	279
For Foreign Missions	925
For sick poor of the district	800
For ditto ditto in the church	300
For General Baptist Academy	85
For temperance and other objects of general benevolence, upwards of	50

£4789

Which is at the rate of upwards of £230 per annum, in addition to the support of the ministry, and all the usual regular expenses of the place of worship.

The pastor has been enabled during this twenty years of unremitting labour, to preach within the walls of our sanctuary two thousand seven hundred and seventy nine discourses, and through God's goodness, has only been absent from the pulpit, through indisposition, on one Lord's-day, and two week evening services.

ANNIVERSARIES.

BELTON.—The anniversary sermons of the General Baptist chapel in this village were preached on Lord's-day, August 5, by the Rev. J. Cholerton, of Coalville, the congregations were good, and the collections were deemed very satisfactory and encouraging.

COALVILLE.—On Lord's-day, July 22, The annual school sermons were preached in the General Baptist Chapel, Coalville, by the Rev. W. Gray, of Ripley. The congregations were large and the collections liberal, amounting to £13.

BAPTISMS.

MARCH.—On Lord's-day, Nov. 4, after an appropriate and very impressive sermon by our pastor, Mr. J. Jones, from—

“They shall ask their way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten,”—one female and three young men were baptized, two were teachers in our Sabbath school, and the other was Secretary of the same. It was an interesting sight to see those young friends thus, in their early days, devoting themselves to the Lord. Our sincere prayer is that they may long be ornaments to their profession, useful members of the church, and to the cause of Christ. J. E.

LOUTH, *Walkergate*.—On Lord's-day, Oct. 28th, our esteemed pastor, the Rev. Jos. Kiddall, had the pleasure of burying three happy souls in the liquid grave, two males and one female. The service was a very interesting one, and witnessed by a large congregation. It was pleasing to see those friends humbly submitting themselves to this ordinance, and we hope that henceforth they will as willingly and gladly serve the Lord as they obeyed his command to be baptized. On the following Sabbath evening at the Lord's table, they were affectionately received into the church by the right hand of fellowship. W. G.

LOUTH, *Northgate*.—Three persons were baptized on the 30th of September, and were received into the fellowship of the church on the following Sabbath.

LONGTON.—We had a baptism of three a few weeks ago, and have several candidates. T. W. F.

COALVILLE AND WHITWICK.—On Lord's-day, Oct. 14, the newly formed G. B. church at these villages has had an addition by baptism of four promising young friends, the whole of whom had been trained in our Sabbath schools. The services of the day, conducted by the minister, Mr. Cholerton, were attended throughout by very large congregations, were very impressive and were apparently productive of such results as we trust will cause “the abundant grace through the thanksgiving of many to redound to the glory of God.”

WIRKSWORTH.—On Lord's-day morning, Oct. 28th, four persons were baptized here. In the afternoon there was a large attendance of members at the Lord's table, and the newly baptized were received into the church. The congregations were excellent throughout the day. The writer perhaps has never enjoyed Sabbath and services more than in this place.

“How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.”

T. Y., W.

MISCELLANEOUS.

SOUTHWARK, Borough Road.—The Rev. C. T. Keen commenced his ministerial labours amongst us with encouraging signs of success, on Sunday Nov. 12th. Twenty-three of his former members, from Kensington, were received amongst us. May the union thus formed, be to the furtherance of the gospel! S. J.

COALVILLE.—The friends at this place have recently much improved their chapel. To meet the expenses necessarily incurred, sermons were preached at the re-opening on Lord's-day, September 9th, by the minister, the Rev. J. Cholerton, when collections were made, when with the proceeds of an interesting tea meeting held on the following Monday, at which a large number of friends were present, the handsome sum of nearly fourteen pounds

was realized. We feel that we have great cause to "thank God and take courage."

ACADEMY COLLECTIONS.—We are requested to state that the collection for the Academy at Coventry was £1 9s. 9d.; which was duly paid.

WIRKSWORTH AND SHUTTLE.—On Lord's-day, Oct 21st, two sermons were preached at Shuttle, and one at Wirksworth, on behalf of our Foreign Mission, by the Rev. W. Bailey, from India. The following evening, a Missionary Meeting was held in our chapel at Wirksworth. Mr. Yates presided *ex officio*. Messrs Brown (Independent) Shaw (P. Methodist) Stanion and Bailey, earnestly advocated the cause. Bro Bailey's account of the Hindoo mythology and the progress of Christianity was listened to with intense interest. T. Y.

NOTES OF THE MONTH.

Nov. 20.—We have little to note as to the conduct and progress of the war. The Fleet has mostly retired from the Baltic, and thus the ice and cold relieve the Russians at St. Petersburg for the present season. In the Black Sea little has been done. There has been an expectation that a severe engagement would take place between the Allies and the Russians, but to the time of our writing we have no intelligence of this being realized. Indeed, with the exception of a bombardment of some of the Northern forts, it seems probable that little more will be attempted this winter. Rumours are becoming rife of negotiations for peace, and America has been mentioned as a mediative power, chosen, if not solicited, by Russia. We fear this is too good to be true.—The quarrel said to be impending between England and the United States seems to have subsided. The subject is rarely referred to in the papers. The masses of the people of this country are feeling some of the evils of war in the extreme high prices of food, and indeed of every thing. The prospect for the winter for the poor of England is gloomy. The reports from the Crimea as to the state of the British army do not lead us to expect for the soldiers so much suffering as they had last winter; but they are represented as being very drunken and demoralized; most of the papers refer to the fact with shame and indignation.—The Russians are still investing Kars, though they have been repelled with fearful loss.—In Burmah very great numbers of the natives have professed Chris-

tianity, some fourteen hundred having been baptized at Tongoo. In India the Santal insurrection is not yet suppressed, and there seems in other provinces some elements of disturbance. At the same time the prospects of missionary exertion are cheering. In Bengal alone there are (as was stated at a late conference in Calcutta) ninety christian churches, and some fifteen thousand who have renounced caste, and are, in effect, professing christians. In China, it is said, near 80,000 rebels have been executed.—Looking nearer home, Canrobert has been sent on some embassy to Sweden, where he has been received with great honours. It is supposed he is gone from Napoleon to invite Sweden to join the allies. If he succeed the war will not end yet. From Bohemia we learn that several Romish priests have renounced popery, and that the protestant feeling in that ancient home of evangelical truth is spreading rapidly.—Turkish pashas cannot refrain from persecution. A case was recently referred to Constantinople from Brousa. We trust the supreme court will be able to teach toleration to its subordinates; but this will be a difficult lesson. At home, the chief events seem to be the election of a Jew, Mr. Salomans, to be the Lord Mayor of London, the expected visit of the King of Sardinia to this country, riotous meetings on Lord's-days in Hyde Park, and the expulsion of some thirty French refugees from Jersey by the British government, because of some phillippic of theirs against Louis Napoleon!

MISSIONARY OBSERVER.

MRS. SUTTON'S VOYAGE TO AMERICA.

[THE following letter from Mr. Brooks will be read with interest, as well as Mrs. Sutton's journal.—ED.]

Cuttack, Sep 13th, 1855.

MY DEAR BROTHER GOADBY.—Early in August last we had the pleasure to receive an interesting letter or journal from our beloved sister Sutton, giving us the pleasing intelligence of her safe arrival in America on the 3rd of June, and thinking that many of our friends would be interested by a perusal of the journal I have the pleasure to forward it for insertion in the Observer, should you think it desirable, or to make extracts from it. Of course it was written only for the "Missionary Circle;" but our dear sister has so many friends in England who feel interested in her welfare that I feel sure she would not object to the publication of the journal for their gratification.

By the last mail you would learn from brother Miller the danger we had been in from the fearful rise of the rivers. A few days after the flood had subsided, sixty yards or more of the embankment on the Katjari side fell in, and that in the *most dangerous* part. Had this occurred during the flood, to all human appearances nothing could have saved Cuttack from being swept away. Several days of fine weather enabled the executive officer temporarily to repair the broken part by means of piles, bamboo mats, fascines, and sand-bags. It was supposed that a great deal of distress would have been occasioned in the town and outskirts by the quantity of water that did come in from the rivers, and it was proposed to commence a subscription to assist the sufferers. But before doing so, we visited the different localities where it was reported most damage had been done, and we were very thankful to be able to report that such assistance was not required. Native reports are always strangely exaggerated, still we fear that much damage has been done in

the country, especially among the crops. The flood seems to have been general on the same day throughout India, as our friend Mr. Hough from up above Monghir, writes that he and several other Europeans were only saved by taking to boats. The houses they lived in were completely swept away, and thousands of people were obliged to quit their villages for high spots of ground. The wife and child of one of the party had a very narrow escape by the upsetting of a boat, which sank with all it contained.

The past month, as usual, has been a very unhealthy month. Great numbers of people have been suffering from dysentery or diarrhoea, and we have had many cases in the Boy's Asylum, notwithstanding all the improvements we have made for their health and comfort, but, with one exception, the disease has soon been stopped, and all are now as well as usual. Nearly all the children of the mission families have been ailing, and sister Stubbin's little one is far from well. Brother Wilkinson has been ill again, I am sorry to say; and to make matters still worse, Khambre has been obliged to come to Cuttack for a change, after a very serious illness. As they have but one native preacher now at Berhampore, sister Wilkinson must have a very great deal on her hands, and needs our strongest sympathies and prayers. Ghann Shyam and his wife, who were stationed at Choga, both came in very ill, and supplies have to go every week from Cuttack.

We trust that our new and old friends are now a considerable distance on their way to Orissa, and should no further changes be necessary this year, we may hope to make some considerable missionary tours during the next cold season.

We see from brother Buckley's "Appeal" that he has asked for a supply of books for distribution amongst the East Indians. Such a supply might, by the blessing of God, do a

great deal of good. You are doubtless aware that our dear brother Sutton established a school for the children of this class at his own expense, and it is still continued by sister Sutton from her private funds; and in connection with this sister Lacey, Miss Lacey, and Mrs. Brooks have commenced a Sabbath school with very pleasing success. Several Roman Catholic families have been induced to send their children, and altogether they have a very nice number who attend. The chaplain and his lady too take a good deal of interest in this class of people.

Mormonism, as you are aware, has reached even here. We have what they call a Mormon missionary at Cuttack, who goes about distributing tracts, &c. He called at some of our houses with tracts, and afterwards at brother Stubbins', to try to show him the true way; but I suspect he got more than he liked as he has not been to see any of the rest of us. He sent round a syllabus of a series of lectures he wished to deliver, particularly inviting *ministers of religion*; but it was a complete failure. I believe that Nankandi, formerly a native preacher, has lost his employment amongst them, and consequently has given up Mormonism. This said *Missionary* is a yankee, with about as much *impudence* and *assurance* as usually falls to the lot of any man.

We expect to baptize one of the girls from the asylum to-morrow morning, and have one or two candidates.

With our united christian regards to Mrs. Goadby, self, and family, I am, yours affectionately.

W. BROOKS.

*Ship Brutus, North Latitude 3-26,
West Longitude, 31-51, May 9, 1855.*

TO THE CUTTACK MISSIONARY CIRCLE.

MY DEAR FRIENDS,—Nearly three months have elapsed since we entered this floating bark, which we may expect, ere another thirty days have passed away, will take us quite to our destined port, where I hope letters from some of you will be awaiting my arrival. I find myself already "greatly desiring" to hear of you, and thinking you also will be glad of early tidings from me, I will try to get something

on hand while the leisure afforded by this kind of life is continued. I address you collectively, as I owe no one in particular a letter, having liquidated all epistolatory debts before leaving Calcutta river.

But what shall I write. It is said "out of the abundance of the heart the mouth speaketh." Were I to be governed by this rule little room would be left for aught else than a recital of the thousand sorrowful reflections on the past—a sense of irreparable loss—disconsolateness of widowhood, &c., which daily predominate in my heart. These also are of too deeply sacred a nature to be traced with pen and ink, they can be known only by him who discerneth the inmost recesses of the soul. Let me, however, tell you that I do not forget the land of my late and of many years sojourn, or cease to be interested in the welfare and labours of those who remain. Often do I affectionately think of you, and should like to know how you all are, both in bodily and spiritual health, as well as of the progress of the Redeemer's cause among you—how the schools are getting on—if the native preachers "stand fast in the faith," and about the native christians generally—if Mormonism is giving you any trouble, &c., &c.

I have kept a journal, if such it may be called. Perhaps some extracts from this may not be unacceptable.

Feb. 19.—The pilot left us at midnight on the 15th. Our progress since has been slow, averaging not more than 66 miles a day. Yesterday, being the Sabbath, we had service on deck, when brother Phillips preached a solemn sermon from, "Sirs, what must we do to be saved;" his auditors 11. The whole number of souls on board is only 19. How different from the *Wellesley* with its company of 120! Including the carpenter there are 12 seamen. Besides these is a cook, a steward, a first and second mate, Captain Meacom, Mr. Phillips, and self.

We have daily evening worship in the cabin next to my berth, i.e., Mr. P. reads a portion of Scripture and prays. The Captain joins us at this hour, 8 o'clock, so do the two lads.—(Edmond and Frank.)

20.—Have not been kept from the table once by sea-sickness. It seems we are in no danger of starvation, the report of live stock brought on board being 20 doz. fowls, as many ducks, 1 doz. geese, do. pigeons, several pigs and sheep—a goat also, the latter supplies us with milk—a treat not common in slow sailing ships. Another good sign is, the store room is well supplied with hermetically sealed tins of varied labels.

Mr. P. has commenced reading while I sew. In this way we pass three or four hours daily. "Dr. Judson's Life" and "Sunny Side," are the books at present in hand; the latter is said to be the production of a minister's wife, its design is to show the difficulties and trials of an American pastor's life—with a view of correcting the faults of his people.

22.—A better day's run than we have had since the pilot left, viz., 108 miles. Am thankful for this improvement. I have a strong desire for a short passage, also for it being unattended with gales, &c., if this be consistent with my Heavenly Father's will, but I pray for grace to acquiesce in what he sees best.

23.—Two vessels in sight. I think one or more have been seen daily ever since we left pilot ground.

24.—My personal reading, besides the Scripture, is at present, "Alcott's Woman's Mission." The Captain has offered us the loan of any of his books. He has a number of good ones. I gladly selected one, which Mr. P. and I have commenced reading—viz., "The Life of Dr. Goodman,"—a name to me of precious memory. When a girl living with an aunt in Dorchester I used to attend his preaching, and to him, under God, was indebted for some of my earliest religious impressions. It was in his meeting-house also, while listening to a sermon from the words, "Sirs I would see Jesus," that I first felt the sweet sense of pardoned sin. I was then not far from 15 years of age. Dr. C. was a Congregationalist. Occasionally I had attended the preaching of a Baptist minister and also witnessed the ordinance of baptism by immersion. After the period above alluded to I had a long struggle between

inclination and duty. The former would have persuaded me to join Dr. C.'s church, but conscience eventually obliged me to follow what I believed to be the only scriptural mode of initiation into the christian church.

26.—Service on deck yesterday, Sabbath. Captain M., two sailors, self, and the two boys present. The youngest of these, 15 years of age, is the Captain's nephew—the other, perhaps 18, is I believe the son of a lawyer. There is something in their manners and bearing (as well as youthful appearance) that excites our interest and also indicates plainly, superiority to the common sailors, though they take their turn in the regular watches, steering, cleaning decks, &c. The feeding of the live stock too falls to their lot. It is probably a taste for a sea life which makes them willing to submit to this discipline, a necessary one doubtless for gaining a proper knowledge of the art of managing a ship. However they neither lodge or eat in the fore-castle. Their berths are on a level with the officers, and they eat at the second table with the second mate, i.e., at the same table as the captain, Mr. P., first mate, and self, but after we have finished our meal.

Afternoon.—We have just exchanged signals with a vessel, the Lord Eglinton, 35 days from Melbourne, bound to Calcutta. Captain M. asked to be reported, so our friends may hear of us.

March 2.—Heavy squalls last night, attended with thunder and vivid lightning. Was thankful when morning arrived, and more so for our preservation from harm.

5.—Have finished the life of Dr. Goodman—very interesting. Captain M. is disposed to be social. Receiving an intimation that he would like to join us in reading, an arrangement was made to suit mutual convenience, viz., from 10 to 11 in the forenoon, 3 to 4 afternoon, and 7 to 8 evening. Our books at present are "Dr. Judson's Life," and "Irving's Life of Columbus." Have passed the Equator and are now in South latitude 0°26', East longitude 83°20'.

8.—Progress very slow; have not made one good day's work in the last

four. I thought we should be rid of mosquitoes when fairly out to sea, but they are still very troublesome both day and night, though happily my curtains are a screen from them at night; it is well I brought them. There are swarms of flies also, as well as ants, not a few cockroaches, but the *large rats* which prowls about at night are the greatest annoyance.

15.—Welcomed day light, as the sea was rough during the night, and the ship's motion too much to admit of quiet sleep. A pleasant offset, however, was a fair wind to move us on with more than our usual speed.

19.—We seem to be always favoured on the Sabbath; though there were copious showers at intervals yesterday, yet at ten o'clock the weather was sufficiently pleasant for the usual service on deck; the audience six persons only. It is lamentable to see how little men in general appear to feel the worth of their souls, or the importance of improving the means of spiritual knowledge. I am sorry to say, and brother P. especially is much disappointed, that the Captain is not disposed to countenance attempts to impart religious instruction in the fore-castle, or in any way beyond a public service on the Sabbath and the loan of tracts and books. He seems, however, equally unwilling this should be thought to arise from opposition to religion. He readily joins Mr. P. and myself in a Bible lesson on Sabbath afternoons, which from the first we have kept up, nor does he manifest any objection to conversation with himself on personal religion.

20.—The weather squally. On her voyage home last year the *Brutus* "sprung a leak" just about in this place, the Captain says, and he was obliged "to put in" at the Mauritius. I asked him how he managed during the two or three days he was getting to port, if there was any way of partially stopping the leak? He said "No, we could do nothing but keep the pumps a going all the time. We pumped a quarter of an hour in every hour." I sometimes feel rather timid when thinking of the many accidents we are liable to at sea. May a gracious God preserve us from all harm.

21.—Cloudy unsettled weather; sea

running high, motion unpleasant; we can neither work or read very well, and feel more keenly than usual the discomforts of a sea life. O for patience "to bear the ills I cannot flee."

24.—The threatening weather has passed away without a storm, and clear sunshine succeeded; but not so the commotion of the sea, that has increased. The scene around us now is truly sublime. As far as the eye can see wave rises upon wave, and towers mountains high, while ever and anon their foaming white tops come leaping over the bows of the ship, without any respect to dry apparel or one's wish to walk, and in the night, before I was aware of their freaks, all of a sudden, one bounded up the side "right into" my port hole, dashed into my face, and started me up forthwith, first to close my port, then for cloths to absorb the running water, &c.

26.—The sea still in great commotion, causing our floating house, in the language of the psalmist, to "mount up to the heaven then to go down again to the depths." We have had about a week of *boisterous sailing*, but it does not now disquiet my spirit, as I confess it did a little at first. The terrific gale we had to encounter in these latitudes (Isle of France) when going to America in the *Fenelon* left an indelible impression on my mind, and I view it as a matter for deep thankfulness that we have passed the dreaded place so much better than my fears. Though we have had strong breezes, some squalls, and very high seas, yet there has been nothing really alarming, while as a welcome offset to the discomfort of such rough tossings they have borne us rapidly on the direct course; at least we thought we were making good progress (9½ miles an hour) until Saturday evening. (it is now Monday) when a large vessel passed us, giving evidence of being a much "faster sailor." She was first seen from our stern in the distant horizon, about 4 o'clock in the afternoon, and passed before 9, so that upon calculation it was ascertained she must sail about three miles an hour faster than we do? The Captain thinks she is the "Wild Wave," an American ship we left in Calcutta, bound to London. We had a good view of her

by the clear moonlight, but the wind was too boisterous to admit of speaking.

27.—Squalls and rain made last night a very uncomfortable one. I was afraid to sleep for fear of being jerked out of bed by the sudden violent motion of the ship. An English vessel passed us this forenoon, sailing the same way as ourselves, another evidence to our senses that we are not a "fast sailor." Still, with the strong fair winds of the last ten or twelve days our progress has been much better than it was the first part of the passage, averaging about 200 miles daily.

28.—The disagreeable motion of the vessel unfavourable to employment, but I was able to sew an hour while the gentlemen read *Life of Columbus*. We finished *Dr. Judson's* a few days ago, in which we were all deeply interested, and in its stead have taken "*Charles' History of Missions*" for our evening reading. This way of spending three hours daily is an alleviation, especially while I am obliged to live in public most of the day for want of air below. These high seas make it necessary to keep my "port hole" closed all the time, as well as the "dead lights" of the adjoining sitting cabin, which in quiet waters answers the place of a little parlour, but now the upper cabin (or dining hall?) is the principal resort. Another privation attendant on this rough sailing is the loss of our walks. In tranquil seas I used to promenade with Mr. P. an hour and sometimes two daily, but now if I can find a place untouched by the spray, where to sit and enjoy the breeze for half an hour or so, it is all that can be expected.

59.—Have just heard an order given to the steward to "kill a goose for to-morrow." This is in fulfilment of a promise humorously given the other day by the Captain, that "when we get past Madagascar we'll have a goose for dinner." He expects to pass it to night. Brother P. says, "how pleasant it would be to call and see the converts there." I said how pleasant it is to think of their deliverance from those cruel persecutions which a few years ago were inflicted on them by a wicked queen. May her good son and successor be as popular for good as she was for evil.

April 2.—*High seas* have at length given place to more gently flowing waves, over which we are being borne if less swiftly, yet *very pleasantly*. Yesterday was the Sabbath, always grateful after the monotony of the week. Though far off from the communion of christian friends, and temples dedicated to the worship of God, yet blessed be His holy name we are not left without evidence that his gracious presence extends to this watery waste, and even here, we can "be a little sanctuary," to his people. O that our whole ship's company knew the blessedness of his presence and service; cut off as they are the greater part of the time from all communication with the world, what a boon would this be to them, not to mention its importance when called to enter another world. But alas, towards this subject what freezing coldness appears; and yet it is possible, could access to the men in their own quarters be obtained something hopeful might be found among them, but Captain M. continues to withhold his approbation to Mr. P. visiting them. This augurs not favourably for him, though he seems to have a respect for religion and religious people, daily reads his Bible, confesses himself to be a sinner, &c. We hardly know what to make of him, but fear he is still a stranger to true "repentance toward God and faith in our Lord Jesus Christ."

3.—To day have a dizziness in my head, owing perhaps to an increase of wind, and unpleasant motion of the ship, but have been able to attend to the united reading exercise—which I think is felt by us all to be a good arrangement—securing us comfort, and I trust profit, even for such days as these, when otherwise they might be very dull.

4.—An uncomfortable night; the ship having to battle with contrary winds and high sea. Felt unwell and scarcely able to sit at breakfast. When over went to bed till 10 o'clock, and then with some effort went to the upper cabin for the reading hour. Was much interested in "*Mission to Sandwich Islands.*" We are now about 200 miles from Cape Natal on the African coast.

5.—A more favourable wind has

borne us 149 miles further "o'er the restless ocean." Read an account of early missions to Mauritius and Madagascar; interesting though brief.

6.—Before 10 o'clock Captain M., coming from the deck, asked me if I wished to see land, and conducting me to the bows of the ship pointed out "high land off the coast of Natal." "Now," said he, "you can write land in sight, and begin land with a *great big L.*" A grateful circumstance truly, and worthy of being recorded with feelings of devout thankfulness to our Gracious Preserver for bringing us thus far on our way in safety.

Afternoon.—We have just been on deck to take another view of land, which appears much plainer than when I saw it in the morning, though thought to be still 40 miles off—nevertheless an animating sight after a 50 day's absence of every prospect but sky and water. May another 50 or so bring us within view of the shores of New England.

7.—Land continued in sight yesterday until evening hid it from our view, and could be seen early this morning but soon we were borne away from it. Our reading for the last two days has been about Missions to Africa, viz., Dr. Vanderkemp and his associates, the founders of the mission to the Hottentots, Dr. Phillip and his colleagues, the establishment of Bethelsdorp station in the district of Utenhage, &c. &c. The latter place, Captain M. says, is about opposite to where we now are.

9.—Yesterday, about nine o'clock "sighted" the lighthouse "which stands on the extreme point of Cape Legulus." This caused no small excitement, but I was glad it did not prevent the usual Sabbath service at 10 o'clock.

Afternoon.—We are almost entirely becalmed, and have plenty of time to look at a beautiful range of mountains full in view; but to me only a sorrowful remembrance of those on which my eyes have often rested in Orissa. Were it not for the prospect of that "Land of pure delight where saints immortal reign," O who could bear this life's bitter changes and losses! But so sure as the Bible is true there is a glorious inheritance in reserve for

the people of God, which is "incorruptible, undefiled, and fadeth not away." Surely the hope of this, "a hope so much Divine, may trials well endure."

10.—A dull rainy day; only 56 miles progress. An English ship near us from Calcutta called "The City of Calcutta." She left eight days after the Brutus!

11. Welcome the fair fine breeze which is now bearing us far away "from Afric's coast." We have however not yet finished our mission; the account of Africaneer, the once persecuting Chief, is very interesting; so also is that of "old Simeon," a Hottentot who while in a state of nature experienced three remarkable deliverances from death. Once while hunting he fell under an elephant, but escaped unhurt. Again he was tossed several times into the air by a buffalo, and much wounded. On another occasion he was thought to be dead, and put into a grave for burial, but while the dirt was being thrown over him, he revived, and rose to live yet several years. Afterwards when through the influence of the gospel he was converted, he expressed the deepest gratitude to the Lord who had thus spared him and made him a subject of life everlasting.

17.—Finished account of Otaehitian Mission, including some of its adjacent islands. Exceedingly interesting.

24.—Have passed, without seeing it, another of our waymarks, viz., St. Helena, and look to the Equator as the next.

May 4.—Crossed the Equator. Weather hot and close.

5.—Quite a calm. The Captain says "We are in a bad predicament being within only a few miles of a rocky island called St. Pauls. He says it is low and not easily seen from a distance, so that if a breeze should spring up in the night we might be in imminent danger. I trust God will continue his merciful preservation.

7.—Yesterday, Sabbath, was thankful to hear the announcement that the dreaded isle had been passed. Mr. P. preached a good sermon on prayer.

8 and 9.—Finished "Mullin's Southern India," and commenced "Layyard's Ninevah." Not long since read His-

tory of French Revolution, Duke of Wellington's Life, &c., Bonapart's have now in hand—three of such kind of works are enough to last me for a long time, they are too replete with deadly carnage and horrid war to suit my taste; much more congenial were three we had previously read, namely, "The Lamplighter," "the Shady Side," (written for the same object as "Sunny Side,") and the "Lamp and Lantern," by Hamilton.

23.—"All hands" busy in scrubbing, cleaning, painting, tarring, &c., &c., a plain demonstration that port cannot be very far off.

June 1.—Finds us in North Latitude 38:37 and Boston is in 42, so that if prospered, as we are at present, another two days may terminate our voyage; which on the whole has thus far been a pleasant one, attended with many mercies. Brother Phillips has at times suffered considerably in his health, but is now better than he has

appeared all the voyage, and may hope that a few months' residence in his native clime will complete the restoration. My health has almost invariably been good, and I have reason for devout gratitude that the consolations of the gospel to my mind have not been withheld, though I have often and often felt life without them would be a burden under such a loss as I have been called to sustain.

4.—Through the tender care of our Heavenly Father find myself now safely sheltered in the house of my beloved brother Charles, at Chelsea. Yesterday morning, about 7 o'clock, came within sight of Cape Cod; before 10 received the pilot on board and just as the church going bells were ringing for afternoon service (it was the Sabbath) we reached Boston wharf.

I am wanting to get my letters off for India and can add no more now, only kind love to you all, from your ever affectionate,
E. SUTTON.

LETTER TO MRS. COTTON FROM MRS. STUBBINS.

Cuttack, Aug. 1st, 1855.

MY VERY DEAR FRIEND.—I have been wishing for some time to write you a few lines, and though my time is limited, I will not let the present opportunity pass. My dear mother usually mentions you in her letters; and we often think of, and talk of, you and our other dear Barton friends; by Barton, I mean all the friends connected with the church.

The Car Festival occurred, being late this year, and in the midst of the heavy rains, so none of our Missionaries were able to go. The mortality from cholera has not been so great as on many occasions; still the loss of life has been very great; multitudes have died on the road, and in Pooree alone a thousand it is supposed have died. On leaving Pooree so many rushed into the boats, that on more than one occasion the boat was upset and all were drowned. Often 15 or 20 thus perished together.

I think you are aware Cuttack is surrounded by rivers, which, though

dry at one time of the year, are quite full in the rains, and after a heavy fall of rain, mountain-torrents rush in, and we have of late been kept in a state of alarm and excitement, lest the rivers should overflow and sweep away all the lower part of Cuttack. Twice since our Missionaries have occupied this station, the chapel has been washed down, and we have not been without apprehensions during the past few days. Last Sunday night, when all the people were wrapt in peaceful slumbers, a cryer was sent round to arouse the sleepers to prepare for the worst. Our house being a little out of the town, and on high ground, we were permitted to sleep in peace; but when we arose on Sunday morning we found that many whole families had brought their little all on their heads, and had fled for refuge to the plain opposite us. People with children on their backs and in their arms, coolies bearing heavy burdens, native carts, &c., were passing the whole day. Indeed I cannot

describe the excitement, bustle, and confusion occasioned by the painful apprehension of this calamity. In low swampy places numbers of houses are already washed away, and hundreds are homeless. As may be supposed many were on Sunday detained from the house of God; still some were there, and fervent supplications were offered that God would in mercy spare our city. Nearly the whole of the day the rains continued to rise; towards evening they had reached the highest point without actually overflowing; but what was our joy, on coming out of chapel at eight o'clock in the evening, to find they had begun to subside. While the heavy rain lasts we are not out of danger, but our hope is in the Lord of Hosts. Owing to the state of the rivers, provisions of all kinds are becoming very scarce and dear. There is a great outcry for wheat; and for several days no bread has been made by the bakers, nor can they obtain any wheat at present for flour throughout Cuttack. Probably one bushel of wheat could not be found at the present moment. We are living on boiled rice, arrow-root, &c., made up in various forms; but it is a poor substitute for the nice wholesome bread we usually get. I hope rice will not become very dear, as it would cause a great deal of distress to the natives. Some of the hill tribes, the Santals chiefly, have risen, and are in various places, and coming down upon their neighbours in the plains. Three companies of soldiers have been ordered from Cuttack to quell a rising of this kind at Balasore. When these savages enter a village, they first plunder it, and then set fire to it; even the women alone will in some instances undertake this diabolical business. I hope our soldiers will be able to stop the progress of the insurgents.

By this time I trust the Bailey's will have reached home in safety; and now I suppose the exciting public meetings connected with the departure of our Missionary friends are over, and they will soon bid farewell

to dear Old England. May the Lord conduct them in peace and safety, and make them a blessing to this benighted land.

By the way, my husband was a long time before he could convince himself that he had not last written to your dear husband; but now he begins to think he is mistaken, but his hands are so full just now, that he can scarcely get home to write a line to any one, except on business. Even to our own children he has often to ask me to write for him. He has the students, pro. tem., and he is now very busy revising the New Testament—a new edition of which is going through the press. He is frequently hard at work three hours before breakfast, again directly after breakfast, so after dinner, and till ten, and occasionally till eleven at night; so please ask his good brother to forgive him this debt, and I hope he will have more leisure when our friends arrive from England. The swollen river has brought several large tigers. A gentleman in shooting one the other day unwittingly shot a very old and faithful servant who was passing at the time the shot was fired; and whilst I have been writing, we have heard a large one has been shot, after the furious animal had seized and nearly killed a poor woman who was passing.

Friends here are tolerably well. Our dear Alfred is growing a tall boy, Louisa Elizabeth has been a happy, merry babe usually, but is just now suffering from her teeth. Remember me affectionately to the Bott's, Thos. Salt, the Wilkinsons, Hackets, Mrs. Markham, Betty Orton, and all the other widows; in fact to all the friends, for I have not room to mention more names.

How is your health; now I hope Mr. Cotton is better. This is a very rambling epistle, written without any meditation and in haste. Excuse all defects, and accept much love from my dear husband and myself.

Yours, very affectionately,
E. STUBBINS.

SIAMESE MERIT-MAKING.

"ONE who travels in Siam will often see a shelf fastened up on a tree or a post, in front of the Siamese houses. If he were to ask the dwellers there what these shelves are for, the answer would be, 'To feed crows upon.' And when he further asks, 'And why do you feed the crows?' the answer comes, 'To get merit, to be sure.' So when a Siamese has thrown out some fish, or rice, to the wolfish dogs that throng the land, he feels an inward satisfaction, flattering himself that by this act he has added to his store of merit. Missionary physicians here are accustomed to treat those who are sick, and desire their help, without charge. The natives in turn seem almost to envy our situation, and, instead of feeling much obligation to us for the services we may have rendered them, congratulate us because we have the means of making merit so fast.

"The Buddhist religion teaches that it is sin to destroy animal life,

and that whoever is the means of saving or prolonging it has done a meritorious act. A few months ago I caught a serpent of the poisonous kind near my back door. The natives say that its bite will produce death in thirty minutes. My old teacher urged me to set this serpent at liberty, as I had now a good opportunity to get merit. They hold that the only acts which produce merit to any great amount, are those put forth unselfishly. The man who feeds his elephant because he carries burdens for him, or his dog because he watches his house, or his buffalo because he ploughs his ground, gets no merit, because he does it selfishly. But if he feeds an elephant, a buffalo, a dog, or a crow, from which he can expect no favour in return, then his act becomes highly meritorious. To set at liberty a serpent whose bite is not poisonous is of little account, but to liberate one that is evil and deadly to mankind is pure merit."—*The Macedonian*.

CONTRIBUTIONS RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY, TO NOVEMBER 18th, 1855.

<i>Audlem.</i>		<i>Gamston and Retford.</i>	
	£ s. d.		£ s. d.
M. and A. Herring's box ...	1 14 8½	Collections and Subscriptions, including £3 from Mr. Hill, and £2 from — Hutchinson, Esq. ...	23 15 2½
L. and T. Bellyse's „ ...	0 11 6½	Less Expenses	1 11 3
S. A. Fleet's „ ...	0 16 10½	Net Total	22 3 11½
A. and J. Thinsfield's „ ...	2 0 0	<i>Leicester, Friar Lane.</i>	
E. Bonnell's „ ...	1 0 0	Omitted last month.	
Miss Clarke... ..	0 5 0	Collections at the Ordination of the Rev. G. Taylor ...	12 14 10
Public Collections	3 10 4½	Less Expenses	1 0 0
	9 15 6	Net Total	11 14 10
Less Expenses	0 6 9	<i>Longford, Union Place.</i>	
Net Total	9 8 9	Mr. John Johnson... ..	0 10 0
		„ W. Court	0 10 6
<i>Charley.</i>		Carried forward ...	1 0 6
Collected by Mr. Warner ...	1 1 6		
Public Collection	1 0 0		
Total	2 1 6		

	£	s.	d.		£	s.	d.
A Friend	0	10	0	Mrs. Smith, Missionary Bas-	1	3	0
Jemima Sexton's Class ...	0	5	1	ket, for Orphan Schools...	0	5	0
Elizabeth Storer's Card ...	0	5	0	Master S. Garnett's Box ...	1	3	9½
Jane Colledge's „ ...	0	3	6	Miss Martha Fletcher's Box	0	8	0
Nathaniel Shaw's „ ...	0	2	9½	Mrs. John Sherlock's „	0	14	0
Ann and Selina Storer's Box	0	2	1½	Miss Alice Cooper's „	1	12	7
Missionary Box	0	1	8	Miss Dutton's „	2	12	0
Frederic Byfield's Box ...	0	1	0	Mr. Thompson, St. Helen's	0	14	0
Public Collections	4	5	6	Miss Thompson's Box ...			
				<i>Sabbath School</i> :—			
	6	17	2	1st Class Boys by Mr.			
Less Expenses	0	7	0	Walley	0	10	1
Net Total	6	10	2	2nd do. do.	0	9	0
<i>Loughborough, Wood Gate.</i>				3rd do. do.	0	4	4½
Received on account ...	11	15	6	1st do. Girls, by Mrs.			
<i>Mansfield.</i>				Sherlock	0	12	0
Public Collections ...	3	3	2	Collected by Mary Collins	1	2	2
Less Expenses	0	2	6	„ Sarah Ann Gill...	0	6	0
Net Total	3	0	8	„ Ann Sheen ...	0	5	8
<i>Quorndon.</i>				Two Collectors under five			
Received on account ...	5	0	0	Shillings	0	5	10
<i>Tarporley.</i>					40	3	11
Collections on Lord's-day...	7	13	6	Less Expenses	0	13	11
Do. at Missionary Meeting	8	13	6	Net Total	39	10	0
Mr. Walley, senior, (Alpra-				<i>Wirksworth.</i>			
ham)	1	0	0	Received on Account ...	13	0	0
Mrs. Darlington	1	0	0	Less Expenses.....	0	1	0
Mr. Stephen Walley ...	1	0	0	Net Total	12	19	0
„ John Aston	1	0	0	<i>Woodhouse Eaves.</i>			
„ Joseph Aston	1	0	0	Public Collections	4	2	2
Miss Aston... ..	0	10	6	Mr. Dexter	0	5	0
Mrs. Aldersey	0	5	0		4	7	2
Maria Bate, including Mr T.				<i>Erratum. page 496.</i> —Shore Sabbath			
Bate's subscription for				day Collection should have been £1			
Orphan	2	10	0	4s. 11d. Making the total received			
Mr. Charles Bate's family				from Shore £3 0s. 1½d.			
for Orphan	2	10	0				
Miss Bate's box	0	14	0				

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

Quarterly Papers, Collecting Books, Cards and Boxes, may be obtained on application to the Secretary.

MINUTES
OF THE
EIGHTY-SIXTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS,

HELD AT

Mansfield Road Chapel, Nottingham,

June 19th, 20th, 21st, and 22nd,

1855.

Chairman.

REV. J. GOADBY, LOUGHBOROUGH.

Moderators.

REV. J. JONES, MARCH; MR. ROBERT PEGG, DERBY.

Secretary.

REV. J. C. PIKE, QUORNDON, LEICESTERSHIRE.

MINUTES
OF THE
EIGHTY-SIXTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS.

THE Eighty-sixth Annual Association of the Ministers and Representatives of the Churches of the General Baptist denomination was held at Mansfield Road Chapel, Nottingham, on Tuesday, June 19, 1855, and three following days. The attendance was unusually large. Two hundred and twenty-six ministers and members of Churches entered their names on the roll of representatives.

A preparatory devotional service was held in the chapel on the preceding evening, at which brother J. Stevenson presided.

TUESDAY.

On Tuesday morning, at seven o'clock, after singing, and prayer by brother Hardy of Queenshead, the chair was taken by brother G. A. Syme. The reading of States was continued till half-past eight, when brother Batey, of Burnley, prayed. On re-assembling at half-past nine, brother Chapman, of Longford, prayed, and the reading of States was resumed. At twelve o'clock brother Goadby, of Loughborough, the Chairman appointed by the previous Association, took his seat. Brethren Jones of March, and R. Pegg of Derby, were elected Moderators, and W. Chapman as Minute Secretary; after which the chairman delivered a brief but appropriate address. The unanimous thanks of the meeting were presented to him for the address, and he was requested to publish it in the Magazine. Brother Barrass concluded the sitting with prayer. The afternoon sitting was shorter than usual, in order to give time for a Special Meeting of the Committee of the Foreign Mission to deliberate upon questions connected with the Secretaryship of the Society. Brother Gill concluded with prayer at five o'clock.

On Tuesday evening the Annual Meeting of the Home Missionary Society was held. Reports were given by the District Secretaries as to the progress of the stations at Leeds, Sheffield, Peterborough, Castleacre in Norfolk, and elsewhere. Animated addresses were also delivered by brethren J. F. Winks of Leicester, who presided on the occasion, W. Chapman, T. Barrass of Peterborough, W. R. Stevenson, M.A., of Broad-street, Nottingham; J. Wallis, Tutor of the College, Leicester; and J. Buckley, missionary from India. It has been usual formerly to hold this meeting on the Wednesday afternoon, when many of the leading friends were engaged at the Annual Foreign Missionary Committee Meeting. The greater degree of prominence given to the Home Missionary Society the present year was fully justified by the character of the meeting, and by the unwonted degree of interest in its proceedings that was excited.

WEDNESDAY.

At seven o'clock business again commenced, and was continued until a late breakfast. Brother Bott of Barton prayed at the opening, and brother J. Burns at the close of the sitting. Public worship commenced at half-past ten, when, after devotional exercises, conducted by brother J. B. Pike of Bourne, brother S. C. Sarjant, B.A., of Praed-street Chapel, London, preached the Association Sermon. The text was taken from Psalm lxxii. 19—"Let the whole earth be filled with His glory;" and the sermon comprised a comprehensive and glowing exposition of the whole psalm. It was ably shown that Messiah's kingdom is a kingdom of "righteousness." Reasons were assigned to show the certainty with which we may expect its ultimate and universal triumphs. The peculiar blessings that would attend its general establishment were then described with thrilling effect. Among others, "abundance of peace" and great secular prosperity were especially insisted upon as suggested by the psalm; the latter, though not so frequently noticed as the former, was shown to present a complete refutation of what are known as the doctrines of Secularism, and to demonstrate that Christianity is the only true science of life. We cannot give a better idea of the power and excellence of the sermon than by simply stating, that, while the spacious chapel was crowded in every part, the attention of the auditory was literally enchained for one hour and forty minutes during its delivery, and several times it was with difficulty that the emotions of enthusiastic delight enkindled by the subject could be prevented from expressing themselves in loud bursts of applause. Brother Sarjant was unanimously requested to publish the sermon, with which request we are happy to say he has complied.

In the evening the Foreign Missionary Meeting was held, John Heard, Esq., of Nottingham, in the chair. The chapel was again densely crowded. Brother J. Buckley read an Abstract of the Report. It was an interesting document, and referred particularly to the eminently useful and laborious services rendered to the Society by its late Secretary, brother J. G. Pike of Derby, and by its senior missionary, brother Sutton, who had both been removed by death since the last meeting, and within a few days of each other. The meeting was subsequently addressed by brethren W. Underwood, of Derby; G. W. Pegg, of Commercial-road Chapel, London; J. Lewitt, of Coventry; R. Hardy, of Queenshead; J. Buckley, W. Hill, and G. Taylor. The two last speakers were from the College at Leicester; they have been accepted by the missionary committee, and are about to accompany brother Buckley on his return to India.

THURSDAY.

This day was devoted entirely to business. The morning sitting after breakfast was occupied with the business of the Academy and the reading of brother Jones's Circular Letter on "Domestic Piety." The whole of the afternoon was devoted to the business of the Foreign Mission. In the evening there were spirited discussions on the subject of a closer union with our Particular Baptist brethren, and on other topics of interest. Brethren Lockwood, Matthews, Cotton, Hood, Staddon, and Lawton, engaged in prayer during the day.

FRIDAY.

The remaining business of the Association occupied from seven o'clock till noon, excepting a short interval for breakfast. Brethren Jones of March, E. Stevenson of Loughborough, and Gray of Ripley, prayed; and the Chairman, after a few suitable remarks in reference to the more important matters that had engaged the attention of the Association, concluded with prayer.

Representatives.

- Allerton*.—Joseph Holroyd, John Taylor.
Arnold.—William Freer.
Asby and Packington.—Thos Thirlby, J. Smith, John Elliot, Charles Orchard, James Goadby.
Audlem.—G. Needham.
Barton.—Joseph Cotton, Edward Bott, George Norton, Thomas Deacon, Richard Hackett, Charles Haywood, Thomas Deacon, Jun, Joseph Deacon, Jarvis Hextall.
Beeston.—R. J. Pike.
Belper.—William Sims.
Birchcliffe.—J. B. Lockwood.
Birmingham.—G. Cheatle.
Boston.—T. W. Mathews, Henry King, Samuel Munford.
Bourne.—J. B. Pike, W. Wherry, C. Roberts, J. H. Wood.
Burnley.—John Batey.
Burton-upon-Trent.—Richard Kenney.
Castle Donington.—George Wright, Thos. Shepher, William Bennett, William Oldershaw, Thos. Soar, William Allen, James Pickering.
Coventry.—George Judd.
Coventry.—James Lewitt.
Derby, Mary's Gate.—Josiah G. Pike, Joseph Hill, W. Gregory, W. Wilkins, S. Bolson, Edwin Cooling, William Haslam.
 — *Sacheverel Street* — S. Bennett, R. Pegg, W. Underwood, J. Prince, E. Johnson.
Duffield.—James Kingley.
Fleet and Holbeach.—Farmer Chamberlain, Anthony Fysh.
Ford.—William Hood.
Gamston and Retford.—T. Lee.
Gosberton.—Albert James.
Grantham.—Robert Barker, William Aldridge, William Bishop.
Halifax.—R. Ingham.
Heptonstall Slack.—C. Springthorpe, L. Ingham.
Hose.—T. Burnett, J. Stevenson, Henry Mantle, John Burnett.
Hucknall.—William Calladine.
Hugglescote —Henry Dennis, Joseph Green.
Ikeston.—Thomas R. Stevenson, G. S. West.
Isleham.—W. Jarrom.
Kegworth —Joseph Taylor, Joseph Stubbs, Charles Savage, George Richardson, John Smith, Nathaniel Geytton.
Kirkby Woodhouse.—William Mason.
Leake and Wymeswold.—John Lawton, William Burchnall, George Thirlby, John Stevenson.
Leicester, Friar Lane.—Joseph Beazeley, Joseph Thornton, Thomas Bellamy.
 — *Archdeacon Lane*.—William Freer, Joseph Wallis, F. Holmes, T. Stevenson, Samuel George Leigh, Samuel Hull, J. Noble, G. Tansley, Joseph Roper.
 — *Dover Street*.—J. C. Pike, J. Harvey, C. Harding.
 — *Carley Street*.—J. F. Winks, J. G. Winks.
 — *Vine Street*.—John Stevenson.
Lenton.—Richard Savage, Richard Pickering, William Richardson.
Lincoln.—Samuel Wright, John Ward.
Lincolne.—A. Simons.
London, Borough Road.—John Stevenson, Samuel Ingold
 — *Commercial Road*.—G. W. Pegg, J. P. Hopps.
 — *New Church Street*.—Jabez Burns.
 — *Praed Street* —Samuel C. Sarjant
Longford.—Joseph Wright, George Smith, William Shepherd, John Shepherd, William Chapman, Ezekiel Smith, Samuel Carpenter.
Longton —T. W. Freckelton, Henry Wileman.
Long Sutton.—John F. Stevenson, B.A.
Loughborough, Bazter Gate.—E. Stevenson, J. Bennet, John Spawton
 — *Wood Gate*.—B. Baldwin, J. Goadby, T. W. Marshall, Henry Godkin, Joseph Foulds.
Louth —W. Ashton, William Orton.
Macclesfield.—R. Stocks
Maltby.—J. Kiddall, W. Newman.
Mansfield.—J. Wood.
March.—C. Halford, John Jones.
Market Harborough.—J. J. Goadby, T. Bennett, Samuel Smith Flavell, T. Flavell.
Measham.—John Whitworth, W. Boss, George Staples, Daniel Orgil.
Melbourne —Thomas Gill, Joseph Jefferson, Thomas Ward, John Brooks, Charles Toon, John Bailey, John Farp, Matthias Scott
Morcott and Barrowden —Daniel Goodlife.
Nottingham, Stoney Street.—John Kemp, John Hutchinson, Lambert Small West, John Holloway, John Young, Alfred Butler, Thomas Osborne, George Finch, Charles Stevenson, William Brown, William Burton, E. Chapman, George Kerry, William Taylor, G. Hickling, John Cooper, Thomas Latham, James Saunders, Edwin Barwick, Carter Pegg, William Kerry.
 — *Broad Street*.—T. Barrow, B. Walker, Henry Mallet, G. Baldwin, G. Redgate, R. Pole, T. Hill, W. R. Stevenson.
 — *Mansfield Road* —Frederick Stevenson, W. Booker, Mark Humphreys, G. B. Truman, James Kerry, George A. Syme, W. Stevenson.
Peterborough —Thomas Barras, J. P. Halford.
Pinchbeck —Joseph Cholerton.
Queenshead.—Richard Hardy.
Quorn and Woodhouse.—William Shirtcliff, James Staddon, Henry Jelley, J. S. Smith, Thomas Rollinson, John Riley.
Ripley.—R. Argyle, W. Gray, T. Wood.
Sheffield, Eyre Street.—Henry Ashberry, George Hiller, George Ward, Louis Hiller.
 — *Eldon Street*.—Dan Taylor Ingham, George Sanderson.
Spalling.—William White, John C. Jones, Edward Foster, Jun., Thomas Sharman.
Stalybridge.—Samuel Woolley.
Stoke.—W. Bembridge.
Sutton Bonington.—John Hemstock.
Tarporely.—Henry Smith.
Walsall.—J. P. Carey.
Wendover.—William Sharman.
Wirksworth.—William Hatfield, Thomas Yates, Francis Hatfield.
Wisbeach.—Robert Clarke, Robert Wherry.
Wolvey.—Joseph Knight, W. Crofts.

LIST OF CHURCHES.	County.	NAMES OF STATED MINISTERS.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Places.	Sabbath Scholars.	Teachers.	
Allerton	Yorks.	J. Taylor	88	3					1	1	1	1	120	40		
Arnold	Notts.		53								3	1	145	28		
Ashby and Packington	Leicst.	I. Preston	140	5	1	4	1	1	2	2	2	2	210	39		
Austrey	Warw.		147										110	20		
Andlem	Chesh.	G. Needham	52	7							1		50	8		
Bacup	Lanca.		33	9	2								80	12		
Barton	Leicst.	J. Cotton, and E. Bott	328	5	2	2	1	1	1	5	6	3	286	41		
Beeston	Notts.	R. J. Pike	123	8	2	1		1		2	1		155	36		
Belper	Derby.		45	1		12		10		2	1		203	31		
Berkhamstead	Herts.	T. Stanion	416													
Chesham	Bucks.															
Tring		W. Sexton	69	5		1	2	1	3		2	1	112	19		
Billesdon	Leicst.		16										30	4		
Birchcliffe	Yorks.	J. B. Lockwood	297	15		1	6	2		3	9	1	234	94		
Birmingham	Warw.	G. Cheate	210	12	4	1	1	3	6	4	6	2	400	36		
Boston	Lincol.	T. W. Mathews	224	9		3	12	4	1	7	5	1	1	220	18	
Boughton	Notts.	J. Robinson	45									1	160	20		
Bourne	Lincol.	J. B. Pike	94	6	1		3					1	2	160	20	
Bradford, Prospect place	Yorks.		193										389	50		
Tetley Street		T. Horsfield	174	2		1	1	5	8	2	1	1	240	40		
Broughton	Notts.	T. Hoe	56		1		1				6	3	61	16		
Burnley Lane	Lanca.		123	5		2		4	2		3	1	340	40		
Burnley		J. Batey	147	20	2	3		4		2		1	330	33		
Burton-on-Trent and Cauldwell	Staff.	R. Kenney	143	8	4				2		1	3	180	25		
Castleacre	Norf.	J. Stutterd	60				4			8	2	2	129	16		
Castle Donington and Sawley	Leicst.		268	8	1	3	4	2		8	2	4	303	72		
Chatteris	Cambs.	J. Lyon	48		2			1		1	1		100	16		
Clayton	Yorks.	H. Asten	124	31				1				1	140	62		
Colwell	1 of W.		29										32	8		
Congleton	Chesh.	Peter Gent	10							1			81	4		
Corningsby	Lincol.	G. Judd	47		1				1	2	1	3	96	15		
Coventry	Warw.	J. Lewitt	128	3	1				1	3	1		180	26		
Cradley Heath			9		5				1				15	5		
Crich	Derby.		53	3			1	1			1		110	20		
Cropstone	Leicst.		22	3	1			1	2		1		41	7		
Denbolme	Yorks.		31	2	3		3				1		110	45		
Derby, Mary's Gate			573	34	25	1	3	1	7	25	8	2	4	464	44	
Sacheverel Street		W. Underwood	178	9	8		3	5		4	1	1				
Downton	Wills.		15										20	4		
Duffield	Derby	J. Hingley	40		2	1			64			2	52	9		
Earl Shilton	Leicst.		57										80	20		
Epworth	Lincol.	G. Rodgers	49	4	3				2		2	4	50	15		
Fenstanton	Hunts		17													
Fleckney and Smeeton	Leicst.		14									1	23	6		
Fleet and Holbeach	Lincol	F. Chamberlain, and E. Davis	204	7	3		3	3		1	2	2	290	36		
Ford	Bucks.	W. Hood	55	7							1		68	16		
Fornett	Norf.	G. Maddeys	25	3								1	40	8		
Gambleside	Lanca		35										84	8		
Garnston and Retford	Notts.	T. Lee	173	4	2			6	3		8	2	113	29		
Gedney Hill	Lincol.		37										60	10		
Gosberton		A. Jones	29	1								1	53	10		
Grantham		W. Bishop	37				2						40	9		
Halifax	Yorks.	R. Ingham	100	10	9						2	1	213	47		
Hathern	Leicst.		26	1			2			2	1	1	38	10		
Heptonstall Slack	Yorks.	C. Springthorpe	324	30			1	13	3	61	15	4	585	112		
Hinckley	Leicst.	O. Hargreaves	90	11	2	1	2	9	7		2	1	170	30		
Hose		T. Hoe	78	1	2	1						2	140	30		
Hucknall Torkard	Notts		87	6		2	1	1	2	3	2	1	200	40		

LIST OF CHURCHES.	County.	NAMES OF STATED MINISTERS.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Places	Sabbath Scholars.	Teachers.
Hugglescote	Leicsts		214	7	2	1	2	...	2	3	5	...	444	68	
Ilkeston	Derby.	T. R. Stevenson	163	14	3	...	2	5	...	3	7	2	1	328	25
Isleham	Cambs	W. Jarrom	85	1	1	...	1	...	3	...	1	1	180	20	
Kegworth & Diseworth	Leicsts	J. Taylor	120	8	1	...	8	3	...	...	2	1	150	36
Killingholme	Lincol.	G. Crooks	18												
Kirkby Woodhouse and Kirkby	Notts.		76	11	1	3	3	4	...	1	2	...	130	28	
Kirton-in-Lindsey	Lincol.	J. Stapleton	31	2	6	3	1	...	...	...	1	...		
Knipton	Leicsts.		5	...	...	...	...	...	...	2	1	...		
Langley Mill	Derby.		25	...	...	1	...	...	...	1	...	...	140	16
Leake and Wymeswold	Notts & Leicsts	J. Lawton	280	2	...	1	4	3	3	13	8	4	2	314	70
Leeds, <i>Byron Street</i> ..	Yorks	R. Horsfield	113	9	3	...	4	2	3	4	7	1	...	220	28
<i>Call Lane</i>		J. Tunncliffe	120	11	5	...	1	2	3	1	3	1	...	100	11
Leicester, <i>Friar Lane</i> ..		S. Wigg	392	19	3	2	3	...	5	...	1	...	350	40	
<i>Archdeacon Lane</i> ..		T. Stevenson	386	12	4	1	2	4	8	3	4	2	...	550	60
<i>Dover Street</i>		J. C. Pike	194	10	1	...	1	...	...	6	2	...	289	83
<i>Carley Street</i>		J. F. Winks	48	2	1	...	2	1	...	5	1	...	290	26	
<i>Vine Street</i>			40	2	...	2	...	14	8	1	1	...	150	12	
Lenton	Notts.		100	7	5	...	...	...	...	1	...	...	175	32
Lincoln		J. Wright	22	...	...	3	...	...	...	2	1	...	56	8
Lineholme	Yorks.	A. Simons	122	13	3	1	...	1	4	2	1	...	274	75	
London, <i>Borough Road</i> ..		G. W. Pegg	228	...	...	11	...	1	61	7	1	...	266	26
<i>Commercial Road</i> ..		J. Burns, D. D., and D. Burns	288	24	7	...	3	...	1	7	4	1	...	350	45
<i>New Church Street</i> ..		S. C. Sarjant, B.A.	521	18	10	...	7	...	1	7	6	1	...	240	24
<i>Præd Street</i>		W. Chapman	174	5	5	...	10	...	24	3	1	...	109	13	
Longford	Warw.		315	13	2	...	4	...	...	5	3	...	470	70
<i>Union Place</i>			92	3	...	...	2	1	...	3	...	...	90	19
Longton	Staff.	T. W. Freckelton	19	1	...	...	...	...	...	...	...	...	120	12
Long Sutton	Lincol.	J. F. Stevenson, B. A.	87	3	4	...	...	...	...	1	...	...	70	12
Long Whatton & Belton	Leicsts		98	...	...	1	2	...	...	2	2	...	135	23
Loughbro', <i>Baxter Gate</i> ..		E. Stevenson	442	20	2	4	4	2	...	8	1	3	...	452	55
<i>Wood Gate</i>		J. Goadby	207	11	6	...	6	2	2	4	7	1	...	278	38
Louth	Lincol	W. Orton	221	21	3	2	6	4	7	...	5	1	...	180	31
Lyndhurst	Hants.		55	...	...	...	...	...	...	...	...	...	89	8
Macclesfield	Chesh.	R. Stocks	88	2	10	...	1	...	...	4	1	...	200	32
Magdalen	Norf.		33	...	...	...	...	...	...	...	...	...	130	20
Maltby	Lincol.	J. Kiddall, & J.C. Smith	82	7	3	4	...	2	...	3	3	...	70	12	
Manchester	Lunca.		61	...	...	...	...	...	...	...	...	...	56	8
Mansfield	Notts.	J. Wood	75	4	...	...	1	...	...	3	1	...	150	18
March	Cambs	J. Jones	91	5	3	...	1	...	3	1	2	...	160	24	
Market Harborough ..	Leicsts.	J. J. Goadby	65	5	2	...	2	...	4	1	...	...	30	7
Measham & Nethersea	Derby.	G. Staples	170	8	2	...	3	1	...	1	2	2	...	170	20
Melbourne & Ticknall		T. Gill	296	10	...	1	2	5	...	3	3	...	357	71	
Milford			73	5	...	4	3	3	...	...	1	...	39	8
Misterton	Notts		6	...	...	...	...	...	...	...	...	...
Morcott and Barrowden	Rutl.	J. Salisbury	54	2	3	...	1	...	...	1	2	...	100	12
Netherton	Worcs		30	...	...	...	16	...	...	...	1	...	110	19
Northampton			29	...	...	...	...	...	...	...	...	...
Norwich		T. Scott	84	2	1	2	...	...	...	...	1	...		
Nottingham, <i>Stoney St.</i> ..		H. Hunter	1023	58	19	5	8	6	1	...	18	5	3	1356	201
<i>Broad Street</i> ..		W. R. Stevenson, M.A.	347	20	10	...	3	1	3	8	2	1	...	520	80
<i>Mansfield Road</i> ..		G. A. Syme, M. A.	331	18	4	1	10	1	...	11	10	3	1	495	98
Nuneaton	Warw.	E. Stenson	78	6	2	...	1	1	...	7	1	...	160	16	
Ovendon	Yorks.		37	3	...	1	2	...	...	2	1	...	164	32
Peterborough	North.	T. Barrass	63	7	7	...	3	1	...	1	1	1	...	115	15
Pinchbeck	Lincol.	J. Cholerton	61	...	...	...	...	...	...	...	...	...	80	12
Portsea	Hants.	E. H. Burton	261	10	...	1	2	...	3	4	1	...	349	36	
Queniborough and Thrusington	Leicsts.		27	2	2	...	75	20	

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Queenshead	Yorks.	R. Hardy	131	3							8	1		180	40
Quorndon & Woodhouse	Leicsts.	J. Staddon	295	6	2	5	1	1		11	4			458	77
Ramsgate	Kent.	J. Packer	13	2						1	1				
Ripley	Derby.	W. Gray	87	8	2	1	2			2	1			190	20
Rocester	Staff.	J. Sutcliffe	19								1				
Rothley and Sibley	Leicsts.		62	6		1					3	2		105	19
Rushall	Wills.	W. White	11								1			20	2
Salford	Lanca.	B. Wood	43	3		1	1	8	2	1	1			130	16
Sevenoaks	Kent.	J. Felkin	31	3	3				6	3	1	1		75	8
Sheepshead	Leicsts.		44				1			1	1			113	17
Sheffield, Eyre Street	Yorks.	H. Ashberry	110	16	12		6	2		1	3	1		250	40
Sheffield, Eldon Street		D. T. Ingham	44					1	1	2	2	1		60	0
Shore		J. Horsfall	114	3	1	2		1	2		1	1		150	35
Smalley	Derby		105	3						2	3			219	34
Smarden	Kent.	T. Rofe	41											65	18
Spalding	Lincol.	J. C. Jones, M. A.	245	14	3		6			2	1	1		430	60
Stalybridge	Lanca.	J. Sutcliffe	188	8	1		3			1	1	1		210	36
Stockport	Chesh.		31			1				1				50	10
Stoke-upon-Trent	Staff.		48	3	11						1			112	15
Sutton	Lincol.		50				2	1		3	5	1		90	14
Sutton Ashfield	Noths.		91	7	2	3	5	2		1	1			210	33
Sutton Bonington			51				2	1			1	2		91	27
Tarporley	Chesh.	H. Smith	38		2	2				1	1	2		70	8
Thurlaston	Leicsts.		120				1	3		1	1			80	20
Todmorden	Yorks.		43	6	13		3	1	3		1		1	94	17
Todmorden Vale			51								1			100	20
Tyd St. Giles & Sutton															
St. James	Lincol.		71									2		45	11
Uppingham	Rutl.		10												
Walsall	Staff.	J. P. Carey	87	27	4	4	2				1	1		125	14
Warsop	Noths.		34	6	3							1		70	7
Wendover	Bucks.	W. Sharman	80	3								1		75	12
Wheelock Heath	Chesh.	R. Pedley	44	2							1	2		50	8
Whittlesea	Cambs.		26				1	13						42	9
Wirksworth, Shottle, &c	Derby.	T. Yates	168	14			3			8	2	2		320	60
Wisbech	Cambs.		194				5	3	7	23	2	2		220	30
Wolvey	Warw.	J. Knight	78	1			1			3	1	1		130	17
Yarmouth	Norf.		30												

MISSION CHURCHES—ORISSA, EAST INDIES.

Berhampore	H. Wilkinson	63	4			1			2
Choga		64	1						2
Cuttack	I. Stubbins	138	5	1	1	4	7		7
Piplee	W. Miller	20	3			1			

SUMMARY.

Numbers added this year, viz:—

By New Churches	157
Baptized	875
Received	296
Restored	74
	1402
	1338
Clear Increase	64

Numbers reduced this year, viz:—

Dismissed	249
Excluded	182
Withdrawn	225
Removed	330
Dead	352
	1336

Total number of Members, 18,179; Sabbath Scholars, 24,576; Teachers, 3,933; Chapels, 189; other Preaching Places, 49.

Although there is apparently an increase of 64, yet the total number of members as compared with last year is really a clear decrease of 65. It is evident that many of the churches cannot have sent a correct statistical report. Supposing the number of members reported by every church to be correct, the increase or decrease of each would simply consist in the difference between the numbers added and reduced during the year. In that case the summary given above, as to the aggregate numbers added and reduced, would show the true state of the Connexion. Attention is earnestly invited to this particular, as otherwise it is impossible for the Secretary to furnish accurate statistics of the body.

States of the Churches.

ALLERTON.—While the nations of the earth have been at war we have been at peace. We have felt something of the pressure of the times in pecuniary matters. The gospel has been faithfully and zealously preached amongst us, and not without some good resulting from it. Though all do not walk as we could wish, we have some amongst us who are inquiring their way to Zion.

ARNOLD.—Death has thinned our numbers; and the depression of commerce has paralyzed the energy of some. The congregation is good at night. The prayer meetings are thinly attended. The school wears a more pleasing aspect than for years past. We have paid £50 off the chapel debt, a legacy by our respected friend the late Mr. John Atherley.

ASHBY & PACKINGTON.—Our state has presented little variation during the last twelve months. We have no reason to complain of a want of harmony, or of the attendance at the Lord's-day services; but our church meetings and week-night prayer meetings are thinly attended, and our accessions very small.

AUDLEM.—We feel thankful that peace and unity prevail among us; and rejoice at the additions which have been made during the past year, and at the prospect we now have of others joining our little hill of Zion. The labours of our dear pastor, we trust, have been blessed in the conversion of souls to God. Our prayer meetings are tolerably well attended, particularly the meeting held at the close of the Lord's-day. Our sabbath school continues much as usual.

BACUP.—We have much reason for thankfulness for the manifold blessings that have attended us; "the lines have fallen to us in pleasant places." We are in the enjoyment of peace; and are happy to state that we have the gospel faithfully preached. Our congregations on the whole are good; and we trust, ere long, more will be induced to cast in their lot amongst us. The means of grace on the week-nights are encouragingly attended.

BARTON.—No material change has taken place among us during the past year. Our additions have been small, but still we have cause for gratitude. A few have been converted and united with us. We have peace, and hope for greater prosperity. Most of our schools are in an encouraging state.

BEESTON.—We are thankful that we are still blessed with a faithful ministry, and with additions to the church. Our congregations also increase. We have had our place of worship improved. Our sabbath school is in an encouraging state.

BELPER.—Since we last reported our numbers have decreased by removals, the want of proper discipline, and other causes; still we enjoy peace, and from some appearances, at present, anticipate future good. Our sabbath school is large and increasing, and some connected with it are inquiring the way to Zion.

BERKHAMPSTEAD, CHESHAM, & TRING—*Tring*.—Through the Divine blessing we trust we are progressing. Peace and christian love exist among us. The spirit of prayer is poured out. Our congregations are good: many appear to be inquiring after the Lord.

BILLESDON.—As a church we have to mourn over our state, which is one of great depression. We have during the past year made an effort to obtain a resident minister, in which we have had the co-operation of the Leicester stated ministers. But as our endeavours have been unsuccessful, the supplies we engaged at the opening of the year, from the Academy and elsewhere, have continued their ministrations amongst us. We desire to feel thankful that we have the good seed sown, and humbled that we bring forth so little fruit to the praise of our God and Saviour.

BIRCHCLIFFE.—Through the past year our long-continued peace has, through Divine mercy, continued unbroken. We record this fact with greater thankfulness, as it has been with us a year of varied and important incident. In January last, our dear aged pastor, the Rev. H. Hollinrake, was called to his reward. He had served this church with great credit and usefulness for forty-nine years. His death was in beautiful harmony with his previous life, being peaceful and happy. On the 6th of April, Mr. J. B. Lockwood was ordained to the pastoral office over us. We are now engaged in the erection of a dwelling-house for our minister, and two vestries for the use of the church and congregation. Though we have to mourn the loss of several dear and valued friends by death and removals, and the spiritual indifference of others, yet our congregation continues encouragingly good. Our meetings for religious inquiry are numerously attended. The sabbath school is bearing its due proportion of fruit.

BIRMINGHAM.—The word preached has not been in vain, a few having been added to us. We regret to say, however, that we have lost several by death, some by withdrawals and removals, and others by exclusion. Among ourselves we want more unanimity, steadfastness, and zeal.

BOSTON.—The church on earth is subject to trials and painful vicissitudes. This we have proved in our experience during the past year. Our numbers have been reduced, and the church weakened, by distressing cases of discipline, by death, by dismissions to other churches, by emigration, and by removing the names of members who, having left Boston, have not kept up a communication with us. Still we are not left without some encouragement. A few have been added by baptism, and others restored.

BOUGHTON.—We have much cause for humility on account of our lukewarmness and slow progress, and for thankfulness that we have been spared, and our privileges continued to us, through another year. We beg an interest in the prayers of the brethren, that genuine repentance and self-examination may be wrought within us, and that God may deign to bless us.

BOURNE.—During the past year we have enjoyed uninterrupted harmony. Our congregations on the sabbath, both at home and in the villages, are generally good; but we have to regret the deficient attendance at our week-night services. Our late assistant minister having been obliged to resign his office from ill health we have secured the aid of Mr. W. H. Wood, whose labours are very acceptable. We regard the general aspect of things amongst us as hopeful and encouraging.

BRADFORD—Tetley Street.—The past year has been to us one of extraordinary depression, both in temporal and spiritual things. Many of our number have suffered through deficiency of employment, and some have been under the necessity on that account of leaving the town. Our minister resumed his labours in August last. We have rallied a little since then, and have some indications of the Lord's blessing. Congregations, though not good, are improved. We have good prayer meetings, as well as meetings for christian experience. We have many promising young people in the school and congregation, and hope yet to have better days.

BROUGHTON.—We have lost some of our most valuable members by death—especially would we mention Mr. Thomas Barnett. We cannot report any addition by baptism. The week-night services at Broughton are thinly attended. Our cause at Widmerpool (owing to the National Church influence) is, and has been for several years, in a very low state, and we have lately had serious thoughts of relinquishing it. If these circumstances are discouraging, there are others of a contrary tendency to cheer and sustain us. Our sabbath day congregations are good and attentive, both at Broughton and Willoughby. The gospel is affectionately and faithfully preached amongst us. We have three candidates for baptism. Peace and harmony prevail. A few months since we commenced a week-night bible class, which has excited a good deal of interest among our young people. Our sabbath schools are in a prosperous condition.

BURNLEY LANE.—The past year to us has been one of trial and bereavement,—we have lost our highly esteemed and respected minister, Mr. Robertshaw, also one of our venerable deacons, Mr. Samuel Dean, by the hand of death; for them we mourn; but our loss is their eternal gain. We have added a few by baptism, and restored or received two; but our deaths, withdrawals, and exclusions, exceed additions. As a church we are poor, but peaceable and united. Our sabbath school is in a flourishing condition, and bids fair for continuing, as it hitherto has done, a nursery to the church. May the great Head of affairs direct us to a man that will prove a blessing to our church and neighbourhood!

BURNLEY.—Our infant cause continues to gather strength. We have great reason for thankfulness in the prosperity which has attended our united efforts through another year in the cause of the Redeemer. A considerable number have been added to our fellowship by baptism, and some have been restored to the privileges of the church. Our sabbath school and Tract Society are in active operation. We consider it a circumstance worthy of special notice, a signal instance of the preserving care of Divine Providence, that not a single member has died during the five years of our existence as a distinct church.

BURTON-ON-TRENT & CAULDWELL.—Our course as a church during the past twelve months presents matter both for deep humiliation and fervent thankfulness. On the one hand we have not only been preserved but increased. We have also now the prospect of opening our new place of worship in a few weeks. We would, moreover, gratefully acknowledge the kindness of those friends who have already assisted us in this undertaking, and express our hope that others to whom we may yet apply will follow their example. On the other hand we are bound to confess that our devotedness to Christ, our usefulness and our prosperity, have not been in proportion to our opportunities. We fear that the business and the cares of this life injuriously affect the minds and occupy the time of too many of our members. Our congregations on the Lord's-day are good and attentive. Our beloved pastor lives and labours in the affections of his people.

CASTLEACRE.—While we feel pleasure in reviewing the piety and consistency of some of our friends during the past year, we reflect upon the supineness of others with sorrow. The frequent absence of some of our friends from the public and private means of grace has been matter of deep regret. Our congregations are good; and our sabbath school is in a prosperous state. Our branch station at Barney has been deprived of the services of brother Wherry. Our friends there are supplied from Fakenham.

CASTLE DONINGTON & SAWLEY—*Castle Donington.*—We would feel grateful to God for his goodness and mercy in continuing to us the ordinances of his house, and blessing us with a faithful ministry. During the last eight or nine months our pulpit has been supplied chiefly by the Rev. J. Stevenson, A. M., who has taken a kind of pastoral oversight of the church, and whose earnest endeavours in that capacity have been effectual in arousing and stimulating some of us to increased devotedness to Christ and his cause. But we do most sincerely regret to say he has decided to leave us at the end of this month to serve the church at St. Mary's Gate, Derby, we shall therefore be deprived of his valuable labours, and shall now be prayerfully anxious to be directed to a suitable minister to take the oversight of us. Our congregations on preaching occasions are good; but the more private means, viz., prayer and church meetings, are too much neglected. We have recently added a few by baptism, and have others about us who are hopeful. We wish also to express our obligations to Mr. and Mrs. Buckley, whose affectionate labours and friendly intercourse amongst us have been highly advantageous, and they will, after again leaving their native shores, share in our warmest sympathies and earnest prayers that the blessing of God may rest upon them.

Sawley.—We regret to state that some amongst us are lukewarm, and others, after the exercise of long forbearance, we have been compelled to disown. Still we trust we are not without the elements of vitality, and are striving for the furtherance of the gospel. The word has been preached to us with ability, and though not without evidence of its power, yet we are praying and hoping for more extensive good. Our number of scholars in the sabbath and day schools has of late increased.

CHATTERIS.—The gospel of the grace of God is still preached to us three times every Lord's-day. We have a good degree of peace; and congregations never better. Sunday school, missionary efforts, and prayer meetings, about as usual. In the apathetic indifference and inconstancy of some among us, in the absence of manifested subjection to the authority of Christ, and in the low state of religion, as measured by the fixed, unerring standard, we see much to humble and abase us, and urge us more earnestly to pray for pardon and power from on high.

CLAYTON.—A considerable degree of unanimity has marked our proceedings through the course of the year. The great Head of the church has given efficiency to our very imperfect efforts for the promotion of his cause. A band of young persons, of both sexes, whose hearts God has touched, have been added to the church; hitherto their pious consistency and zeal have been commendable. Our great wish is that they may not grow weary in well doing.

CONGLETON.—The church was without a pastor for eighteen months, and it became, during that period, much reduced in numbers, both as to members and attendance on the Lord's-day services. In November, 1854, the chapel having undergone some repairs, Mr. Peter Gent, of Macclesfield, offered his services to the church. Since then a visible though small increase in the attendance has taken place; and though no fresh members have been received, there are one or two candidates for baptism, and cheering manifestations of God's blessing.

CONINGSBY.—The past year has with us been what we consider a year of coldness and gloom. The word has been regularly and faithfully preached amongst us, but slight, indeed, we fear, have been its effects. Age, afflictions, and deaths, have considerably affected our congregations. There are few pleasing circumstances in our present state; but that our schools are large and useful. The prayer of some of us is, may we soon see better days.

COVENTRY.—The past year has been to us a period of much anxiety and trouble. The health of our pastor has been greatly impaired, so that for a considerable time he was unable fully to discharge his duties. In consequence of this the congregations suffered, and the week-night services were almost suspended. We have lost several members by death, and have found it necessary to exercise discipline over others. Events, which we trusted would lead to the prosperity of the church, have, at present, seemed to work contrary to our hopes and prayers, yet, we believe, the hand of God will ultimately turn them into blessings. We mourn that so little interest is shewn by many of us in meetings for prayer, and fear that a spirit of pride and worldliness is too prevalent among us. Notwithstanding our short-comings, God's blessing has not been entirely withheld. A few have been added to our number by baptism, and we have now several candidates for fellowship; while in the minds of others a gracious work is beginning to appear. Our sabbath school continues to be useful. On an unprejudiced review of our state we feel that profound humiliation becomes us; and trust that we shall seek to possess more of the mind that is in Christ, and, like him, labour and faint not in our efforts to extend the kingdom of God.

CRADLEY HEATH.—We are still without a minister. Our circumstances are now such as to require any advice or assistance you can afford us. Thank God we are at peace with ourselves. Brethren, pray for us.

CRICH.—Our congregations during the past year have been somewhat varying. The members of the Established Church are very active here now,

and have in some measure affected our congregations, as well as taken away a number of our sabbath scholars. Still our sabbath school is by far the largest and most efficient in the village, and enjoys a good degree of public support. We have baptized three, who have been for some time connected with the school as teachers. One very promising and valued brother has been removed, in much assurance, to the church above. Our meetings for prayer are but badly attended.

CROPSTONE.—We have been visited by death in the sudden removal of our dear minister; and have been much pained in consequence of the inconsistency of some of our members; yet we have reason to rejoice over several who are anxiously labouring to promote the interests of Zion. Our pulpit is supplied by our local brethren around us; and we would, through this medium, desire to express our gratitude to them for their efficient services. The various means of grace are regularly sustained; and our congregations are as good as ever. We are united and happy in the enjoyment of our privileges. Our sabbath school is in a very encouraging state. We have baptized three of our scholars, and have several candidates.

DENHOLME.—We are still peaceable; and our prosperity is encouraging. Our meetings for social prayer and christian experience are well attended. We have ten candidates, and a large number of inquirers, many of whom are from our sabbath school.

DERBY—*Mary's Gate*.—Since our last association it has pleased God to remove from us, in a very sudden manner, our late highly revered and beloved minister and pastor, who for forty-three years faithfully administered to us the word of life; and whilst we deeply mourn the loss of his valuable services we would, with devout resignation, submit to the Divine will, and be thankful that he was rendered so eminently useful as a minister and as an author. Since his death our congregations have been well sustained, and our pulpit has been efficiently supplied by ministers from various parts of the connexion. We would tender our best thanks for the kind manner in which they have responded to our request, and also to those ministers of the town who have so freely and acceptably preached for us at our week-night services. We have invited the Rev. John Stevenson, A.M., of Castle Donington, to supply our pulpit for twelve months, which invitation he has accepted, and commences his labours on the first Lord's-day in July. Our sabbath schools are in a very encouraging state, and from them, during the past year, many have been added to the church. Our village stations continue to be regularly supplied, and much good has resulted from the labours of our brethren.

Sacheverel Street.—We are thankful to God for conducting us through another year in peace and unity. We lament that the faithful preaching of the gospel has not been followed with more success. We have, however, baptized several interesting and promising young persons. It has been our duty to exclude some who, through want of watchfulness, have fallen into open sin. Our public services have been encouragingly attended. Our Sunday school is improved, and is doing much good. Our Tract Society also is useful. Our chapel debt, once very large and oppressive, is being rapidly reduced. We intend to pay off one hundred pounds this year.

DUFFIELD.—We regret to state that since the last association we have not made much progress. Our congregations, though small, are a little improved. Our prayer meetings are not so well attended as we could wish. We have reason to lament the apathy that prevails amongst us. We greatly need the reviving influences of the Holy Spirit. At *Windley* our prospects are a little encouraging. Our brethren at *Milford*, believing in some respects it would be better for them to become a separate and distinct church, applied to us for their withdrawal, to which we have acceded. We are happy to say that the separation has not had its origin in any animosity, and that we still cherish towards each other that spirit by which the disciples of our blessed Lord are characterized.

EPWORTH, BUTTERWICK, CROWLE, & BELTON.—We have cause to be humbled before God on account of the low state of things at *Epworth*. Our congregations are much worse than they were last year; and there is a want of earnestness and zeal among our members. At *Belton* things are improving; and at *Crowle* we have great cause for gratitude to God, as our congregations there have more than doubled since last year. We have three candidates for baptism, and a few others asking what they must do to be saved.

FLECKNEY & SMEETON.—As a church of Christ we still exist, but cannot say we prosper. Our brother, George Coltman, continues to preach to us regularly,—he also preaches at Smeeton twice every month,—but our congregations are very small. And, indeed, while local circumstances continue as they are we have little reason to anticipate much increase. Our number of members is very small, and our effective strength still less. Yet there are a few whose united prayer still is, “Save now, we beseech thee, O Lord;” and whose efforts correspond to the petition.

FLEET & HOLBEACH—*Fleet*.—Our beloved pastor has laboured amongst us with increasing faithfulness; and we hope that a series of sermons he has recently delivered on the Person, Character, and Offices of Christ, has increased our love to the Saviour and to each other. We have enjoyed peace, but not so great a degree of prosperity we could desire, and which we might have done if, as we had opportunity, we individually attempted to do good and communicate good. Too many never attempt to save souls from death,—may the Lord convince them of their duty, and stir them up to perform it. Our congregations are improving; and, we hope, some are inquiring the way to Zion. Our Lord’s-day schools are in an encouraging state. Death has removed some both from the church and congregation, who for many years have manifested a deep interest in the cause of the Redeemer. May our bereavements lead us to live in a waiting posture, so that when Christ comes we may be found of him in peace, without spot and blameless.

Holbeach.—Our congregations are, on the whole, encouraging, there having been a considerable improvement in the Lord’s-day evening attendance. Some of our oldest friends have been lost to us by death during the past year; and the death of one long-tried friend is to be especially noted, who, though in humble circumstances, presented an illustration of what even the lowliest can accomplish when the heart is filled with love towards the Saviour and his cause. There are some inquirers who, we trust, will, ere long, be encouraged to make a public avowal of their attachment to the Lord Jesus. Our sabbath schools are in a promising state, and there are some warm-hearted friends who labour in them with commendable earnestness. But while we have some cause for thankfulness, we also feel that we have cause for deep humiliation before God. The coldness of many is very distressing, and manifests itself in the most painful form. Meetings for prayer are not valued. And there are some who manifest a perfect indifference about filling up their places at the public worship of God, it never seeming to occur to them that their absence might possibly discourage either their minister, or those who are endeavouring to hold up the cause. Some we have been obliged to exclude. We have to acknowledge the kindness of one of our friends who, at his death, left a legacy of £50 towards the liquidation of the chapel debt.

FORD.—We are thankful to our heavenly Father that we are again able to report, that through another year we have been preserved in peace; and also that we are not without evident tokens of the Divine presence and blessing. Our congregations are good; and success has attended the ministry of the word. Some have been added to our number by baptism, and others are not far from the kingdom. Our sabbath school increases and improves.

FORNCETT.—Mr. King, our late minister, died Dec. 26, 1854. Mr. Maddeys has kindly acceded to an urgent request to become our minister, and success is attending his work of faith and labour of love. Our chapel is well attended, and our numbers increasing. We commenced a sabbath school on June 10.

The school opened with fifty-one children. We expect about forty permanent scholars. A grant of books has been kindly sent from London. Some of the churches have been solicited to aid us in our very unusually needy circumstances, but only two have as yet responded to our appeal.

GAMSTON & RETFORD.—Our peace and harmony remain unbroken, while sympathy and brotherly love, in a good degree, are manifest. The disorderly conduct of some, occasions us pain. Our congregations on Lord's-days, both at Gamston and Retford, have gradually, yet decidedly, improved. The sabbath evening prayer meeting, and week night services are better attended. Last December we gave a unanimous request to brother Lee, of Whittlesea, to become our minister, which he accepted; his labours amongst us are highly-esteemed, and we trust, through the Divine blessing, combined with united effort, that our piety and zeal will be promoted, and the cause of truth more widely extended. Death has removed an unusual number of our friends, all of whom have left a pleasing testimony that they are gone to be with Christ. We have four candidates for church-fellowship, and others in whose hearts we have reason to believe the work of grace has commenced. Our sabbath-school continues to be a nursery to the church.

GOSBERTON.—We wish we could report more progress. We partake too much of the stationary condition of many churches of the present day. We have an increase it is true, but it is an increase of one only. We have to be thankful for peace, and our congregations are not discouraging; we hope it is our sowing time. Our sabbath-school labours are carried on with a considerable measure of interest, but we have not seen any immediate spiritual results through the past year. We want stimulating to prayerfulness and anxiety for the prosperity of the Saviour's kingdom. We pray that it may come.

GRANTHAM.—While we record, with gratitude and praise, God's preserving care over us, we cannot hide from ourselves the barrenness of the past year; nor ought we to pass over it without diligently inquiring how this state of things has arisen. During the past year our pastor has laboured earnestly and faithfully in preaching the word of life. No additions have been made to our number by baptism. Our congregations are sometimes good and at others indifferent; several of our members and many of our hearers (much to our sorrow) periodically leave our own means of grace and attend other places. Our sabbath-school remains much in the same state as last year. We lament the apathy with which this sphere of usefulness is treated, and pray that we may be stirred up to greater diligence and anxiety for the eternal welfare of our young charge. With regard to our intended chapel, the following resolutions adopted at a meeting of the committee held at Nottingham, June 7th, 1855, will show how far we have gone in that matter:—Resolved, 1st.—We think it desirable to secure 800 yards of leasehold land in Sandpit Lane, from Sir Glynne Earle Welby, Bart., to build a chapel upon, the cost of the chapel not to exceed £400. 2nd.—That we recommend our Grantham friends to secure it on the best terms they can at once. 3rd.—That we further recommend our Grantham friends to use their utmost endeavours to raise £200 by next February, and then forthwith commence building the chapel.

HALIFAX.—The past year has been to us a very eventful, and in many respects a very interesting year. The public worship of God in the school-room under our chapel, was commenced on the 25th of June. In November, having for years been without a pastor, Mr. R. Ingham removed from Louth to Halifax, to watch over us in the Lord. In December, our chapel was opened for Divine service, at which time pecuniary assistance was afforded by christian friends so generously as greatly to cheer our hearts, and to call forth our praises to Him, whose goodness in every favour we would gratefully recognize. In January, two brethren, who previously were deacons of the church, and who continue their secular avocations, were associated with brother Ingham in the spiritual oversight of the church. Subsequently in place of these, and of one who experiencing the infirmities of age resigned the office of deacon, three others have been elected. We have also made some arrange-

ments in connexion with the worship of God, and the support of christianity, which we conceive to be in accordance with the spirit of the New Testament. Our congregations, though much larger than they were twelve months ago, by no means reach our desires; nor will this be the case till our neat and spacious chapel is comfortably and regularly filled. We rejoice in the devoted labours of brother Ingham, and of others co-operating with him. In the Sunday school there has been a considerable increase both of children and teachers.

HATHERN.—We are united and peaceful, though we fear we have declined somewhat in spirituality and zeal. On account of several removals and deaths our congregations are not so good as when we reported last year. Our prayer-meetings are rather discouraging. Our school is diminished by dismissing several scholars with bibles. The word of God has been faithfully preached amongst us, and we have not been without some tokens of the Divine favour.

HEPTONSTALL SLACK.—Whilst we have had to bear many of our brethren to the grave and to deplore the removal of a still greater number owing to commercial changes; yet we rejoice that a goodly number have been added to us by baptism. The labours of our respected minister continue to be acceptable: our congregations are good, our sabbath-schools have improved, and we have also established a day-school, from which we anticipate great benefit to the rising population. We pray for the outpouring of the Holy Spirit that all our members may bear the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

HINCKLEY.—During the past year our experience has been somewhat diversified. Sometimes we have been cheered by our prospects, and at other times greatly discouraged. Through the long depression of trade, many of our friends have been without employment, in consequence of which they have been dispirited, and many of them unable to attend the house of God and fulfil their christian duties. We have also found it necessary to exercise church discipline, in rebuking and correcting some who have been heedless and inattentive to duty, and in excluding others who have, for a long time, been disorderly and useless amongst us. We have added to our number eleven by baptism, of whom we think well; there are others who are hopeful, and as a church we are more peaceable and healthy than we have been for many years. Our congregations are encouraging, and our sabbath-school is prosperous.

HOSE.—Our esteemed brother Hoe labours here and at Broughton, on alternate Lord's-days, as also once a fortnight in each place on week-nights, our other opportunities being filled up very acceptably by students from the College one Lord's-day in the month, and our own occasional preachers the other. Our Lord's-day evening congregations are generally good, other services more thinly attended, conversions we fear are few, and our spiritual state low. Our Lord's-day schools are encouraging. Did we possess more of that fervent charity and lowliness of mind, which would lead each to esteem other better than himself, we should no doubt behold the dawn of a more happy day.

HUCKNALL TORKARD.—Our numbers are the same as last year, having excluded and removed some who have long been withered branches. Our congregations are good, and school very prosperous; yet while some are labouring and praying for the extension of the Redeemer's cause, others are at ease in Zion. We have a many young friends around us, and several hopeful inquirers.

HUGGLESCOTE.—For the first time for sixty years we have to report without a minister. Since brother Yates left us we have been favoured on ordinance-days by neighbouring pastors, to whom we tender our sincere thanks; on other days by the students from our college who have very acceptably supplied us, and whose visits we would respectfully acknowledge. Upon the whole we have much to be thankful for; our congregations are quite as good as last year, and the sabbath and day schools are doing very well.

ILKESTON.—We have pleasure in stating that our cause is progressing; fourteen persons have been baptized, and we have two candidates. Mr. Thomas R. Stevenson, of Leicester College, having accepted an invitation to

become our pastor, came to reside amongst us last September, and his labours are very acceptable and useful.

ISLEHAM.—The state of this interest is not materially different from what it was at our last annual meeting. Our congregation in the afternoon is large; in the morning and evening comparatively small. During the year we have baptized but one; and we regret that the word preached is not so effective as we desire. In the activity of some of our friends we rejoice; over the apathy of others we mourn. Our sabbath-schools are large; but little good seems done in them. We want more of pious and devoted teachers; but we live and labour in hope.

KEGWORTH AND DISEWORTH.—At neither of our places can we, this year, report so favourably as we could wish. Although the word of God is faithfully preached, and to the Kegworth part of the church some useful additions have been made, yet there seems to be a painful amount of spiritual coldness and deadness in some, which has the effect of crippling the exertions of others. The ordinance of the Lord's supper and preaching services are generally well attended; but the prayer meetings have lately been much neglected. We have, however, room for encouragement from the fact that there are a few amongst us who have the cause of Christ at heart, and who appear to be watching for souls as those that must give account. At Diseworth there have been but few added for some years; and many who formerly took an active part in carrying on the cause there, have been removed by death. We have, however, a few young persons who seem well disposed and serious; and encourage us to hope that they will shortly become the decided followers of the Saviour, and be useful members of his church. The Diseworth Sunday school is rather declining; but the Kegworth school, though not increased in numbers, is in an improved condition.

KIRKBY WOODHOUSE AND KIRKBY.—We desire to feel grateful to Almighty God for the peace and prosperity with which we have been favoured through another year; our means of grace, both public and private, having been well attended, and the word preached has been the power of God unto precious souls. We have lost one valued member by death, but we trust our loss is her gain. Our sabbath school at Kirby is very promising; many young persons of whom we hope well, are coming forward "to the help of the Lord, to the help of the Lord against the mighty." We wish to express our gratitude to those dear friends who have ministered the word of life amongst us. We have three approved candidates, and a number of hopeful inquirers.

KIRTON LINDSEY.—We hope that our prospects are brighter than they were last year. We were then without a minister; but we believe that our Heavenly Father has directed us to a suitable man to preach unto us the unsearchable riches of Christ, and since the settlement of brother Stapleton of Loughborough amongst us, there has been an improvement in our congregations on Lord's-day. Our week-night lectures, prayer meetings, and especially the Lord's table, are well attended. We are united and at peace amongst ourselves. Our list of church members has been strictly revised.

LANGLEY MILL.—Since our report last year we are glad to state that we have been able to erect new school-rooms and pew the body of the chapel, which has greatly increased our accommodation. The cost was about £140, and with the assistance of friends at a distance we have succeeded in raising £110. The members of the church wish, through the medium of this report, to express their thanks for the kind and cheerful manner in which the members of other churches have assisted us. We have also been favoured latterly with the services of the Rev. T. R. Stevenson, of Ilkeston, on Sunday afternoons. We trust there are already some indications of good, and we are still labouring and praying that God will bless and prosper us.

LEAKE & WYMESWOLD.—At the time of making our last annual statement we had commenced a revision of our list of members. This matter, from the extensive ground over which our friends were scattered, has occupied much of the time of our church meetings, and the results have, we fear, had a de-

pressing influence upon the minds of many of our friends. We have found it necessary, on account of an imperfection in our records, permitted many years ago, to place a rather large number in our list of "removed." Our loss by death, too, has been considerable; while our additions have been few. These discouragements have caused some of us deep anxiety, and have led to the appointment of special meetings with a view to the improvement of our spiritual state. Our congregations have somewhat fluctuated during the year at most of our stations. Amid all this gloom, however, we have a little encouragement; as several young friends manifest decision, and will, we hope, soon unite with us.

LEEDS—Byron Street.—At the last association we had to record the removal, by death, of an unusually large number of our dear friends from their communion with us; but during the past year even a larger number has been summoned, and several with painful suddenness, to their long home. "We sorrow not as others who have no hope." Those who have been "baptized for the dead" have not been numerically equal to some previous years. Our prayer meetings and week-night services have not been attended as they ought; and some of our members have, we fear, been guiltily negligent of the sabbath services. We regret that our beloved pastor has been compelled through ill health to suspend his labours, we hope but for a short time, and trust that he will be restored to us even more fitted for his high and holy work. We cannot, however, but be thankful for the Lord's large and continued favours to us. The gospel hitherto has been faithfully and earnestly preached, and not unfrequently large numbers have heard and been apparently impressed. Our sabbath evening congregations are specially good. After a long but necessary interval two brethren have been appointed, with the cordial approbation of the church, to fill the deacon's office. We would be grateful for the peace and good degree of brotherly love that prevail; and also that notwithstanding the pressure of the times we have been enabled to meet our pecuniary obligations, though we could not assist the denominational institutions to the extent we desired. Our Tract Society has been reorganized; and our sabbath school is united, and, we hope, prosperous.

Call Lane.—Since the last association our congregation has continued much as it was. Some few additions have been made to our number, and the prospect of further prosperity is before us. We have lost two of our members by death (father and son), whose loss we feel. In common with all the churches we have to mourn over the prevailing spiritual dearth, and are sorry that its influence should be felt among us; but we hope for a reviving, and our trust is in God.

LEICESTER—Friar Lane.—We feel grateful to the Giver of all good that we have not been without pleasing tokens of his presence and power amongst us during the past year. Our congregations have generally been good; our additions cheering; and our christian peace and unity nearly unbroken. Yet we have many things to humble us and incite us to watchfulness and prayer. We regret that our minister has been ill the past month; but is now fast recovering; and hope he will soon, by the blessing of God, resume his labours. Our sabbath school is well attended. From this porch of the church we have baptized several young persons during the past year.

Archdeacon Lane.—In our last report we noticed a depression in the state of the church, which we hoped might be ascribed to temporary causes,—but still we have reason to complain. The congregation is not so good as it has usually been, especially on Lord's-day evenings; and the Sunday school continues to suffer through deficiency of help in conducting the upper classes. We have had two or three most painful cases of discipline; and some have been allowed to withdraw, whose irregular and careless conduct had given much anxiety. In the continuance of peace and unanimity we would be encouraged; but we want to see more brotherly love and active service for the spread of the gospel. It is encouraging to add that our branch at *Belgrave* is flourishing.

Dover Street.—We trust that the cause of Christ among us is making sure and steady, if not very rapid progress. The church seems to be in a more

healthy spiritual state than for some time past. We are making an effort to pay off £100 from our chapel debt, which has called forth a pleasing display of united zeal and cheerful liberality on the part of our friends generally. It has been a matter of regret to us, that owing to the distance from Leicester we could not render more efficient aid to our branch station at *Whetstone*. Our Particular Baptist brethren have a church of long standing, and a resident minister, at *Blaby*, only about a mile distant. The *Whetstone* friends have thought it would much promote their spiritual interests to become more closely united with the *Blaby* church. Mutual conferences have taken place on the subject, and we think it probable that before long such an arrangement will be completed. Should this be the case it will apparently reduce our number of members, but will not affect our real strength, and, we think, will tend to the furtherance of the gospel.

Carley Street.—Since the last association our Heavenly Father has removed from the sorrows and sufferings of earth, of which they had a large share, no less than five of our aged female friends to the peace and joy of heaven. This is our hope of them. But this has materially reduced our small community; and our reductions from other causes have only been made up by our additions. During the past winter our congregations, from the severe weather and local causes, were not so good, but they are now improving. Our prayer meetings are generally well attended, and we hope there is an increasing desire on the part of some to be found in prayer for the Holy Spirit's gracious influences; but others are sadly remiss in this and other duties. Our sabbath school continues in a good state, affording us both encouragement and hope of future good.

Vine Street.—Since our last report we have had to wade through deep waters and to struggle against adverse circumstances. On the last sabbath in November, 1854, Mr. Cholerton preached his farewell sermon, and left us, to remove to *Coalville*. It will be seen from our statistics that we have lost many members by withdrawal and removal. We have only ten male members left to sustain the burden of carrying on the cause. We find the pressure of the debt upon the chapel to be more than we can bear, and fear that, unless immediate assistance is afforded us, we cannot long continue as a church and people. Since the removal of Mr. Cholerton our pulpit has been supplied mostly by the senior Students from the College, whose services have been acceptable. But we feel greatly the want of a settled minister, in order to fix the members of the congregation in their attachment to the place, and which, we fear, cannot be done under the ministration of supplies.

LENTON.—We regret that our prosperity has not been more cheering. Gratitude and labour have not kept pace with privilege. Our public services have, on the whole, been good; but we lament that our prayer meetings are so thinly attended. We have paid £40 of our chapel debt.

LINCOLN.—When we last addressed you we thought that our chapel would most probably be closed, but, after mature consideration, we deemed it desirable to have service occasionally. The sabbath school has been conducted as usual; and we have continued, during the year, to meet together on the first sabbath in the month for worship and the administration of the Lord's supper.

LINEHOLME.—At the time of our last annual report there was an intermixture of joy and sorrow. On the one hand we had just enlarged our chapel at a cost of more than £700; on the other the Lord had removed our faithful pastor by death. But the Great Shepherd of the sheep cared for us, and kept us in peace. Our pulpit was efficiently supplied by brethren in the neighbourhood until towards the close of the year, when our attention was directed to brother A. Simons, of *Pinchbeck*. We invited him to spend a few sabbaths with us, after which he consented to take the oversight of us in the Lord. He commenced his stated labours on the first Lord's-day in February, and has continued to labour with great acceptance. Our congregations are very good. A few have put on Christ by baptism: others are inquiring the way to the kingdom. Our sabbath school is encouraging.

LONDON—Borough Road.—The past year has been to us one of unusual difficulty and depression. The state of our late beloved pastor's health rendered it impossible for him to take any active part in the ministry after December of the previous year; and his pastoral connection with us terminated altogether last Christmas. Unhappy differences in the meantime grievously interrupted the internal communion of the church, and paralyzed it for aggressive effort. We are thankful, however, to be able to say that these differences have now almost entirely ceased, though our congregations are greatly reduced, and many of the members nominally in communion with us are scarcely ever at the chapel. Yet amongst the few who remain constant in their attendance we trust there is a disposition to co-operate heartily for the furtherance of the gospel. Should we be soon directed to a suitable pastor we look forward with confidence and hope to a happy and speedy revival. The Sunday school has been conducted, during the year, with much less abridgement of its usual efficiency than might have been expected under the circumstances.

Commercial Road.—We have to rejoice that our pastor's labours have not been in vain; some hopeful additions have been made to our fellowship through the instrumentality of a faithfully preached gospel. Several have also come out of our Sunday schools to cast in their lot with the people of God. Our losses by death have been small, and chiefly from advanced age; and the number of removals has much diminished in proportion to the previous year. We have to lament over some, however, who are, we fear, approximating to that solemn state described in holy writ, of "having a name to live while they are dead;" and also a few others who do not act up to their covenant vows in rendering that pecuniary aid demanded of them in the cause they have espoused. Notwithstanding, we are favoured, upon the whole, with an encouraging aspect. Our congregations are good. Our schools and societies healthy. "Many are running to and fro, and knowledge is increased:" and a general desire is manifested to "spend and be spent" in the dear Redeemer's cause.

New Church Street.—During the past year our religious services and institutions have fully maintained their ground, without being distinguished by any particular events or much progress. The unhappy influence of the war, deficient employment, and dearth of provisions, have affected many of our working people. We hope, notwithstanding the unfavourable aspect of the times, to extinguish our chapel and school debt in a few months, and thus to remove an incubus which has pressed on the cause the last twenty years. The minister and officers of the church, and chief friends in the congregation, have been like-minded as to the necessity of making the church a practical instrumentality, under God, for grappling with the great evils of the day, such as ignorance, war, and intemperance; and they hope the time is not very distant when every humane and benevolent institution will find its chief leaders and support among the professed disciples of the Lord Jesus Christ.

Praed Street.—The past year has witnessed changes in our church, from some of which we anticipate benefit, but others are of a kind to awaken anxious and prayerful solicitude. We have lost by death our valued deacon and superintendent, John Chapman, a distinguished member of our body and of general society. Another deacon is lost to us by distance of abode. We have revised our list of members, and removed the names of many whose connection with us had ceased to be real. A discrepancy of numbers still remains, which must be attributed to the inaccuracy of former lists.

LONGFORD.—Last year we professedly mourned that religion was at so low an ebb among us, that so few had been converted, and that as a church we were not more pious. During the year we have employed means for the revival of religion,—we have held a series of special services, but they have not been followed with the good we wished. We are afraid that we do not as yet feel sufficiently humbled and concerned, and therefore are not prepared for real prosperity. May we soon be thus prepared! Our congregations on the sabbath, from various causes, have not been so uniformly encouraging as during previous years. Sickness, badness of trade, a long and severe winter, have

had their effects; we fear, however, that coldness of affection has had more to do with this than the cold weather, and disease of soul more than bodily disease. Our district prayer meetings are continued, but the attendance at them is by no means so encouraging as we could desire. The attendance at the ordinance of the Lord's supper has been better than heretofore. In regard to our stations we are happy to report that the congregations are improved, especially at *Bedworth*; the friends are united, and a few from each have been added to the church. We intend holding the jubilee of our Sunday school on the first Monday in August, when we shall make an effort toward raising some new school rooms, of which we stand in great need.

Union Place.—During the past year we have been called to pass through many trials and difficulties. We have been deprived of the pastoral care of our late minister, Mr. Salisbury, and at the present time we are as sheep without a shepherd. Our pulpit has been well supplied of late by neighbouring ministers and local brethren. Our congregations are much about the same as reported last association. Our meetings for prayer are not so well attended as is desirable. The sabbath school is in a somewhat hopeful condition.

LONGTON.—The church at Longton, though small, is peaceful, and, we hope, useful, especially in the Sunday school. Our numbers have been but few in the way of additions; still we think our prospects are encouraging. We have invited Mr. T. Freckelton to serve us one year, whose labours have been very acceptable; and hope, by our united efforts, and the blessing of God, we shall flourish and prosper.

LONG SUTTON.—We cannot report any extraordinary amount of success during the past year, although we trust that the tokens of Divine favour have not been altogether withheld. We regret that so few have been added to the church; and that there is still reason to lament our want of greater devotedness to the Redeemer's cause. But in some respects we have cause to rejoice. Our congregations, especially on the sabbath evening, have greatly increased, and the word of truth is heard with evident attention and interest. Amongst ourselves we preserve a cordial unity, and continue to hope and pray that the labours of our minister may be blessed by power from on high.

LONG WHATTON & BELTON.—We have cause for gratitude that our pulpits have been acceptably supplied during the past year. We hope, ere long, our esteemed brethren, who have been engaged in sowing the seed of truth, will have the joy to see it germinate and bring forth abundant fruit. Our congregations continue tolerably good. We have to lament the want of more holy zeal and fervent piety in many of our members.

LOUGHBOROUGH—Baxter Gate.—Our state has been uniformly peaceful and happy. Many of our friends have suffered severely in their circumstances from the depression of trade and the high price of the necessaries of life. We have been much encouraged by the zeal which many amongst us have manifested for the prosperity of the cause. We have had considerable additions by baptism and restoration. Our congregations are much the same as when we last reported. Our sabbath school is in a vigorous state, and continues to yield such an amount of fruit as demands our gratitude.

Wood Gate.—We have reason to praise the Lord for the continuance of his mercies to us. We enjoy harmony and brotherly love. Our congregations are encouraging, and apparently listen with increasing interest to the ministrations of the word of life. Our sabbath school prospers; and the contributions of our young friends in the school for missionary purposes do not diminish. Our Tract and Benevolent Societies are in useful operation. A revision of our list of members, and the death of several estimable young friends, have reduced our number; while the additions by baptism have not equalled the expectations expressed in our last report.

LOUTH.—We cannot review the year without thankfulness to "Him who is head over all things to the church." During some months we were involved in anxiety through the removal of our late estimable pastor, but we were afterwards directed to one whom we cordially welcomed as his successor.

Since he assumed the pastorate the Divine blessing has descended on our united exertions and prayers, and we have been favoured with a pleasing degree of prosperity. The Society for the visitation of the sick, the Ladies Working Society, and the Sunday school, have all been in active operation, and are deserving of our hearty commendation. It may be truly said of many of our members, "they have laboured and have not fainted;" and it is earnestly desired that others who have been less devoted will come "to the help of the Lord, to the help of the Lord against the mighty."

MACCLESFIELD.—We are still favoured with gospel privileges; but we do not see much fruit produced by the means employed. Our congregations are not good; nor are our meetings for prayer so well attended as they ought to be. We know that the almost unprecedented depression of trade in our locality must have had its effect upon us in this respect as well as in our pecuniary affairs, which are very deficient at this period. But we fear this is not the most lamentable cause; for we feel that we have great need to humble ourselves, and cry for pardon for the past and grace for the future. There are also great difficulties respecting our place of worship, over which we have no control. The Lord in his mercy grant that his cause may still live and prosper!

MALTBY.—We are thankful for the enjoyment of peace. The congregations continue good, but we regret that we have occasion to say the work of conversion progresses slowly. In our *Alford* branch, some who were members formerly, but who left us during the time the chapel was closed, have returned. Here, our congregations are small, but they gradually improve. At *Walker Gate, Louth*, we also are blessed with peace, but great prosperity we lack. We would earnestly pray,—“O Lord, revive thy work;” and we would endeavour to feel the necessity of accompanying ardent prayer with holy, active, constant watchfulness. As “a token of esteem,” at the close of his thirty years’ labours, we, at the three places, aided by our neighbours of various denominations, have presented our senior pastor,—Mr. Kiddall,—with three pieces of useful silver plate, each bearing what we deem a suitable inscription. Our desire is that this manifestation of regard may cheer him and his in the evening of life.

MANSFIELD.—We have been favoured with a considerable degree of peace and harmony; still we have not been without our discouragements. Some of our number are negligent in filling up their places both at the public and social means of grace; yet we are happy to say that there are several amongst us whose conduct is such as becometh the gospel of Christ, and who are sincerely anxious for the Redeemer’s cause. Death has removed three of our members to the eternal world during the past year, among whom was the beloved wife of our esteemed minister. Our congregations and prayer meetings are about the same as last year. The state of the sabbath school is encouraging. Many of our teachers are laudably attentive to their work.

MARCH.—We are in much the same state as we have been for several years. Congregations on the Lord’s-days pretty good, but our week-night prayer meetings and services are lamentably small. Our sabbath schools are attended to with zeal and diligence by several of our young friends. From these, some have, during the year, united with us in church fellowship.

MARKET HARBOROUGH.—The past year has not been without its trials. Removals, affliction, and death, have thinned our congregations, and prevented any increase. We have cause for rejoicing, however, that peace and harmony prevail, that our beloved pastor lives in the affections of his people, and that his labours are highly appreciated. Our prayer meeting after the Sunday evening service is well attended; but our week-night services are not so well attended as is desirable. Our sabbath school still remains small. During the present month we have had our chapel painted, cleaned, and repaired, and have put up a new clock. The whole expense has been about £35, which we hope soon to clear off.

MEASHAM AND NETHERSEAL.—We review the past year with gratitude to our Heavenly Father. A happy degree of peace and harmony has pre-

vailed amongst us. The attendance on the means of grace has been encouraging, and the gospel faithfully dispensed has not been in vain in the Lord. Our Sunday and day schools are well conducted, and the attendance is cheering. By a united and vigorous effort, we have considerably reduced our Measham chapel debt. We have also painted and improved the Netherseal chapel.

MELBOURNE AND TICKNALL.—As a church we are passing through a trying ordeal. In the exercise of discipline several have been separated from us; and many still retained are deficient in prayerfulness, spirituality, and christian love. Continued depression in trade and other circumstances have occasioned the removal of many from the neighbourhood, and reduced the numbers in our congregations and sabbath schools. May the good Lord sanctify our trials, and “strengthen the things that remain.” We are thankful in being able to add, that the privileges of a faithful and acceptable ministry have been continued to us, that several have been added to our numbers by baptism, and a few are coming forward. Two respected and useful deacons have been removed from us during the year; brother T. Richardson, late of Ticknall, by death; and brother J. H. Wood, to Bourne. Three others have been elected with pleasing unanimity. At our *Ticknall* and *Hartshorn* branches, no material change has occurred.

MILFORD.—We feel happy to say that our congregations continue good, and our prayer meetings, on the whole, well attended; also that a mutual good feeling seems to pervade the church. Since the visit of our esteemed missionary, Mr. Buckley, a deeper interest in the mission to Orissa has taken hold of us, and has led us to organize ourselves to aid systematically in its support. We trust this will have its usual reflex influence. Notwithstanding all this, we feel that we have much need to humble ourselves before the Lord under a sense of the weakness of our faith, and the feebleness of our zeal.

MORCOTT AND BARROWDEN.—Since the last association, our history as a church has been distinguished by trials and mercies. The removal of our late pastor, Mr. Orton, to Louth, was a sudden and unlooked for event. He closed his labours amongst us on the last Lord's-day in last year. By the kind providence of our Heavenly Father, our attention was directed to Mr. Salisbury, of Union Place, Longford, who accepted a unanimous invitation to become our minister and pastor, and entered upon his engagements on the first Lord's-day in March. Since then our congregations have steadily improved, and we sincerely trust his faithful labours may receive the Divine blessing. We have to record, in the person of Mrs. Mary Goodliffe, the death of one who, for the long period of sixty-six years, consistently adorned the doctrine of her Lord and Saviour, and who still lives in the affection and esteem of many, in all parts of the connexion, who love the Lord Jesus Christ. As a church we are at peace. Our sabbath school is prosperous as regards numbers, but its instructions are not so efficient as we could wish.

NETHERTON.—Our church is in a low state. We have had to exclude some of our members; but there are a few left that fear God and love his cause.

NORWICH.—It would have been gratifying to us to be able to send an account of large additions during the years in which we have sent no report; but though no year has been without some fruit of the ministry in the conversion of sinners and additions to the church, still our numbers have been reduced, chiefly by various removals and several deaths. The peace and harmony which have for a considerable time prevailed among the members is a source of great comfort. Two, during the year, have been baptized. We have three accepted candidates, two of whom, we are happy to say, are the daughters of our beloved pastor. We grieve to say that our highly esteemed pastor has been laid aside for the last ten weeks by a dangerous illness, leaving us at times but little hope of his recovery. “For indeed he was sick nigh unto death, but God had mercy on him, and not on him only, but on us also, lest we should have sorrow upon sorrow.” We now hope that as he is sufficiently recovered to leave home, a sojourn in his native county for a few weeks will be the means, under the blessing of God, of renewing his strength. We have

great cause for thankfulness that so many ministers and friends have most cheerfully come to our help, so that the pulpit has been well supplied, and the usual congregations kept up.

NOTTINGHAM—*Stoney Street*.—We would express devout thankfulness that during the past year we have been peaceful and united, and that a good degree of earnest co-operation has existed amongst us. Our congregations are generally good; and the attendance at our prayer meetings and more private means is encouraging. The state of our Sunday school, as a nursery for the church, is exceedingly improved, both as regards present efficiency and promise for the future. Seventeen scholars and five teachers have this year been added to the church, and a good work is still going on. One teacher, Miss Butler, has been engaged to go out to India, to extend those labours to the heathen which have been so efficient at home. Our Benevolent Society continues to be well sustained, and very useful in carrying the gospel to the sick and dying: the severity of the season, and the scarcity of employment, have caused an unusual demand upon its resources. In addition to our former efforts in the missionary cause, we have this year re-organized our Juvenile Society, from which we hope much, and which still supports a native preacher in India. Our Dorcas and Tract Societies continue their labours of love. Our itinerant preachers labour with much diligence, and a good degree of acceptance and usefulness. In September last we held a week of revival services, which, we believe, were blessed in an especial manner to many souls, and which have contributed to produce a higher degree of piety. At *Old Basford* our cause continues evidently making progress. It is at this time in a state of holy earnestness, which is producing much fruit to the glory of God. Twenty-one persons have been baptized there since the last association, and there are now thirteen candidates. At *Bulwell*, and at *Hyson Green*, the cause is low. At *Carlton*, *Prospect Place*, and *Stapleford*, the cause is encouraging. It has been the will of our heavenly Father to afflict our beloved pastor for some time past with a most painful and dangerous disease, which has caused the church, in accordance with medical advice, to liberate him from all ministerial duties during the space of six months. The prayers of the church are continually presented to Almighty God, that our brother may be Divinely supported under this most distressing and mysterious visitation, that he may speedily resume his accustomed labours, and be fully re-established in health. We desire to take this opportunity of expressing our gratitude to those brethren in the ministry who have so kindly assisted in supplying his lack of service. In January last we engaged brother Hill to assist our beloved pastor until midsummer; his labours have been acceptable, and, we believe, good has resulted from his sojourn with us. When he shall cross the mighty deep to carry the glad tidings to the heathen, he will assuredly be accompanied by the prayers and sympathies of many of the members of this church. We are anxiously concerned to obtain further ministerial aid, and it is our unanimous wish and prayer, that we may be Divinely directed to some suitable minister who would act cordially and efficiently as co-pastor with brother Hunter. We are thankful that our statistics show a better state of things than has existed amongst us for several years past; but we feel that we have great occasion for humility, because of the comparatively little good that has resulted from the very extensive and varied instrumentality we have at work.

Broad Street.—The kind feeling existing between pastor and people, renders co-operation mutually interesting and influential, consequently, a pleasing state of the church is the result. Since Mr. Stevenson has been with us, our congregation has increased considerably, and his unwearied efforts to serve the church and the town endear him to our hearts and tell upon the cause we are combined to promote. His industry and activity are in some measure reflected by the members of the church, hence a pleasing degree of energy is thrown into the various institutions connected with our cause. Being of opinion that the standard of remuneration given by our churches to their ministers is much too low, we have this year felt it our duty to raise our pastor's salary. This we state not in the way of boasting, but with the hope that

other churches may be led to follow our example. Our sabbath school contains elements for usefulness of which it is availing itself in a very laudable manner. At *New Basford*, our principal branch station, the cause which for several years past has been in a languid state, appears to be reviving; seven of the friends added to us during the last few months being from that village. Our school at *Daybrooke*, which is taught by our young friends from Nottingham, was never in a more satisfactory state. With such a report, we have great pleasure in meeting our brethren in our town, and under such favourable auspices.

Mansfield Road.—In making our annual review but little that is eventful presents itself for comment. We are happy to be able to report that our congregations, which have generally been encouraging, are quite as large, or perhaps larger, than at any previous period, while the peace and harmony of the church continue uninterrupted. Amongst those taken from us by death we have to lament the loss of brother Roberts, our senior deacon, one well known throughout the connexion, and deservedly esteemed. Though the total number of members shows a decrease, this arises from the application of strict principles of correction to our list, which has resulted in transferring a considerable number of names into the column of those marked as removed. The various associations for benevolent and religious purposes established amongst us continue their wonted operations; and the reports we receive from our village branches encourage us to hope that the good work of diffusing a knowledge of the gospel is in progress amongst them.

NUNEATON.—Our congregations have been uniformly good; and our meetings for social prayer well attended. The labours of our esteemed pastor have been made useful; and a few have been added by baptism. We are favoured with peace; and many of the members are commendably zealous and prayerful. A considerable number of valued friends have been removed from us by death. Our sabbath school has increased, and is well sustained. Two of the teachers have been baptized.

OVENDEN.—Some of our members have removed to a distance on account of work, whose names yet remain with us, so that our meetings have only been indifferently attended, and some of them given up altogether. Upon the whole we have, during the last two years, laboured under many disadvantages. We have removed from our old place of worship to one rather more commodious, but in the same neighbourhood; and since our removal our sabbath school has been prosperous, and our congregations are also rather on the increase. We, therefore, cherish a hope that the Lord will again cause his face to shine upon us.

PETERBOROUGH.—Although we have some causes for sorrow and discouragement, still we have abundant reason for gratitude and hope. A few of our members do not manifest so much love to the house of God and zeal in his service as we could desire; but others are "zealous for the Lord of Hosts." We have been favoured with unbroken peace, and with a small measure of prosperity. We have been mercifully preserved from the ravages of death; but several of our number have been removed to distant places. Our congregations have gradually improved; and our sabbath school has considerably increased. Tracts have been regularly distributed; and by some of our brethren the word of life has been preached on Lord's-day evenings at Stanground. To promote the comfort of the chapel, and increase our school accommodation, we erected a gallery at the close of last year at a cost of £75. Towards this sum £45 has been raised. With much thankfulness we would state, that through the kind help received from several christian friends, in connection with the results of our anniversary services, we have recently been enabled to pay £50 off our chapel debt.

PINCHBECK.—We have been nearly rent in pieces by the most extraordinary circumstances, and from the most extraordinary source. We are thankful, however, that a more pleasing and encouraging prospect is being presented to us, and we are inclined to hope we shall be favoured with more comfort and

peace than we have enjoyed for some time past. Although several of the members appear to have deserted the cause, yet some are left who are resolved, as far as their circumstances will allow, to maintain and carry on the worship of the living God; and a pleasing degree of zeal, love, and union are manifested. Our sabbath morning congregation is rather small; but we believe we have nearly as many in the evening as have been in attendance for any part of the last twelve months. We hope some who now stand aloof may be induced to return before long. We have invited Mr. J. Cholerton to take the oversight of us for one year: he has preached several sabbaths with much acceptance.

PORTSEA.—The cause of Christ amongst us, since we sent our last annual report, has not exhibited any features materially differing from those of several years preceeding. Harmony has prevailed amongst us; and the great proportion of our friends are regular and punctual in their attendance on the means of grace. Since the commencement of the present disastrous war local changes have taken place which have been to our disadvantage, and over some of which we sincerely lament. We have likewise, in common with other churches, to deplore the ravages of sin and death. And yet, notwithstanding these circumstances, it is very delightful to us to be able to report, that our congregations have not only kept up, but have been increased, and are now decidedly larger than at any former period for several years past. Our place of worship, indeed, is comfortably filled; and the ministry of our pastor, after more than twenty years, is highly acceptable to the congregation and neighbourhood.

QUEENSHED.—Death has removed an unusual number of our more aged members since we last reported; and a number of others, owing to distance, affliction, poverty, or indisposition, have rendered little if any aid to the more active portion of the church. Some have been active in the school, regular in attending the means of grace, and generally consistent; but the frequent absence of others has been a source of sorrow. Our congregations have been small on a Lord's-day morning, but larger in an afternoon; and an extra lecture on a Lord's-day evening during the winter months was, upon the whole, well attended, and, we hope, useful. A few, we hope, are under serious impressions, and we have one approved candidate.

QUENIBOROUGH & THRUSSINGTON.—We still keep persevering in our Lord and Master's cause, though we have a deal of church influence to contend against. We have baptized two, and have two candidates. We are thankful to say that peace prevails.

RAMSGATE.—We remain about the same as when we reported last. We still continue the ministration of the word and the ordinance of the Lord's house; but cannot boast of much improvement in our congregations. We have recently added two to our number by baptism, which has been to us in our depressed state a matter for thankfulness.

RIPLEY.—During the past year we have been peaceful, but, we regret to say, not so prosperous as we could wish. We have great reason to fear that some amongst us do not feel that burning zeal for the glory of God which is so needful in the church; the attendance of such on the means of grace is very irregular. We are thankful that the labours of our beloved pastor have been successful: several have been added to our number. Death has removed two young friends from us, but we believe they were prepared for the upper sanctuary. Our sabbath school is going on well; three of our teachers have joined the church this year, and we have now several more seeking the Lord.

ROCESTER.—Our state is much the same as last year. Our congregations are small. We are at peace among ourselves. Most of our members are diligent and regular in their attendance upon the means of grace, while a few manifest too much apathy and indifference.

ROTHLEY & SILEBY.—We fear that as a church we are not so healthy as when we last reported,—we need more unity of heart and effort. Our prayer and church meetings are but thinly attended. Congregations are thin in the afternoon, but good in the evening, of the Lord's-day.

RUSHALL.—The state of our church is not very promising at present; there seems to be but little inquiry after personal religion. Our congregation is tolerably good; and we are at peace among ourselves.

SALFORD.—The past year has been one of great trial to the members of our Zion in consequence of bad trade; many of our best supporters have been so reduced in circumstances that they have been unable to support the cause. Others have died triumphant in the faith of the gospel, while others have turned again to the beggarly elements of the world. But the worst feature in our case is, that the house of God in which we worship is likely to be taken from us. Our chapel was built in connection with the indefatigable labours of the late Rev. W. J. Garratt, and up to very recently it has been self-sustaining. Solely, however, owing to bad trade, we have been unable to pay the interest of £520, which is the whole of the debt upon our chapel. The consequence is, most of the money has been called in. We have tried our uttermost to get a new mortgage, but have not been able to do so, and hence the trustees have decided to sell the chapel. We have cause to feel thankful to Almighty God that he has owned and blessed the preaching of his truth in the last year. We have baptized three of our teachers in the sabbath school, and many others are in a hopeful state. Our pastor, the Rev. B. Wood, has laboured faithfully. We are very anxious to retain his services if possible.

SEVENOAKS.—For the few last years the cause amongst us has been in a low state. Since brother Felkin's return amongst us he has laboriously and faithfully preached the glorious gospel, and his labours have not been in vain in the Lord. A few have received the truth in the love of it. Our congregations are still small, and the people are poor. We need the sympathy and help of our christian brethren, and an interest in their prayers.

SHEEPSHEAD.—Though we have no additions to report, yet we are thankful that we enjoy peace, and that the gospel of Christ is faithfully preached amongst us. Our congregations are as good as in former years; and our sabbath school is in a prosperous state.

SHEFFIELD—*Eyre Street.*—We have cause for thankfulness in the additions that have been made to our numbers, amongst which there have been several remarkable instances of conversion. But we fear that there is not in the church that vigorous and earnest piety which is so desirable, and which, by God's blessing, we are determined to enjoy. The depressed state of trade has had a serious influence on our finances, the state of which occasions some apprehension. We have also been deprived of some of our members by death; and on several others who have yielded to the seducing influence of satan we have been compelled to exercise discipline. Our sabbath school has somewhat suffered for the want of teachers. Our tract distribution is kept in operation, but is rendered less necessary than formerly by the general adoption of this mode of usefulness by other denominations. But while we have cause for humiliation, we ought to abound in thankfulness to God. We occupy an extensive field of usefulness: our peace continues; and our minister's health is so much better than we last reported that he is enabled regularly to discharge his duties. We have, after probationary services, elected two additional deacons. Our congregations are fully equal to what they were last year.

Eldon Street.—The Lord has visited us by removing two of our sisters to the eternal state. By this and other causes our number has been somewhat reduced. Our preaching room, though commodious, is, we feel, in a large town, an obstacle to the progress of the cause. We are encouraged, notwithstanding, by the coming forward of two candidates for baptism and fellowship, and by the cordial feeling exhibited by our friends of Eyre Street. We need practical sympathy in order to be effective as a church; and our hope is in the great Head of the church and in you.

SHORE.—We cannot report a large increase of numbers, still we have not been left without some token for good. Our Lord's-day congregations continue good, especially in the afternoon. But church meetings, prayer and experience meetings, are neglected by too many.

SMALLEY.—We regret to say that our church is in such a state as to demand of its members deep humiliation before God, and earnest prayer for a revival of true religion. The work of conversion goes on very slowly; we want that unity in heart and effort which is essential to the prosperity of a church. The depression of trade has removed some to a distance from us. Still we are not left without tokens of the Divine blessing, for which we desire to be thankful. Our sabbath schools are very encouraging.

SPALDING.—During the past year we have suffered much affliction, and some of our number have exchanged the humble cottage for a mansion in the skies. We are thankful that our beloved pastor has continued his eminently acceptable and useful labours without intermission. Our meetings for prayer and our church meetings are not so well attended as we could wish. The annual meeting of members and friends in January was most interesting, at which was presented an offering to our pastor as a token of the esteem of his church and congregation. The confidence and hopes expressed by pastor and people we trust will never be forgotten. Our usual revival meetings were not attended with such good results as we had hoped for, and we feel our need of more earnest prayer and greater watchfulness; still we have in the additions made to our numbers some pleasing tokens of the Divine presence and favour. The various societies are in a healthy state; and the increasing usefulness of our sabbath schools we look upon with thankfulness and joy. The efforts of some of our young men at *Pode Hole* are acceptable and useful.

STALYBRIDGE.—We are thankful for the continued faithful ministrations of our respected pastor through another year. Some of our members are characterized by an earnest spirit for the revival of pure religion, while others evidently do not consider their own personal obligations to the observance of christian duty. We earnestly desire that a larger degree of the Spirit of our Divine Master may be possessed by us. Our sabbath services are generally well attended; likewise the evening prayer meeting, and the ordinance of the Lord's supper; but our week-night services and experience meetings not so well as they ought to be. Age has incapacitated some from attending the various means of grace, but we trust they are ripening for a better world.

STOCKPORT.—We are at peace amongst ourselves; but have to lament that we are not so prosperous as we could desire. The sister churches have been very kind to us in supplying our pulpit.

STOKE-UPON-TRENT.—We desire to acknowledge the goodness of our heavenly Father in continuing to us the ministry of his word, which has been faithfully declared by our friend, Mr. Philips. We have had an important addition to our number by receiving eleven friends from other churches. Their union with us has strengthened our hands and encouraged our hearts. Our congregations have been very good since we opened our new chapel; but we regret that our week-night meetings are not better attended. Our sabbath school has greatly increased. Upon the whole we are encouraged to say, "Hitherto the Lord hath helped us."

SUTTERTON.—We are in great distress, and need your sympathy. Our pastor has suddenly left us, and we should be destitute of ministerial aid had not the church at Boston kindly engaged to supply our pulpit for three months, until we can see our way clear to invite a minister to reside among us.

SUTTON-IN-ASHFIELD.—During the past year our pulpit has been well supplied. We have enjoyed a good degree of harmony. There is an ardent desire amongst us for the welfare of Zion. We have lately had protracted meetings for prayer, and many have said it was good to be there. Seven have been added to us by baptism, and others received into fellowship. We also have two candidates.

SUTTON BONINGTON.—We have been privileged with faithful preaching, and have been preserved in peace and unity; but all of us have come short in zeal and faithfulness. Our respected deacons have been laid aside by affliction.

Our congregations are encouraging, particularly at Normanton. We believe holding the Conference at Sutton Bonington has been a means of reviving us, still we mourn the low state of the cause of Christ amongst us.

TARPORLEY.—Through the past year we have been happily free from all that is internally conflicting and painful; and though it has not been a year of prosperous growth, still we believe our position has improved. We hope, too, that the faithful preaching of the gospel, which we enjoy, will in due time be crowned with success. Our congregations have improved; and the various institutions in connection with the church fully maintain their usefulness. The sabbath school is well filled with children, and we trust that the labours in this department will do much to extend the principles of our religion, and prove a lasting blessing to those who are instructed. Two members have been restored to our fellowship, and we hope shortly to see further additions to our numbers.

THURLASTON.—The past year has been to many of us a season of great perplexity and temporal trial. Many of our members appear like withered branches, and give much cause for lamentation. The word continues to be preached among us, but we have had no additions; and our prayer meetings are but imperfectly attended. Our sabbath and day schools are pleasing, and promise much usefulness to the cause of Christ.

TODMORDEN.—In looking back upon the past year we have great reason to be thankful for the privileges with which we have been favoured. We are peaceful and united, yet all are not exerting themselves to the extent that is necessary for personal piety and the extension of Christ's kingdom.

TYDD ST. GILES & SUTTON ST. JAMES.—Our state as a church is not of the most pleasing character, several of our friends having withdrawn and left us; and our minister resigned his office amongst us last Michaelmas. We have been endeavouring to secure the services of another, but it is uncertain whether we shall succeed. Since we have been without one, our pulpits have been regularly supplied by neighbouring ministers and local preachers, to whom we tender our thanks for their acceptable labours. Our congregations at St. James are frequently very good; at Tydd St. Giles there is a moderate attendance. The sabbath schools are in a prosperous condition, there being a goodly number of scholars, and a better supply of teachers than for a long time.

WALSALL.—The connection between the church and its present pastor has now subsisted for eighteen months; during that time our church gatherings have been happy meetings. The attendance on our week-night services is encouraging; and there has been a steady though slow progress in our sabbath morning congregation. We have, however, to deplore much lukewarmness, and a lack of earnest study of the holy scriptures.

WAR SOP.—As a church we are at peace, and much the same as last year.

WENDOVER.—The past year has been one of very much perplexity and pain; we are sorry to say that disunion has to some extent prevailed in the church. Mr. Smith, our late pastor, who laboured in our midst seven years and six months, resigned and left us last Michaelmas. Since then Mr. Sharman, from the Academy, has been recognized as our minister, and his labours to serve and benefit the cause have been blessed in the addition of three by baptism to our number. Our services are thinly attended, but improving. The sabbath school is also promising; but we have to lament the coldness and indifference of some of our friends; and that our prayer meetings are badly attended. We are making exertions to clear off the chapel debt, which, with the help of kind friends, we hope to accomplish shortly. Amidst the gloom that prevails we trust that good is doing.

WHEELOCK HEATH.—“The last enemy that shall be destroyed” has removed one from us. We have been pleased to see others come forward and give themselves to the Lord. We are enjoying peace; resting on that scripture which says, great peace have they that love thy law; and nothing shall offend them.

WHITTLESEA.—We are like sheep having no shepherd. Our minister having left us we have not had the gospel preached amongst us since the 4th of February last. The school has been continued, and it is now assuming an encouraging aspect. We have for several weeks, in connection with the school, held a prayer meeting in the chapel; in this also our hearts are rejoiced. The trustees have met to consult about the state of things here, and what they should do with the property. They have determined that the chapel be reopened. Our burdens are not heavy; yet we are few. We pray that the Lord would send us the right man; and hope the Connexion will render us assistance in this our second effort to establish a General Baptist church in this town.

WIRKSWORTH, SHOTTLE, &c.—The past has been to us a year of change. We have lost several valuable members by death, among whom was brother Smith, who, for a long series of years, had honourably sustained official connection with the church, and usefully “laboured in the word and doctrine.” Since his decease, brother Stanion, who had successfully administered to us the word of life, has deemed it right to resign the pastorate. We have now engaged brother Yates to be our spiritual overseer. He began to preach among us the second sabbath in January, and, we believe, the Lord has blessed his labours. Since he came fourteen have been added to us by baptism; and we have a considerable number of candidates and inquirers.

WISBECH.—To give a truthful report of our state as a church is to draw a picture of sorrow and distress. In the hearts of some there is a sincere desire for brighter days, and earnest striving after the things that make for peace; in others an indifference to these things, and a spirit of disunion, is but too evident. We are still without an under shepherd, and we feel that until this want is supplied our peculiar trials will not end. A revision of our list of church members has led to the removal of several who had been for some time nominally connected with us. This circumstance, with dismissions, withdrawals, emigration, and death, has greatly reduced our numbers. May the Lord arise, and cause his face to shine upon us, and bless us. We are thankful to many ministers, as well as the students at Leicester, for their kind ministerial labours.

WOLVEY.—We gratefully bear testimony to the goodness of God to us through another year. His word and ordinances have been graciously and abundantly continued. The attendance at our public services and other means remains about the same. Some of our members feel deeply concerned, and fervently pray for the progress of the Saviour's kingdom; while others show a lamentable apathy, and some few, we fear, retard it.

Association Business.

CHURCHES APPLYING FOR ADMISSION.

Applications for admission into the Connexion were received from the newly formed churches at *Bacup*, and *Todmorden Vale*, also from *Milford*, formerly a branch of the church at *Duffield*, but for many years practically a distinct church. It was resolved to comply with the request of these churches, and that they be placed upon the list of the associated churches.

CHURCHES APPLYING FOR ASSISTANCE.

I. *Fornett*.—This case was recommended to the kindly aid of the churches.

II. *Leicester, Vine Street*.—The peculiar difficulties of the friends connected with this church having been investigated by a committee appointed for the purpose, and reported upon to the association, it was resolved: That the report of the Committee be received, and that the case be recommended to the liberality of the churches.

III. *Salford*.—The Committee appointed in this case reported with regret their incompetency to discover, and to recommend measures to be adopted by the Association for the preservation of the Salford chapel. Resolved that the report be received and confirmed.

IV. *Sheffield, Eldon Street*.—There appeared to be circumstances connected with this case which render it deserving of sympathy, but as the old Sheffield Committee will not be in a position to afford any assistance, and the state of trade in Sheffield is now so seriously depressed, it was resolved: That we do not see our way clear to recommend the friends at Eldon Street to build a chapel at present. We advise them, however, to keep together, to go on with their subscriptions, and wait for a more favourable opportunity before beginning to build.

CASES FROM CONFERENCES.

Midland.—On the question of church rates, and the admission of dissenters to the Universities, with special reference to such provisions in their constitution as have the effect of excluding dissenters from the mastership of grammar schools. Brethren J. F. Winks and J. Wallis, of Leicester, were requested to prepare petitions to Parliament upon these subjects.

CASES FROM CHURCHES.

I. *Bourne*.—Suggesting the desirableness of having a second sermon, as formerly, during the association. Resolved: That we continue the present order of public services.

II. *London, New Church Street*.—Deprecating the holding of association dinners at public houses. Resolved: That the object recommended in this case be adopted by the association.

III. *Nottingham, Mansfield Road*.—1. On the visitation of the churches in behalf of the public institutions of the Connexion, resolved: That the association considers it the duty of the Secretary of the Foreign Mission, or of any of our public institutions, to visit any and every church in the Connexion as desired, as opportunity may serve, and not to permit any personal feeling to come in between him and the discharge of this service.

2. On the practicability of forming a closer public union with the Particular Baptist denomination. Resolved, unanimously: That this association, anxious for a closer fellowship and more general intercourse between our churches and those of the other section of the baptist denomination, directs its Secretary to

correspond with the Secretary of the Baptist Union, to inquire whether it would be convenient to that Union to hold its next annual session in the town of Nottingham.

IV. *Pinchbeck*.—Brethren White of Spalding, and R. Ingham of Halifax, were appointed a committee to endeavour to adjust the unhappy differences between the Pinchbeck friends and Mr. Simons.

V. *Queenshead*.—Supply of the New Hymn Book. Resolved: That this case be referred to the Hymn Book trustees.

CASES FROM INDIVIDUALS.

I. *E. Capewell, Birmingham*.—Resolved: That this case be not entertained.

II. *S. Hull, Leicester*.—Case as to the old printing and book establishment. Resolved: 1st. That this association sincerely sympathizes with the friends and managers of the old Book Society, but at present does not see how it can render them any aid; at the same time, as the institution was carried on for the benefit of the body, and as the trustees have, from time, voted sums of money out of their supposed profits, this association feels itself under obligation to take up this subject at a future time, with a view to adopt such measures for their relief as may appear right and desirable. 2nd. That brethren T. W. Marshall, and B. Baldwin, of Loughborough, and W. Bennett, of Sawley, be a committee to investigate the whole case, and bring a report to the next association.

THE ACADEMY.

REPORT OF THE ACADEMY COMMITTEE.

To the Annual Association assembled at Mansfield Road Chapel, Nottingham.

DEAR BRETHREN.—While it is certain that piety, the love of God, a desire to be instrumental in saving souls from death, and a natural adaptation for the work, are, above all things, essential as qualifications for the gospel ministry, it is now generally acknowledged that learning and mental culture are of the highest importance as auxiliaries; and hence the solicitude of all christian denominations to secure, as far as may be, a well educated ministry. We shall be most happy if the zeal and liberality of our denomination be, in future years, more especially directed to this end, in order that our Academical Institution, which has already supplied a large proportion of our ministers, may be more efficiently sustained, and conducted on an increasingly liberal plan.

In presenting our Report for the past year, we have to remark that though the number of students at our Institution is nominally not less than in some former years, there are fewer students sustained by its funds. Our last report contained the names of eleven students. The senior of these, Mr. Thomas Goadby, had been studying for a session at Glasgow University, under the patronage of the Committee, with the hope that during the next year he would obtain one of Dr. Williams' Scholarships. In this, we are happy to report, though the competition was severe, he succeeded; and notwithstanding an interruption of several weeks, during the last session, occasioned by ill health, he obtained a prize in the Logic class, and honourable testimonials from Professors Lushington and Buchanan.

The second student, Mr. W. Hill, was offered a fourth year at the Institution, which he accepted; but, having received, in the early part of the session, an invitation to the church at Retford; and having also previously cherished a strong desire to offer himself as a Missionary, he sought the advice of the Committee, who recommended him to the Foreign Mission. Being accepted by the Mission, he was also invited to be Assistant-Minister at Stoney Street, Nottingham, during the first half of this year; your Committee thinking this might be of service to him in his future work, sanctioned his acceptance of this temporary call, and he has laboured at Nottingham since January last.

Mr. W. Sharman, the third student, received the option of a fourth year, but an invitation being given him to settle with the church at Wendover, though his health was feeble, the Committee thought it right to recommend him to accept it, and he commenced his labours in January last with encouraging prospects of success.

Mr. T. W. Freckelton having completed his third year at the Institution, and having been unanimously and repeatedly invited to become the minister of our church in Todmorden Vale, was advised by the Committee to accede to their wishes; but also receiving an invitation to our infant church at Longton, and conceiving this as presenting a sphere more in accordance with his views, he has preferred the latter, at the same time sincerely disclaiming any disrespect to the Committee. It is expected that he will enter upon his labours immediately after Midsummer. Your Committee pray that he may be useful and prosperous.

Messrs. Charles Burrows, who entered the Institution in 1852; Edward Foster and John Hopps, received in 1853, have severally pursued their studies in a very creditable manner.

Mr. Joseph Cholerton was obliged by ill health, we regret to report, to relinquish his studies for a time, and after a period of rest, it being understood that he might, without injury, attempt to engage in preaching in any sphere where the labour would not be oppressive, he was invited to supply the church at Pinchbeck; and having done so for a few months, and finding his health on the whole improved, he has agreed, with the sanction of the Committee, to accept an invitation from the church to be their minister for the twelve months ensuing, with a view to a permanent settlement.

At our last annual meeting, Mr. Joseph Holroyd, of Allerton, Yorkshire; and Mr. George Taylor, of Manchester, were received on the usual probation, and in due course were confirmed in their stay at the Academy. Mr. G. Taylor was then supplying the small church at Manchester, who parted from him with reluctance. Shortly after he came to the Institution, he was inclined to offer himself as a candidate for missionary labour; and after some considerable deliberation, both on our part and on his, he did so, and was accepted by the Foreign Mission. It is expected that he, with Mr. Hill, will sail for India, with Mr. Buckley, on his return in August next.

Mr. John Orissa Goadby, the third son of our Secretary, was accepted by the Foreign Mission Committee as a candidate for missionary labour, and has prosecuted his studies with credit during the past session. It is expected that he will remain at the Institution for the present.

At the end of last year Mr. William Shakspear, a member of the church at Measham, was received on the customary probation, and in spring was confirmed in his stay at the College.

It will be perceived from the above statements, that besides the absence of two or three of the students a part of the year, two of them have been, during the whole session, at the charge of the Foreign Mission.

Mr. John Clifford, of Beeston, has been received on the customary probation, and is expected to enter on the studies after the present vacation.

Messrs. James Maden, of Gambleside, near Burnley, and Thomas Reed Elliot, of Leicester, have also been accepted on the usual probation.

Thus nine students only remain at the Institution, and only eight on its funds.

During the winter months, Mr. Sheridan Knowles was engaged to lead the students through a course of exercises on elocution. These were attended by three or four of our junior ministers from the district, and we believe were felt to be of real service; and we consider it desirable that such a course, at proper intervals, should be repeated.

The Library has received some useful additions, particularly one of 45 volumes of Clarke's Biblical Cabinet, from Mr. Charles Bishop, once an esteemed student at the Institution.

The Examiner's Report, and the Treasurer's Accounts, will be laid before you. Commending the Institution to your zealous patronage and prayers, as most important to the vital interests of the connexion,

We are, dear brethren, yours in Christian bonds.

Signed on behalf of the Committee,
JOSEPH GOADBY, *Secretary*.

REPORT OF THE THEOLOGICAL EXAMINERS.

In compliance with the request of the last association, we have this year conducted the Theological examination of the Students in your Institution, and are happy in being able, on the whole, to present you with a favourable report.

Our first business was an examination of the whole of the Students, with one exception, in History. Schlegel's Philosophy of History was the text book. In addition to a number of general topics, our questions particularly referred to the rise and progress of the Mahometan imposture, and also the glaring defects of the latter portion of Schlegel's work in its leanings to popery. The answers were in writing. On examining and comparing them afterward with a view to number them according to merit, we concluded that the answers given by two of the students were worthy to rank as number one, and that those of the rest stood in the proportion of two, three, and six.

We next examined the different classes in Butler's Analogy, Wardlaw's Christian Ethics, Whately's Logic and Rhetoric, and Porter's Lectures on Homiletics and Preaching. The senior student was also examined in the second volume of Morell's History of Philosophy. The answers were generally such as to show a fair acquaintance with the subjects professed, and in some instances even more than that.

Each student also read a sermon. We were pleased with their labours in this department. The sermons generally bore marks of vigorous thought and careful composition. We could have wished that while not neglecting the graces of style, some of them had been characterized by more directness of appeal, and by greater fullness of evangelical truth, without which the most talented and elaborate discourses will be little adapted for usefulness. We were particularly gratified to learn that all the students had abandoned the practice of reading their sermons in the pulpit.

We confidently commend the Institution to the sympathies and prayers of the whole Connexion; and trust that in looking to it for a succession of able and faithful ministers of the New Testament, the just expectations of its friends will not be disappointed.

We are, dear sirs,

Yours most truly,
J. C. PIKE,
G. W. PEGG.

REPORT OF THE CLASSICAL EXAMINER.

Having conducted the examination of the Students, for the session just ended, in the Classical and Biblical languages, I beg to lay before the Committee of the Institution and its supporters a statement of results.

I regret that on account of the inconvenience of the time at which the examination is held, to those who have scholastic duties and engagements, I was deprived of the presence and assistance of my appointed colleague. It seems desirable that the failure of any one selected for this important duty should, as far as possible, be guarded against, and be a matter of but rare occurrence.

I am glad to report the general character of the examination as satisfactory. The advance made in some cases in the attainments of the former year was manifest and pleasing. In one instance it was also evident that while progress had been made, that progress had been greatly retarded by labours from home, in supplying churches. On the part of all there appeared to be proofs of diligent and persevering exertion. Part of the examination was conducted in writing, in order to test not only the knowledge of inflections and of the syntactical structure of the language, but the ability to render into good and idiomatic English, without, at the same time, violating grammatical accuracy. This exercise was performed in a very creditable manner, and an appreciation shown of the spirit and character of the author's style.

May the Institution, with its esteemed Tutor, largely enjoy the Divine blessing, and receive a larger and more adequate support from our churches.

S. C. SARJANT, B. A.

List of subjects read :—

Chaldee.—Mr. Freckelton. The whole of Biblical Chaldee.

Hebrew.—Class I. Mr. Freckelton. Job, chaps. i.—x.

Class II. Messrs. Burrows, Foster, Hopps, and Goadby. Book of Genesis, chaps. i.—iv.; and the book of Jonah.

Greek.—Class I. Messrs. Freckelton, Burrows, and Hopps. The first Olynthiac of Demosthenes; Herodotus; Euterpe, sections i.—xxx. Septuagint, Exodus, chaps. i.—xx.

Class II. Mr. Foster. New Testament, Gospel of Luke, chaps. i.—iv. Xenophon's Anabasis, book i., chaps. i.—iv.

Class III. Messrs. Goadby and Holroyd. New Testament, Gospel of John, chaps. i.—iv.; Arnold's Henry.

Latin.—Class I. Messrs. Freckelton, Burrows, and Hopps. The whole of Tacitus' "Germania;" Horace's Odes, book i.

Class II. Messrs. Foster and Goadby. Virgil's *Æneid*, book i. lines 1—500. Mr. Foster has also read Tacitus' "Germania."

Class III. Mr. Holroyd. Nepos; Life of Miltiades; Arnold's Henry.

Class IV. Mr. Shakespear. New Testament, the Epistle to the Philippians; Arnold's Henry.

RESOLUTIONS—I. That the report now read be received and printed as usual.

II. That the reports of the Theological and Classical Examiners be adopted, and that the cordial thanks of the Association be given them for their valuable services.

III. That brother Wallis be requested to write the preface to the report.

IV. That brethren G. W. Pegg and T. Stevenson be the Theological, and brethren S. C. Sarjant, B.A., and J. Stevenson, M.A., the Classical Examiners for next year.

V. That two additional examiners be appointed to attend to the department of History and General Literature, and that brethren G. A. Syme, and F. Stevenson, be the examiners in this department next year.

VI. The early period at which the Association is held having prevented several brethren from attending to their appointments as examiners, the question of altering the time was discussed; but it was at length resolved that the time of holding the Association remain as it is.

VII. That the thanks of the Association be given to the Treasurer and Secretaries, and that they be requested to continue their services another year.

VIII.—That brethren S. Allsop and Oldershaw of Castle Donington, be the Auditors for the present year.

IX. That brethren W. Wherry, Bourne; R. Pegg, Derby; and C. Harding, Leicester; be added to the Committee in the place of those who go off by rotation.

X. That the Midsummer vacation continue for six weeks from the termination of the Association week.

XI. That the business connected with the erection of a New College be left in the hands of brother W. R. Stevenson until the next Association.

THE HOME MISSIONS.

Reports from the various districts were received, and ordered to be printed as usual.

I. That the General Central Committee of the Home Mission be re-appointed, and that brother W. R. Stevenson be requested to assist brother Hunter in the Secretaryship.

II. That the General Home Missionary Secretary prepare the report for the Annual Meeting, and to enable him to do this, the District Secretaries be requested to forward their reports to him by post a few days before the Association.

III.—That in future we have a collection after the Annual Home Missionary Meeting.

THE FOREIGN MISSION.

I. That the very cordial thanks of the Association be presented to our beloved brother Buckley for the diligent and efficient manner in which he has discharged the duties of the Secretaryship since the decease of the late Secretary.

II. That similar thanks be presented to brethren Goadby, Hunter, and J. C. Pike, for the efficient aid they have rendered to Mr. Buckley in the discharge of his duties as Secretary.

III. That brethren W. Wherry, Bourne; J. Noble, Boston; H. Jelley, King's Cliffe; T. Hill, Nottingham; and John Sutcliffe, Heptonstall Slack; be added to the Committee in the place of the retiring members.

IV. That the thanks of the Association be presented to Mr. R. Pegg, the Treasurer of the Society, and that he be requested to continue his services another year.

V. That in the opinion of this Association, it is desirable to engage a secretary at an adequate salary, to discharge all the duties of that office; but that the Secretary now to be appointed should retain his present engagement for at least one year, and have a salary, as Secretary, of £70, in order that during that time he may prove his fitness for the important office in question.

VI. Several brethren having been nominated as suitable for the office, it was resolved that the voting should be by ballot, and that brethren R. Pegg and H. Mallett should be scrutineers.

The scrutineers having retired to examine the voting papers, announced on their return, that the choice of the Association had fallen upon brother J. C. Pike, of Leicester, the second son of the late Secretary.

At a subsequent meeting of the Association, brother J. C. Pike expressed his acceptance of the call of the associated brethren to the Secretaryship of the mission, regarding it, under all the circumstances of the case, as the call of God, and requested the prayerful support of the churches to aid him in the discharge of the onerous duties connected with the office.

VII. That this acceptance of the office by brother Pike be inserted in the minutes.

ASSOCIATION FUND.

The Treasurer presented a statement of accounts for the past year, which had been audited by brethren G. Wild and G. Stevenson, of Derby; and showed a balance in the hands of the Treasurer, of £2 11s. 8d.

Dr.	£. s. d.	Cr.	£. s. d.
Balance in hand last year	2 16 6	Messrs. Winks & Son's account	
Cash from Messrs. Winks & Son		for printing schedules, postage	
as per contract	50 0 0	&c. for four years	7 16 6
	£52 16 6	Balance due to the late Treasurer	2 5 6
		Editorship	32 0 0
		Interest on promissory note ..	4 4 0
		Mr. G. Stevenson's, Leicester,	
		professional charges	2 16 10
		Expenses of attending committee	
		meetings and postage	1 2 0
		Balance in hand	2 11 8
			£52 16 6

HYMN BOOK.

Report of the Trustees of the Hymn Book.—The sales of the new book continue to be satisfactory. The Trustees regret that in some instances the binding has been defective; their attention will be immediately directed to this matter.

The old book may still be obtained from the same parties, and on the same terms as the new one.

J. H. WOOD, *Secretary.*

COMMITTEES.

I. *Admission of Ministers into the Connexion.*—The report was read, but no motion was made on it. The following were appointed as a Committee for the ensuing year. Brethren F. Chamberlain, Fleet; J. C. Jones, Spalding; J. B. Pike, Bourne; R. Wherry, Wisbeach; W. White, Spalding; J. Anderson, Long Sutton; J. Noble, Boston; J. Jones, March.

II. *Committee of Privileges*—A verbal report was given by the Secretary, mainly referring to the question of church-rates. Resolved, that the report be accepted, that the Committee be thanked for their services, and that brethren W. R. Stevenson, M.A., with the ministers of the town, — Baldwin, sen., and E. Barwick, be the Committee for the ensuing year.

ANNUAL CIRCULAR LETTER.

I. That the thanks of the Association be given to brother Jones for his instructive and useful letter, and that it be published in the usual way.

II. That the subject of the next letter be, "What are the peculiar evils to which Christian professors are exposed in the present age; and what are the best means of removing them?"

III. That brother J. C. Jones, M.A., of Spalding, be the writer of it.

THE NEXT ANNUAL ASSOCIATION.

I. That it be held at Spalding.

II. That brother Edward Stevenson, of Loughborough, be the Chairman.

III. That brother G. W. Pegg, of London, be the preacher; or, in case of failure, brother G. A. Syme, M.A., of Nottingham.

MISCELLANEOUS.

I. *Chairman's Opening Address.*—That the thanks of the Association be presented to brother Goadby for his excellent address, and that he be requested to publish it in the magazine.

II. *Association Sermon.*—That the thanks of the Association be presented to brother S. C. Sarjant for his admirable and interesting discourse, and that he be requested to print it.

III. *Rev. H. Hunter.*—That the Chairman be requested to write a letter of condolence to Brother Hunter in his long and severe affliction, and to express the earnest desire of the Association that he may soon be restored to health.

IV. *Freeman Baptist Newspaper.*—That this Association, believing that a weekly newspaper, at once baptist in principle, and courteous and catholic in spirit, may be of essential service to both branches of our denomination, has heard with pleasure of the establishment of "*The Freeman*;" and from the testimony borne by several brethren to that paper's general character, would cordially commend it to the patronage and support of our churches.

V. *Maine Law.*—That the deputation from the Committee of the Nottingham Auxiliary to the United Kingdom Alliance be allowed to present their address. The address was presented by Messrs. B. Walker, D. Morgan, R. Mellor, and R. M. Narrocott.

VI. *Statistical Secretary.*—That the cordial thanks of the Association be presented to brother G. Judd for his past services, and that he be requested to act as statistical secretary for the next three years.

VII. *General Secretary.*—That brother J. Staddon, of Quorndon, be the Secretary to the Association for the next three years.

VIII. That the cordial thanks of the Association be given to the friends at Mansfield Road, to the friends of the other churches in the town, and especially to the ladies, for the kind and liberal entertainment which they have afforded.

IX. That the thanks of the Association be presented to brother J. Goadby, of Loughborough, our chairman; to brethren J. Jones, of March, and R. Pegg, of Derby, the moderators; also to brethren W. Chapman, of Longford, and J. C. Pike, of Leicester; to the former for his services as Assistant Secretary during this Association, and to the latter for his labours as General Secretary the past two years.

Letter to the Churches.

ON DOMESTIC PIETY.

DEAR BRETHREN,—Your ministers and representatives, in their associated capacity, again present to you respectful and affectionate salutations, and, according to the custom of former years, address you by letter. We should be unworthy of our relation to you, and of your confidence and regard, if we were not earnestly desirous that you may, with us, grow in grace, and adorn the doctrine of God our Saviour in all things. Solicitude to promote this object, as well as to maintain fraternal communion with you, induces the Association to address to you an annual letter on various important subjects connected with our holy religion. The subject of our letter this year is DOMESTIC PIETY, a subject of great importance, and eminently practical.

Man is evidently so constituted as to be capable of communion with God in thought and affection. In this he, of all visible creatures in this lower world, is peculiar. The inferior creatures fill up their places in creation, and serve the ever blessed Creator by administering to the necessities and comforts of mankind. But to our species is imparted the exalted honour and privilege of presenting, with understanding, the grateful praise of this lower creation, and of perpetuating religion in the world. By this medium a moral and religious connection is established between earth and heaven,—between the lowest creature and the self-existent and all-glorious Creator.

This capability of religion and practical godliness, the Most High requires to be exemplified in man. In principle and exercise it should influence the mind and conduct in all the relations and circumstances of life. It should be evidenced not only in the place of public worship, but in the common affairs of the world, and in the family. To induce and direct the active exercise of this pious principle, various unseen influences, in providence and grace, are habitually operating. But though God is working all things after the counsel of his own will, and is rich unto all that call upon him, yet he does not overpower the reason and freedom of man. The conduct of man is ascribed to himself; and he is conscious that he acts with entire freedom of will.

Hence, in reference to the subject before us, the Lord says of Abraham, "I know him that he will command his children, and his household after him;" and the Israelites were commanded and exhorted carefully to inculcate God's word and ordinances on their children. Under the gospel dispensation, too, the servants of the Lord are exhorted to act under the influence of rational conviction in the use of means for the maintenance and extension of religion in their families. A subject so important is not overlooked by the inspired writers, and left to the discretion of human prudence. Still instructions respecting it are not specific, but of a general character. It may assist in the application of inspired instructions if we notice,

First, the subject itself.—WHAT IS DOMESTIC PIETY? Piety we may consider as that disposition of mind which induces a reverential regard to the obligations of religion. By religion, in general, is meant the active exercise of piety in such a course of conduct as we believe God approves. This, in its manifestation in the family circle, is what is meant by domestic piety.

Before there can be religion in a family it must exist in the heart and conduct of individuals. Religion is a personal thing, and it influences communities

and society only as these are composed of individuals who are personally affected by it. A family composed of pious persons may reasonably be supposed to present an example of a holy, peaceful, and happy community; parents, children, and servants, actuated by the fear and love of God, striving to advance the comfort and happiness of each other, by moving in their different spheres in harmony, and discharging their various duties in a courteous, respectful, and pious manner.

It is obviously most reasonable that the members of a family should thus dwell and act together in the fear of the Lord. As persons endowed with understanding, and expecting a higher and holier existence after this life, it is rational thus to exercise ourselves in godliness within the circles of our present activity. But, that a family may present this example of piety, it is essential that, at least, those that direct its affairs should be under the habitual influence of a devout and pious spirit.

To secure and promote domestic piety, parents, or others at the head of families, are naturally considered as responsible. For the maintenance of order authority must subsist somewhere. In a family it is naturally lodged in parents, or, in their absence, in other persons, as circumstances dictate. This natural order of authority is recognized in scripture: "Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." So the Lord says of Abraham, with approbation, I know him that he will command his children, and his household after him.

The authority of parents should be habitually exercised to secure the order, and morality, and piety of the family. On this very much depend the exercise and efficiency of domestic religion. If parents are indifferent to the practices of their children, or relax their authority to meet the indisposition of children or servants to religious observances, their authority will soon be contemned. The purpose of David in this was very exemplary: "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me. A froward heart shall depart from me: I will not know a wicked *person*. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will I not suffer. Mine eyes *shall be* upon the faithful of the land, that he may dwell with me. He that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." Psalm ci.

In the maintenance of this authority severity or harshness is not necessary or desirable. It is quite consistent with the tenderest affection and the liveliest sensibility of regard. Firmness of purpose, with gentle and mild deportment, is the great principle of rational government, and the reasonable foundation of domestic order and religion. But if parents are unstable in their purpose, and yield to the will of others, naturally dependant on them, no amount of occasional harshness will secure habitual order and propriety. Young children should be taught, from their earliest consciousness, that they must submit to the will of their parents. In them it is soon apparent that passion is active, while reason scarcely exists; and, though it may be the least trouble for the time, to yield to their self-will, it will lay the foundation for much trouble and inconvenience in after life. Pious parents will be thankful to observe the understanding of their children form and develop itself, and will be most ready to listen to any reasonable suggestion from them; but, before reason expands, children must be taught to submit to parental injunction. If the rod be necessary to enforce this, wise and pious parents will not shrink from using the rod. "Chasten thy son while there is hope, and let not thy soul spare for his crying. The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. xix. 18; xxix. 15, 17. We learn to command by being obedient. Pious parents, who wisely require their young children implicitly

to submit to just authority, may reasonably expect to hear the dutiful approval of their children, as reason expands toward maturity, when, of course, authority and injunction gradually give place to mutual reason, and domestic piety is established on the cordial and enlightened approval of the whole household.

Parents, thus correctly estimating their own position, should endeavour to form a kind of atmosphere of piety around their own families. In the world there is a carnal, sensual, and profane atmosphere, in which all that is unholy and noxious, lives and breathes. A vital element, the reverse of this, it should be the desire and endeavour of parents to establish around and within their families, that may nourish all holy affections, and induce a vigorous and healthy practice of piety. A person accustomed to such an atmosphere will, by moral instinct, perceive the deleterious effects of impiety, and shrink from them. He will return with sensible pleasure to the pure air of his own pious household.

As seriously opposed to the healthy and vigorous piety of a family, the conscientious parent will solicitiously guard against the influence of light and irreligious reading. All works of fiction are not to be condemned as opposed to morality and religion; but, perhaps, with few exceptions, they cherish a taste for the marvellous, and excite the mind beyond the sober realities of life, if it can be gratified with ideas visionary and unsubstantial. Some minds may be uninjured by this kind of aliment; but, on it, most will become weak and sentimental. Some works, both periodical and stationary, that seek to engage the attention of the young, are written not with a coarse vulgarity, but in a superior style of fascinating language; nor do they profess to encourage impiety, but, by light fictitious tales, they impress the imagination, becloud the judgment, and prepare the mind not to revolt at that which is sensual and irreligious. Satan and his willing agents are too crafty at once to repel from their allurements the minds of sober and modest youth by that which is openly profane and licentious; but, by sly insinuations, and the half-concealed joke at puritanic strictness, they bias the mind against all that is serious and devout. The poison is frequently conveyed in a well told narrative, which enchains the imagination, and engages sympathy with impiety, it may be, under persecution and distress. A mind thus pre-occupied and vitiated, is fearfully prepared to reject devout impressions, and to receive all that is worldly and sensual. On this account the pious parent will watch, with godly jealousy, the kind of reading that is introduced into his family, and engage the judgment and conscience of his young people against the irreligious influence of many works of fiction. And, with all affectionate earnestness, we entreat the young members of our congregations to avoid the unhealthy excitement of novel reading, and acquire and cultivate that sobriety of mind which will love the pure streams of truth and holiness which flow from the bible, and may be imbibed from the pure fountain itself, and from many publications of a pious tendency.

These remarks will, perhaps, sufficiently indicate what we understand by domestic piety, and evince its nature and principle. No argument will be necessary to convince any thoughtful person of the importance of family religion. This will be perceived as soon as the subject is understood. But it will not come by chance, or as the result of good wishes. It will, then, naturally be asked, how may it be exercised and promoted?

We reply: all true religion is the result of the gracious influences of the Holy Spirit on the mind, but these are enjoyed not by accident, but as imparted by sovereign mercy, generally in the use of appointed means. The command of Abraham to his household would extend only to the use of such means as the Lord would bless. In his day, these probably, would be sacrifice and prayer. By faith he would lay the appointed victim upon the altar, and look through the vista of time to the period when the Lamb of God would take away the sin of the world. Into the typical import of the sacrifice he would, no doubt, carefully instruct his children and household, and fervently pray that they might be divinely taught to receive the truth in the love of it.

Christian parents have not to offer animal sacrifices. With us the blood of the sin-offering is not continually flowing, nor ever-burning is the fire on the altar. It is our happiness to have come to the time when these types and

shadows have accomplished their purpose and have passed away. The substance which is of Christ has long blessed the world. But surely our advantages for personal and domestic piety are not on this account diminished. They are, on the contrary, greatly increased. "Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them." Among the means to promote domestic piety, then, we notice,

That the reading of the scriptures should have a distinguished place. We cannot be sufficiently thankful for the bible. In this the blessed God condescends to speak to us, his sinful creatures. Here, He teaches us doctrines that are unspeakably important; but beyond the reach of unaided reason. By this also, he edifies and comforts his servants in the place of our pilgrimage. This is as a "lamp to our feet, and a light to our path," through this dark world, to the light and glory of celestial day. No exercises of piety can consist with neglect of the scriptures. It is, therefore, a sacred duty of all pious parents to make these familiar in their families. To christians it is, surely, not less so than to the Jews who were enjoined, as to the sacred writings, "These words, which I command thee, shall be in thine heart; and thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In reference to this, the Psalmist says, "I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

We doubt not, dear brethren, that you see the reasonableness and importance of habitually reading the scriptures in the exercises of domestic piety; but to this, probably, some will object that they have not time and opportunity. This objection, we are quite ready to allow, may not be an excuse for neglect, and that some parents, as well as their children, are much engaged in providing the necessaries of life: but, by due consideration and arrangement, time and opportunity may, in most families, be secured to sit together daily for the reading of at least a small portion of the word of truth. Shall we not secure this, if like David, we rejoice at God's word, as one that findeth great spoil, and esteem it better than thousands of gold and silver; or, if like Job, we esteem the words of his mouth more than our necessary food!

Some portion of the Lord's-day should be devoted to this useful exercise. The sabbath-school and public worship ought not to supersede this. They do not supply the place of family religion. The sacred day of rest is emphatically the poor man's day; and to the thoughtful and serious mind, what scene can be more pleasing than the father reading the bible in his family, the mother with a young child on her knee, and others sitting around who have each been taught from earliest recollection to read and revere the sacred pages? Who can estimate the influence of this on their tender minds, and on their future conduct?

If, from diffidence or whatever cause, other acts of worship be omitted, it will be most important for the family to be assembled every day for the reading of some portion of God's most holy word. This is able to make us wise unto salvation, through faith in Christ Jesus. If only a few minutes daily be conscientiously devoted to this exercise, they will not be lost; but probably will be minutes most profitably employed.

But with this should be united *solemn prayer and praise to God*, the giver of all good. With the view of presenting to you what may appear plausible in writing, we would by no means enumerate particulars that are impracticable.

To parents who fear that they could not express themselves in prayer, even before their own families, we would suggest that men are not heard for their much speaking; but that God is honoured in the sincere endeavour. If, in simplicity and godly sincerity, the attempt be made, it will be found, after a little exercise, not difficult, in few and heartfelt expressions, to acknowledge, with grateful feelings, the goodness of God to the family, and implore his continued protection and blessing. The thoughtful parent may do well to receive suggestions in prayer from the portion of scripture read. This will secure attention in reading, and facilitate expression in prayer, as well as promote variety; and, probably, cause an exercise, that was contemplated with dread, to be edifying and agreeable. The Holy Spirit, thus recognized and invoked, it may be with a stammering tongue and with broken thoughts, condescends to represent himself as glorified and honoured, and will, no doubt, graciously help our infirmities.

When there is time and opportunity, *singing* will be a very proper and pleasant part of family religion, as well as of public worship. A becoming desire not to do these works to be observed of men, has, probably, contributed to the general disuse of this exercise in domestic piety. Still it must be esteemed as an expressive part of devotion, adapted to cheer and elevate the mind, and very proper when it cannot be imputed to ostentation.

Familiar conversation on religious topics will facilitate domestic piety. Out of the abundance of the heart the mouth speaketh. From the Lord it was enjoined on the Israelites that they should talk of these things sitting in the house and walking by the way. No subjects are so worthy, as the Lord's gracious dealings with us, to occupy the mind and engage the affections; and persons so influenced will find ready utterance in commending to their families a consideration of his goodness. Familiarity and affection will prevent such conversation from becoming irksome even to children; and, with the Lord's blessing, it will leave on their minds impressions permanent and most salutary.

In this department of domestic religion, a kind and pious mother will be most efficient. Oh! there is a charm in the sacred name of mother that is irresistible. It has subdued minds ferocious and hardened by a course of sin; that have been unappalled in the sanguinary strife of the battle-field; and induced them to attend to the peaceful tones of gospel truth. The recollections of a mother's sayings, or the hymn that was taught by a mother, has been effectual to restrain from a course of vice, and to cheer in the paths of piety, many a prodigal wanderer after the mother's voice has long been silent in death. And, while still living, many a pious mother has rejoiced to see the tender plant grow under her fostering care; and has been refreshed, in declining life, by the fruits of righteousness which they were bringing forth in the garden of the Lord. Venerable and holy matrons in our Israel, this honour belongs to you: be not unmindful of it, but endeavour to secure it as your joy and crown of rejoicing.

By such means as these, dear brethren, personal religion in parents will seek to diffuse itself in domestic piety. The great importance of this should be sufficient to induce steady and conscientious regard to it, even under some disadvantages and inconveniences. Still further to encourage in it, let us consider what effects of it may reasonably be expected.

As one important result, it will impart to a family a savour of piety. An essential element in such a family will be the fear of the Lord. All that is pious and devout in conduct, and reverent and serious in conversation, will be felt to harmonize with the general habits of the family. A light and trifling spirit, unfit for serious thought, but gratified by frivolous and dissipating amusements, will not be cherished here; but it will be the home of whatsoever is pure, and honest, and honourable, and of good report. Not insensible to the pleasures of society, the members of such a family will frequently reflect that they are hastening through life as strangers and pilgrims to a better country. Many sunny spots they will reach in their way; and, sensible of inward joy and gratitude that their path is so pleasant, they will make it evident that there may be religion without gloom. Even the younger members of such a family will shrink from all that is profane and impious; and will cherish the

taste that is excited by piety and devotion. It is the christian's privilege to walk with God; to set the Lord always before him; and the serious observance of family worship will greatly tend to recall attention to this privilege. It will cherish the habit of connecting the common affairs of life with the providence of God. In sickness and in health, in prosperity and in adverse circumstances, the Lord's hand will be felt and acknowledged. The mind will have an aptitude in turning to the Lord; and, with unaffected simplicity, seek his direction in common as well as in unusual affairs. No business will be entered upon without, at least, a general impression of accountability, and a desire to do all to the glory of God. His will, and not carnal self-gratification, will become the rule and motive of conduct. Domestic piety will be every day piety; and this daily habit cannot be sincerely indulged without producing and nourishing a savour of religion in the family.

This will greatly promote domestic peace and comfort. We are imperfect creatures. Even the sincere servants of God are not always and entirely spiritual. Strife and contention will sometimes evince remaining carnality. But, in a family imbued with piety, angry feeling will be greatly restrained. A little consideration will frequently convince persons uninfluenced by religion, that the indulgence of such a temper is unwise as well as sinful; and the thought, arising in the pious mind, that we are about to read the scriptures and unite in family prayer, will often interpose to cause reflection and restrain a hasty expression of anger, which effectually dies away in the holy exercise of devotion. Persons cannot turn from a throne of grace, where they have been expressing their mutual infirmities, and imploring forgiveness and strength against temptation, and then begin to quarrel. Domestic piety will either restrain family quarrels, or the form of it will be discontinued from a sense of inconsistency.

The sincere exercise of domestic piety is an expression of rational homage to our creator and preserver, who will graciously acknowledge this in blessings on the family. "Them that honour me," he says, "I will honour; but they that despise me shall be lightly esteemed." It is a great privilege that he allows us to place ourselves under his kind and all-powerful protection, and make known to him our wants and desires with the freedom and simplicity of children. But he does not merely allow us this privilege, he condescends to represent himself as honoured by the confidence of his servants. In a world of sin, where he is so generally disregarded and forgotten, the Lord looks with complacency on those families that call upon his name, and will distinguish them as the objects of his regard. Of this we may be assured, from the general principles of his word, and his gracious promises, though we may not be able to point out specific answers to prayer. It is no small advantage to enjoy the inward satisfaction of doing right—to have the testimony of our conscience that we desire and endeavour to walk with God. This pleasure will be connected with family as well as personal religion, as it is a dictate of reason as well as of revelation, that the united homage of families should be presented to the Most High. Such families, indeed, may not be more healthy or more prosperous than their ungodly neighbours; but they will be more satisfied and happy. If the Lord does not smile upon their circumstances, and give them abundance of gold and silver, he will shine into their hearts and give them a peace that passeth all understanding, which no wealth can purchase.

Mutual esteem and love will be cherished by the different members of such families, as they see in each other a spirit of piety in mutual accommodation and devotion. A course of vice is so repulsive to our moral nature, that companions in sin cannot but despise each other; so, the practice of piety is so much in harmony with conscience, as to engage the affectionate regards of associates in it. Confidence and esteem will increase, as true piety prevails, and the family will be the abode of true christian affection.

It may reasonably be expected, that the blessing of God will accompany the exercise of domestic piety to the conversion of the younger members of the family, and their establishment in the gospel. However moral and amiable these may be, you will not be satisfied, dear brethren, without their true con-

version to God. Parental solicitude will manifest itself in prayer and instruction until Christ be formed in them. Nothing short of their regeneration, by the word and Spirit of God, will be deemed sufficient to justify the hope of their salvation. This divine change is the effect of sovereign grace upon the soul. We doubt not, that the mighty power of God operates no less really in the new creation of the soul of Christ, than in the formation of the world. But, the divine influence is imparted through the medium of a divinely appointed instrumentality. Religious truth contained in the gospel, must be conveyed to the mind, and, of nothing but the gospel can it be affirmed, that it is the power of God unto salvation to every one that believeth. With the theory of the gospel, the understanding may be familiar, while the heart remains obdurate and unmoved, either by the evil of sin or the love of God in the wonderful method that he has graciously adopted to remove it. Under a regular course of pious domestic training, young persons will naturally imbibe gospel truth. But there is need of care lest they should rest in the knowledge of this, without its heartfelt influence in the renewal of the mind to God and holiness. This, however, may be expected in answer to prayer and other means, in the exercise of domestic piety. Though, as it is often said, and we fear sometimes as an excuse for neglect, "parents cannot give grace;" they can use those means that sovereign grace has given, and they can pray and expect that God will give more grace.

In morals and piety, there is, probably, as true and sure a connection between means and ends as in the established order of nature. The same Divine Being is the great agent both in providence and in grace. Cause and effect are not something in nature apart from him, but his own all-wise arrangement, in which he works according to the counsel of his own will. He has established the connection of seed-time and harvest: and the full corn in the ear may not probably be expected with more reason and certainty, as the effect of wise and proper cultivation, than the fruits of piety, as the result of appointed means. The sovereignty of God no less reigns in the fruits of the field, than in the fruits of righteousness; and, yet, it is expected in the full assurance of faith, that God will not withhold his blessing to crown the year with his bounties, if the husbandman fail not in the wise and proper use of established means. And why should it be doubted that his blessing will not follow the proper cultivation of the heart in piety? His word assures us that there is a moral seed-time and harvest, and that, whatsoever a man soweth, that shall he also reap. The due cultivation in morals and religion, may be much more delicate and difficult than the cultivation of the earth, and to failure in this must be ascribed more frequent disappointment, and not to any restraint of God's blessing. We have not, because we ask not, or because we ask amiss.

And still, with all the imperfections of culture, the fruits of domestic piety are abundant and encouraging. It never excites surprise that the rising branches of families, under anything like consistent pious training, indicate a gratifying inclination to serious piety, and seek early admission into the christian church. This may reasonably be expected under the fostering care and fervent prayers of pious parents. "The work which effects the vital change from a state of nature to a state of grace is, doubtless, often begun in childhood. I have no doubt," says that eminent philanthropist, Joseph John Gurney, "that some seed was sown in my heart when I was little more than an infant, through the agency of my *ever watchful mother*; and afterwards that seed was sedulously cultivated by my dearest sister Catherine." And there is no reason to question that, frequently in very early life, impressions are made upon the tender minds of children, that are caused by the Holy Spirit to issue in their true conversion to God. A turn, or bias, is given to the mind which inclines it to shun vice and profanity, and choose the paths of morality and holiness.

Servants and other inmates of pious families, have also been spiritually benefitted by the consistent exercise of domestic piety. In some instances, persons without religion are introduced, in various capacities, into pious families. The order and the religious observances of such families may appear

to them at first remarkable, and, perhaps, unnecessarily strict; but as they reflect and listen to the voice of conscience, they find their own moral sense approve of these peculiarities. In not a few instances the heads of families have been gratified by seeing those that came to them strangers to religion, and unmiudful of their souls true interest, become thoughtful and devout, and enter with them into church fellowship. In other instances, when far separated, they have received letters gratefully acknowledging spiritual benefits received under their religious observances, which brought forth their evident and mature fruits afterwards. Of a young woman that died in the Lord a few years ago, it is remarked, in a brief memoir, "that when she entered into the service of a certain pious family," her master was from home at the time, but on his return he kindly took her by the hand, and remarked, though she was young in years yet she was old in sin. In their usual family worship she was permitted to join; nor was she forgotten in the petitions that ascended to heaven. He pleaded for her that she might be made the subject of divine and saving grace. She was afterwards led to remark, that "were I to live to be a hundred years old I could never forget the first prayer my master offered up on my behalf." Both master and servant have passed from this mortal state, there is reason to believe, into the blissful presence of their mutual Lord and Saviour.

To die is the common lot of all men. This and its results attest the unspeakable importance of personal and domestic piety. In the diversified experience of a family the death of one of its members is the most impressive and affecting. Death, at a distance, is viewed as a solemn event; but it is common, and is soon forgotten. When, however, it visits our own family circle it strikes a chord that continues to vibrate a long time, and which familiar incidents are apt to renew. It has made a perceptible vacancy in the endeared circle which is often the subject of mournful recollection. Memory recalls past events, and dwells with special pleasure on all acts of reciprocal kindness and christian fellowship, as producing impressions which death itself cannot obliterate. Liable, as all families are, to the cause of such recollections by the removal of its different members to an eternal state, this should much encourage the regular and fervent exercise of domestic piety. True religion only can prepare us to contemplate death without terror, because it alone presents to the confidence of faith an effectual antidote to the fear of death in the atoning sacrifice of Christ for sin. The daily acknowledgment of dependence on this sacrifice, in habitual family worship and personal profession, composes the mind under bereavement with the assurance that separation will be but short, and that we shall meet again when death shall be swallowed up in victory.

Known unto God are all his works from the beginning of the world. By him the end of his arrangements is seen to be the most benevolent and wise; and, in proportion as we follow his guidance and submit with simplicity to his teaching, we shall see reason to acknowledge that he has done all things well. The division of mankind into families is not the result of accident, or of human prudence, but of divine appointment. And this the blessed creator has done, "that he might seek a godly seed." For this purpose he has caused the rising race of man to be so much longer than that of any other creatures dependent on their parents. In our species, infancy and childhood continue beyond the period of maturity and decline in others. Parents see the bodily and mental powers of their children gradually unfolding under their fostering care, for years; and, though this arrangement sometimes causes much anxiety and effort to sustain a rising family, yet, in the estimation of kind and pious parents, these cares are compensated by the flow of sympathy and christian affection which attend them. An opportunity is thus afforded for children to be trained up, under the observant eye of those who will naturally care for their souls; and to receive impressions the most important and durable from that element of the best education—a good example at home. True, indeed, it is that home example is not always good, but this is not the divine appointment; and even wicked parents have so little confidence and joy in sin, that they seldom wish their children to be wicked. Though evil themselves they desire good things for their children.

But you, dear brethren, are taught of God to love one another, and to love your children. You will, therefore, appreciate the wise and kind designs of our heavenly Father, in constituting the relations and tender charities of domestic life. In your estimation, they that seek to obliterate family distinctions, by a general communism, are not only seeking to subvert a benevolent appointment of the Most High, but they would remove one of the most effectual agencies for the education of man for a higher and happier existence. Let it, then, be your concern wisely and diligently to improve this, by the conscientious exercise of piety at home. No truly christian parent can be unconcerned for the religious interests of his children and household; and for their advantage, as well as his own, he will desire to have an altar for divine worship in his family. This must have engaged the thoughts of all pious heads of families, though there is reason to fear that, on one account or other, the habitual practice of family worship is much neglected. Various hindrances are allowed to prevail, We entreat you, try to remove these hindrances. Surmount the difficulties, though probably with many misgivings of conscience. They will probably be found to be more imaginary than real. And the consciousness of walking in a right course, and endeavouring to honour the Lord, and promote the piety and salvation of your families, will impart peace and cheerfulness to your minds on reflection. We shall much rejoice if this, our annual address to you, should induce some diffident brethren to begin the exercise of family worship. Let them be encouraged by this appeal to talk over the subject with their conjugal partners, and resolve, by the grace of God, to make the attempt in humble reliance on his Holy Spirit, and be no longer subject to self reproach for neglect of this duty and privilege. Nor less thankful shall we be if it encourage and stimulate others in the exercise, who may be ready to halt through inconveniences and want of life and spiritual pleasure in the engagement. Let it not be considered as of small importance, and requiring little thoughtful attention, the source, perhaps, of deadness in it. But let it be attended to with the serious thoughtfulness becoming a transaction between man and God, who searcheth the heart. In this spirit, though the performance may be very imperfect, it will assuredly be accepted by the Most High, and be attended with spiritual benefit to the family.

The high responsibility of your position as heads of families has, no doubt, frequently occurred to your thoughts, dear brethren, and to some of you, perhaps, with great force. Do not seek to diminish this feeling, but rather cherish, and endeavour to meet and discharge it, with christian magnanimity. The souls as well as the bodies of your household are committed to your trust and culture, and their happiness in this life and the future, depends much on your conscientious christian deportment. Your domestic religion will form a part of this, and will be a direct means of grace to your family. In every particular instance this will continue but a few years at most, but the effects of it will be unceasing. Through a succession of families it may be extended in this life, and your children's children may rejoice in a course of domestic piety that began with you; and the grateful praises of eternity may celebrate the grace of God that was bestowed on you. Be not unfaithful, then, to your high calling, nor receive this grace of God in vain. In a short time the opportunity will have passed away, never to return. If faithfully regarded you will rejoice in it for ever, but if neglected it may be the subject of perpetual regret.

In the hope and prospect of that blessed state, whither all gracious means and instrumentalities tend, and to which many of our dear friends are removed, let us diligently cultivate personal and domestic piety. While life continues we will not cease to labour and pray that you, dear brethren, with ourselves, may stand perfect and complete in all the will of God.

On behalf of the Association,

Yours affectionately,

JOHN JONES.

NOTICES OF DECEASED MINISTERS.

THE REV. AMOS SUTTON, D.D.,

Was born at Sevenoaks, Kent, on the 21st of January, 1802. At the age of fifteen he went to London, but returned, after about five years, to his native place. He was led to attend the baptist chapel, and brought to the knowledge of God under the ministry of the Rev. J. Henham, by whom he was baptized and received into the church. Impressed with the importance of the missionary work, he put himself into communication with the secretary of the General Baptist Missionary Society, the Rev. J. G. Pike, and after twelve months spent in a course of theological instruction, he was finally accepted by the committee for foreign service, and set apart on the 23rd of June, 1824. On the 12th of August he sailed for India, and on the 19th of February, 1825, arrived in Calcutta, leaving, after a few days at Serampore, for Cuttack, in Orissa. In 1832 his health had so far failed that he was compelled to seek its restoration by re-visiting his fatherland, *via* America. Here he spent six months, travelling much, kindling more extensively a missionary spirit, and originating a missionary society among the Free-will Baptists. In November of the same year he reached England; but after less than nine months he returned to his post (again by way of America), and reached Cuttack on the 12th of March, 1836. Here he now assumed the pastoral care of the church, which he retained until driven from India a second time by sickness, in 1847. During this period he was much engaged in the work of translation, and other missionary labours of an ordinary kind. At the close of 1841 he attempted the formation of a mission in Calcutta to the many thousands of Oriyas in that city, but the prevalence of cholera prevented the execution of his purpose. In December, 1847, he again left for his native shores, where he was persuaded to embrace an opportunity for a little rest and quiet, by becoming pastor of the church at Dover Street, Leicester. This charge, however, he held only till April, 1850, when he returned a second time to his field of missionary labour. Again visiting the United States, he received from the college of Waterville the honorary degree of D.D.; and in April, 1851, he reached Cuttack, where he continued to labour until after a short illness he was called to his rest, August 17, 1854.

THE REV. J. G. PIKE

Was born at Upper Edmonton, Middlesex, April 6, 1784. His father, the Rev. Dr. Pike, had formerly been a clergyman in the Established Church, but having seceded, for conscience sake, was at this time the minister of a Presbyterian church at Highgate. From a very early period his mind was set upon the ministry. In August, 1802, he was admitted a student at Wymondley Academy. He commenced his stated labours at Derby, in 1810, and during the ensuing forty-four years was privileged to add thirteen hundred persons to the church by the ordinance of baptism. Let any one who wishes to learn what moral heroism of character is, visit the barn-like house in Willow Row, where he lived for many years, especially the attic in its roof, hallowed by his intimate converse with God and the composition of his principal works, and contrast them with the lovely home he has forsaken. Nothing but the self-sacrificing spirit of the gospel could have made him content to settle down with a handful of people in such a spot! From his first introduction to the General Baptists he laboured to enlist their sympathies in the subject of missions to the heathen. Dr. Sutton's testimony is, "He pleaded their cause with such affecting impurity and such invincible ardour, that opposition was silenced, difficulties vanished, friends were encouraged, and the resolution to do something among the heathen was formed at the Annual Association at Boston, in 1816." From that time to his death Mr. Pike acted as the secretary of the General Baptist Missionary Society. The works by which, as an author, he was most widely known, are the "Persuasives to Early Piety," and "Guide to Young Disciples." In how many thousands of instances these have been rendered useful to souls, the day shall declare. On the afternoon of Monday, Sep. 4, 1854, he was sitting in his study and in the act of writing a letter, when, without

the slightest previous intimation, his pen was arrested by an unseen hand, and in the gentlest manner his spirit fled. The interesting memoir of this truly great and good man, just published by his two elder sons, renders further comment here upon his character and labours unnecessary.

THE REV. WILLIAM GOODLIFFE,

The fourth son of the late Mr. Thomas Goodliffe, of Lambly Lodge, Rutlandshire, was born, June 19, 1801. At an early age he was apprenticed at Uppingham, and afterwards entered upon a situation at Nottingham with the widow of Mr. Major, a member of the Stoney Street church, to whom he was afterwards married. He attended the ministry of the late Rev. W. Pickering, and joined the church at Stoney Street, in October, 1822. For many years he laboured diligently and acceptably as an occasional preacher. In January, 1837, he became the stated minister of the church at Kirton-in-Lindsey, till early in the year 1845. In 1846 he became pastor of the church at Rothley and Sibley, and in 1851 of the recently formed church at Cropstone. In the spring of 1854 he entirely lost the sight of one eye, and fears were entertained for the other. On Lord's-day, September 3, he walked from Rothley to Sibley to be present at the sabbath school anniversary. While there he complained of severe pain in his head, and was unable to attend the service. On his return home he had an apoplectic fit; he lingered till about five o'clock on the following day, when he fell asleep, about the same hour as the venerable Mr. Pike, who many years before delivered his ordination charge.

THE REV. H. HOLLINRAKE

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